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RIGVEDA

SARVADESHIK ARYA PRATINIDHI. SABHA

3

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अथ द्वितीयाष्टके द्वितीयाध्यायारम्भः

(अथ सप्तत्रिंशदुत्तरशततमं सूक्तम्)

Mandala—I, Hymn (Sūktam)CXXXVII (137)

RISHI (Seer) of this *SŪKTAM* (Hymn)-*Paruchhepa : DEVATĀ* (Subject)—*MITRĀVARUNAU : CHHANDA* (Metres)—*SHAKVARI, ATI SHAKVARI, BHURIGATI SHAKVARI : SVARA* (Tunes)—*GĀNDHĀRA* and of 3 *PANCHAMA*.

How should men behave like, is told :

सुषुमा यातमद्रिभिर्गोश्रीता मत्सरा इमे सोमासो मत्सरा इमे ।
आ राजाना दिविस्पृशास्मत्रा गन्तमुप नः ।
इमे वां मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः ॥ १ ॥

1. Sushumâ yātam ádribhir gòṣrītā matsarâ imé sòmāso matsarâ imé । â rājānā divispriṣāsmatrâ gantam úpa naḥ । ime vām mitrāvaruṇā gávāṣiraḥ sòmāḥ ṣukrâ gávaṣiraḥ.

1. TRANSLATION :— O **Mitra** and **Varuna** (President of the State and Commander in-Chief of the Army) you are like **Prāna and Udāna**, who shine on account of your virtues; where conduct is pure. You both come to our **Yajna** where we extract the juice of **Soma** and other herbs watered by the clouds. These juices mixed

with milk are givers of great joy, and are exhilirating. These juices with showers of the sun rays are givers of great delight. Come to us, to partake of the precious nutritive articles which are pure and are touched by the rays of the sun.

PURPORT :— Like earth and other objects, clouds are givers of life, energy and vital power. Men should also act like them by obliging all with the best of their faculties.

NOTES : (अद्रिभिः) मेघः (अद्रिरिति मेघनाम (NTUI-10) गोश्रीताः) गाः किरणान् श्रीताः—प्राप्ताः=Touching the rays of the sun. It may also mean, mixed with milk. (मित्रावरुणा) प्राणोदानादिव वर्तमाना=Being like the **Prāna** and **Udāna**— two vital airs. (सोमाः) ऐश्वर्ययुक्ता पदार्थाः= Precious objects.

Here the drinking of herbal juices is referred :

इम आ यातमिन्दवः सोमासो दध्याशिरः सुतासो दध्याशिरः ।
उत वामुषसो बुधि साकं सूर्यस्य रश्मिभिः ।
सुतो मित्राय वरुणाय पीतये चारुर्ऋताय पीतये ॥ २ ॥

2. imá â yātam índavah sòmāso dádhyāṣirah sutâso dâdhyāṣirah । uta vām usháso budhí sākáṃ ṣūryasya raṣmíbhih । suto mitrâya várunāya pītáye cârur ṛitâya pītáye.

2. TRANSLATION :—O teachers and taught, you all come for these dripping **Soma** juices mixed with curds; they are extracted and then mixed with curds; and they be prepared for you at the ushering of the dawn, so as to be associated with the rays of the sun. The juice is offered for **Mitra** (a friend), **Varuna** (a noble person) and **Rit** (a person of truthful conduct) for their drinking. This is a delicious juice of the **Soma** and other herbs and plants.

PURPORT :—Whatever juices and medicinal substances are prepared, they should be dedicated to promote friendship, noble deeds and eradiction of laxity.

तां वां धेनुं न वासरीमंशुं दुहन्त्यद्रिभिः सोमं दुहन्त्यद्रिभिः ।
अस्मत्रा गन्तमुप नोऽर्वाञ्चा सोमपीतये ।
अयं वां मित्रावरुणा नृभिः सुतः सोम आ पीतये सुतः ॥ ३ ॥

3 tâṃ vāṃ dhenúṃ ná vāsarím aṅṣúṃ duhanty ádribhiḥ sòmaṃ duhanty ádribhiḥ । asmatrâ gantam úpa no 'rvâñcā sòmapītaye । ayáṃ vāṃ mitrāvarunā nṛíbhiḥ sutáḥ sòma â pītáye sutáḥ.

3. TRANSLATION :—O **MITRA** and **VARUNA** (Men like **Prāna** and **Udāna**)! they milk for you both, the juices of that succulent creeper (**SOMA**) like a milch cow; they extract that **SOMA** juice with pounding stones. Come to us as our protector; be with us to drink the **SOMA** juice. This **SOMA** juice has been offered to you, both, for your drinking.

PURPORT :—As the milch cows bestow happiness, in the same manner, the juice of some creepers and other herbs destroys all diseases.

Sūktam—138

The *Rishi* of the *Sūktam-Parucchepa: Devatā-Pūshā*: Chhanda—*Atyashti* of two kinds (1-3) and *Bhūrigashti: Svara—Gāndhāra*.

The person nourishing others (Pushā) is praised :

प्रप्र पूष्णस्तुविजातस्य शस्यते
महित्वमस्य तवसो न तन्दते स्तोत्रमस्य न तन्दते ।
अर्चामि सुम्नयन्नहमन्त्यूतिं मयोभुवम् ।
विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥ १ ॥

1 Prá-pra pūshṇás tuvijātásya ṣasyate । mahitvám asya taváso ná tandate stotrám asya ná tandate । árcāmi

sumn ayánn ahām ántyūtim mayobhúvam । víṣvasya yò māna āyuyuvé makhò devá āyuyuvé makháḥ,

1. TRANSLATION :—Greatness and strength of the renowned **Pūshan** (nourisher of all) is universally lauded, no one detracts from his praise; no one can challange his knowledge or wisdom. A learned person who has acquired good knowledge, unites the human mind. Being the very embodiment of **Yajna** (self-sacrifice and service), he is the fountain-head of happiness. I adore him, because his protection is readily available and he is always giver of happiness.

PURPORT :—The persons who perform always good deeds are well admired by all and they should be honoured because they help to inculcate in human mind to do good deeds with their temperament and humility.

NOTES : (तन्दते) हिनास्त=Violates or destroys. (मख:) १. प्राप्तविद्य: २. यज्ञ इव वर्तमान: = 1. A learned person who has acquired knowledge. 2. Acting like the Yajna the embodiment of Yajna or the sprit of service and sacrifice. (श्रायुयुवे) समन्ताद् बध्नाति=Binds or unites from all sides.

Praise to Pushan is further added :

प्र हि त्वा पूषन्नजिरं न यामनि
स्तोमेभिः कृण्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः ।
हुवे यत्त्वा मयोभुवं देवं सख्याय मर्त्यः ।
अस्माकमाङ्गूषान्द्युम्निनंस्कृधि वाजेषु द्युम्निनंस्कृधि ॥ २ ॥

2 prá hí tvā pūshann ajirám ná yámani । stòmebhiḥ kriṇvá riṇávo yáthā mrídha úshṭro ná pīparo mrídhaḥ । huvé yát tvā mayobhúvam devám sakhyâya mártyaḥ । asmâkam āngūshân dyumnínas kridhi vâjeshu dyumnínas kridhi

2. TRANSLATION :—O **Pūshan** (Nourisher of man)! I exalt you with praises and you like a true wiseman in all my dealings may come to our battles and may take us like a camel across the combat. I, a mortal being invoke you; you are the divine bestower of happiness on us. We seek your friendship. Do make our learned persons glorious and renowned in all the battles.

PURPORT :—Persons who build students intelligent and highly learned and prepare them conquer the enemies in all battles, become worthy of respect and fame.

NOTES : (अजिरम्) ज्ञानवन्तम्=wise and learned. (आंगूषान्) प्राप्तविद्यान् =Learned. (ऋणव:) प्राप्नुया:=Approach or come. (द्युम्निन:) प्रशस्त-कीर्तिमत: २. यशस्विन्=Glorious and renowned.

The theme to adore Pūshan is elaborated :

यस्यं ते पूषन्त्सख्ये विपन्यव: क्रत्वां
चित्सन्तोऽवसा बुभुज्रिर इति क्रत्वां बुभुज्रिरे ।
तामनु त्वा नवीयसीं नियुतं राय ईमहे ।
अहेळमान उरुशंस सरीं भव वाजेवाजे सरीं भव ॥ ३ ॥

3 yásya te pūshan sakhyé vipanyávaḥ krát-vā । cit sántò 'vasā bubhujrirá íti krátvā bubhujrire । tâm ánu tvā návīyasīm niyútam rāyá īmahe । āhelamāna urusaṅsa sárī bhava vâje-vāje sárī bhava

3. TRANSLATION :—O learned nourisher of man ! through your friendliness and wise and fame-seeking persons, we enjoy all sorts of wealth in abundance because of your protection and through our own intellect and good deeds. We also seek such admirable and ever-new wealth (of wisdom and material prosperity). Because of being never overlooked by us, O **Pūshan**, you deserve our ample praise and thus stand by our side in all the battles and in right dealings, with learned followers.

PURPORT :— Those who acquire new knowledge with the association and friendship of wisemen, they also become wise and similarly become ever victorious.

NOTES :— (विपन्यव:)! विशेषेणात्मन: पनं स्तवनमिच्छव:=Desiring name and fame. (अहेडमान:) अननादृत:=Never insulted (सरी) संरति जानाति य: स प्रशस्तो विद्यते यस्य स:=Having learned followers.

Again in the praise of Pūshan :

अस्या ऊ षू ण उप सातये भुवोऽहेळमानो
ररिवाँ अजाश्व श्रवस्यतामजाश्व ।
ओ षू त्वा ववृतीमहि स्तोमेभिर्दस्म साधुभिः ।
नहि त्वा पूषन्नतिमन्य आघृणे न ते सख्यमपह्नुवे ॥ ४ ॥

4. asyā̂ ū shū ṇa úpa sātáye bhuvò 'heḷamāno। rarivā̂n̐ ajāṣva ṣravasyatā̂m ajāṣva। ò shú tvā vavṛitīmahi stòmebhir dasma sādhúbhiḥ। nahí tvā pūshann atimánya āghṛine ná te sakhyám apahnuvé.

4. *TRANSLATION :—* O **Pūshan**! you possess animals goats and horses. You are respected and never overlooked by us ; hence benign to us. We seek your wealth of all kinds for the distribution and dissemination of this intelligence or knowledge. We are always a liberal donor. We have recourse to you with pious praises. O thrasher of all misfortunes ! I never offended you in any way. O **Pūshan,** shining alround due to your virtue, I never disregard and conceal your friendship.

PURPORT:–All persons should acquire every kind of intelligence by matintaining friendship with right type of learned persons. No good person should ever be humiliated by any one.

NOTES :— (श्रवस्यताम्) आत्मन: श्रव: अन्नमिच्छताम्=Desirous of getting wealth of kinds. (अपह्नुवे) आच्छादयेयम्=May conceal or disregard.

(आघृणे) समन्ताद् देदीप्यमानः=Shinning well on all sides on account of virtues.

Sūktam—139

Rishi of the *Sūktam*—Parucchepa. *Devatā-Vishve Devāh* (Indra, Agni, Marut, etc. 12) *Chhanda*—Various forms of *Ashti*. *Svara*—*Gāndhāra*, *Madhyama* and *Panchama*.

The final object of human pursuit is glorified here :

अस्तु श्रौषट् पुरो अग्निं धिया दध
आ नु तच्छर्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।
यद्ध क्राणा विवस्वति नाभा संदायि नव्यसी ।
अध प्र सू न उप यन्तु धीतयो देवाँ अच्छा न धीतयः ॥ १ ॥

1 Àstu ṣraúshaṭ purò agním dhiyâ dadha । â nú tác chárdho divyáṃ vṛinīmaha indravāyu vṛiṇīmahe । yád dha krāṇâ vivásvati nābhā samdâyi návyasī । ádha prá su na úpa yantu dhītáyo devâ̐ âcchā ná dhītáyaḥ.

1. *TRANSLATION* :— O men! you are active like moving fingers and are thoughtful ; you approach the truthful learned persons. We seek to acquire energy for contemplation and **Prana** (nuclear power) which have their base in solar energy. Let me have that fire in which oblations are put, which ignite energy and divinty. Let others follow me on the same path and use the power for various useful purposes.

PURPORT:— *Fingers are principal instruments in human activities. All human activities should thus be well coordinated like them.*

(2) Spiritual second meaning—Let my prayer be heard. With my intellect, I place the Omniscient God in my heart. I pray for the divine strength. We also invoke the soul and the **Prāna**

(vital breath). I am set in the devotion for attainment of the Divine Light. All our thoughts and actions go near the enlightenment to the embodiment of these fingers. Five fingers are five sensual senses (**Jnānendriyas**).

NOTES : (श्रौषट्) हविर्दात्रीम्—Givers of oblations or in which oblations are put. (इन्द्रवायू) विद्युत्प्राणौ—Electricity and Prana. (विवस्वति)सूर्ये—in the sun. (धीतयः) अंगुल्यः—Fingers.

The COUPLE of MITRA and VARUNA are Adored :

यद्ध त्यन्मित्रावरुणावृतादध्यादुदाथे
अनृतं स्वेन मन्युना दक्षस्य स्वेन मन्युना ।
युवोरित्थाधि सद्मस्वपश्याम हिरण्ययम् ।
धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥ २ ॥

2 yád dha tyán mitrāvaruṇāv ṛitâd ádhy ādadâthe ı ánṛitam svéna manyúnā dákshasya svéna manyúnā ı yuvòr itthâdhi sádmasv ápaṣyāma hiraṇyáyam ı dhībhís caná mánasā svébhir akshábhiḥ sòmasya svébhir akshábhiḥ

2. TRANSLATION :— O President of the Assembly and the Commander-in-Chief of the Army ! you are like the **Prāna** and **Udāna.** You are endowed with intellect and good actions and with powerful senses and breathing power. You are aware of richness and prosperity of the means, of acquiring wealth of all kinds; let us have it in our and your homes. Let us distinguish between truthful and bad conduct and accept only crystal truth Let us ward off entirely the falsehood and give it up like you.

PURPORT :— Men should concentrate their minds and their senses in truthful acts. Let them always accept truth and give up untruth and acquire strength and wealth by their own efforts.

NOTES : (मित्रावरुणौ) प्राणोदानाविव वर्तमानौ (सभासेनाध्यक्षौ)—Acting like the Prana and Udana—The President of the Assembly and the Commander-in-Chief of the army. (सोमस्य) ऐश्वर्यस्य—Of wealth.

The duties of learned persons are described :

युवां स्तोमेभिर्देवयन्तो अश्विनाश्रावयन्तइव
श्लोकमायवो युवां हव्याभ्यायवः ।
युवोर्विश्वा अधि श्रियः पृक्षश्च विश्ववेदसा ।
प्रुषायन्ते वां पवयो हिरण्यये रथे दस्रा हिरण्यये ॥ ३ ॥

3 yuvâṃ stòmebhir devayánto aṣvināṣrāváyanta iva। ṣlòkam āyávo yuvâṃ havyâbhy âyávaḥ । yuvòr vīṣvā`ádhi ṣríyaḥ príkshaṣ`ca viṣvavedasā । prushāyánte vām paváyo hirayáṇye ráthe dasrā hiranyáye.

3. TRANSLATION :— O learned men ! you are the harbingers of knowledge and justice. Persons who possess an urge to glorify you with their praises and want to have your company, they come to you with their oblations in the **Yajna.** We seek your help in it. You ward off all miseries and are endowed with complete knowledge. Like honey, you speak sweet and purposeful. With your help, a man can get all sorts of wealth during his life journey.

PURPORT :— Persons taking cue from enlightened men get all kinds of wealth and prosperity alongwith ideal food.

NOTES : (श्लोकम्) यशः— Glory or Reputation. (दस्रा) दुःखोपक्षेतारः— Destroyers of all miseries. (पृक्षः) अन्नम्—Food. (पवयः) चक्राणि—Wheels.

Glory to the thrasher of miseries :

अर्चेति दस्रा व्यू नाकमृण्वथो युञ्जते
वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु ।
अधि वां स्थाम बन्धुरे रथे दस्रा हिरण्यये ।
पथेव यन्तावनुशासता रजोऽञ्जसा शासता रजः ॥ ४ ॥

4 áceti dasrā vyū nākam ṛiṇvatho yuñjáte । vām rathayújo dívishṭishv adhvasmāno dívishṭishu । ádhi vām sthāma vandhúre ráthe dasrā hiraṇyáye । pathév a yántāv anuṣāsatā rájò 'ñjasā ṣásatā rájaḥ.

4. TRANSLATION : O Dasras (remover of all miseries) ! you lead us to eternal joy and bliss. Electricity, water etc. are like your chariot, and they take you to heavenward journey and divine dealings, never condemnable. This truth is known to everyone. Therefore we will be too glad to take seats in your golden chariot.

PURPORT :— Technoiogy learnt from great artists and scholars helps in manufacturing aeroplanes etc. thus giving much happiness.

NOTES : (नाकम्) अविद्यमानदुःखम् — Where there is no misery. (दिविष्टिषु) १. आकाशमार्गेषु २. दिव्येषु व्यवहारेषु— 1. In paths leading heavenward 2. In divine dealings. (रजः) १. लोकम् २, ऐश्वर्यम्— 1. World 2. Wealther prosperity.

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Glories to Shachi-Vasus :

शचींभिर्नः शचीवसू दिवा नक्तं दशस्यतम् ।

मा वां रातिरुप दसत्कदा चनास्मद्रातिः कदा चन ॥ ५ ॥

5 ṣácībhir naḥ ṣacīvasū dívā náktaṃ daṣasyatam mā vāṃ rātír úpa dasat kádā canāsmád rātíḥ kádā caná.

5. TRANSLATION :— O teachers and preachers ! you enable us to develop intellect and impart knowledge day and night. Your gift of knowledge be unending and likewise our donations should never dry up.

PURPORT :— The teachers and preachers imparting knowledge day and night in chosen words, make the human beings liberal.

NOTES : (दशस्यतम्) ददातम् (अयम् दशम शब्दः कण्ड्वादिषु द्रष्टव्यः)—Give. (रातिः) दानम्—Donations. (उपदसत्) नश्येत्—Diminish or stop.

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Glories to Indra and Vrishan :

वृषन्निन्द्र वृषपाणास इन्दव इमे सुता
अद्रिषुतास उद्भिदस्तुभ्यं सुतास उद्भिदः ।
ते त्वा मन्दन्तु दावने महे चित्राय राधसे ।
गीर्भिर्गिर्वाहः स्तवमान आ गहि सुमृळीको न आ गहि ॥ ६ ॥

6 vŗíshann indra vŗishapâņāsa índava imé sutâ ꞁ ádrishutāsa udbhídas túbhyam sutâsa udbhídaḥ ꞁ té tvā mandantu dāváne mahe citrâya rādhase ꞁ gīrbhír girvāhah stávamāna â gahi sumŗiļīkò na â gahi.

6. TRANSLATION:— **Indra** is possessor of wealth of all kinds; we offer him juices of herbal plants expelled with pounding stones. They were grown with rain waters and springs flowing from the mountains. May the juices delight you, in order to aqcuire great wonderful wealth and joy. We glorify you with the choicest words and thus you come to us, to shower alround happiness.

PURPORT :— Our medicinal juices and herbs should not be toxicant but givers of prosperity, so that there may always be augmentation of wealth.

NOTES : (इन्दवः) रसवन्तः—Juicy. (अद्रिप्रसुतासः) अद्रिणा मेघेन सुताः उत्पादिताः —Produced by the clouds. (गिर्वाहः) उपदेशगिरा प्रापकः—Conveyor of good words of sermons.

Glories to AGNI (learned) :

श्रो षू णो अग्ने शृणुहि त्वमीळितो
देवेभ्यो ब्रवसि यज्ञियेभ्यो राजभ्यो यज्ञियेभ्यः ।
यद्धत्यामङ्गिरोभ्यो धेनुं देवा अदत्तन ।
वि तां दुह्रे अर्यमा कर्तरि सचाँ एष तां वेद मे सचा ॥ ७ ॥

7 ò shu ṇo agne sṛiṇuhi tvám īḷitò devébhyo bravasi yajñíyebhyo rājabhyo yajñíyebhyaḥ। yád dha tyâm áṅgirobhyo dhenúṃ devá ádattana। ví tâṃ duhre aryamâ kartárī sácān̐ eshá tâṃ vedame sáca.

7. TRANSLATION :— O learned teacher! we admire because you impart ideal teaching to the scholars and shining honourable judges; they are virtuous. Therefore, our prayers go to the great scholars, becauss like a milch cow they impart the science of **Prāna** (vital energy). I and my colleagues have full faith in a judge who awards judgement in favour of right persons.

PURPORT :— The teachers should teach all kinds of science to their pupils without any reservations. In return, the students should not forget what they have learnt from them.

The Glories to the learned Again :

मो षु वो अस्मदभि तानि पौंस्या
सना भूवन्द्युम्नानि मोत जारिषुरस्मत्पुरोत जारिषुः।
यद्वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम्।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरम् ॥ ८ ॥

8 mò shú vo asmád abhí tâni paúṅsyā। sánā bhūvan dyumnâni mòtá jārishur asmát puròtá jārishuḥ। yád vaḥ citráṃ yugé-yuge návyaṃ ghoshād ámartyam। asmâsu tán maruto yác ca dushṭáraṃ didhṛitâ yác ca dushṭáram.

8. TRANSLATION :— O Maruts — Performers of noble **Yajnas** or Priests! let us not be deprived of your glorious energies. May our wealth and fame never decline. The previous losses, if any, be regained. We pray you for your wonderful, eternal and admirable fame. We may prove our worth at the difficult assignments and act per your instructions.

PURPORT :— Men should always aspire to achieve more strength, wealth, fame longevity and possessions.

NOTES : (मरुतः) ऋत्विजः मरुत इति ऋत्विड़ नाम (NTU 2 : 14)—Priests.

(द्युम्नानि) यशांसि धनानि—Good reputation or wealth.

It contains glories and admiration of the learned :

दध्यङ् ह मे जनुषं पूर्वो अङ्गिराः प्रियमेधः
कण्वो अत्रिर्मनुर्विदुस्ते मे पूर्वे मनुर्विदुः ।
तेषां देवेष्वायतिरस्माकं तेषु नाभयः ।
तेषां पदेन मह्या नमे गिरेन्द्राग्नी आ नमे गिरा ॥ ९ ॥

9 dadhyáñ ha mc janúsham purvo áñgirāḥ priyámedhaḥ । káṇvo átrir mánur vidusté me purve mánur viduḥ । téshāṃ devéshv âyatir asmâkaṃ téshu nâbhayaḥ । téshām padéna máhyâ name giréndrāgní â name girâ.

9. *TRANSLATION* :—A virtuous scholar seeks knwledge from the upholders of justice and wisdom, and becomes a scientist in **Prānas**, brilliant intellectual, a genius, an enjoyer of true happiness, and a thoughtful person. Such noble persons are aware of the depth of my knowlede. They are also aware that I have acquired knowledge in their company. They are deeply attached to me. I adore my noble teacher and preacher. They are like the **Prāna** and energy. I got my best from them.

NOTES : (दध्यङ्) दधीन् धारकान् अंचति—He who approaches men who are upholders of justice and wisdom etc. (अंगिराः) प्राणविद्यावित् —Knower of or specialist in the science of Prāna. (कण्वः) मेधावी (अत्रिः) सुखानाम् अत्ता भोक्ता (मनुः) ज्ञाता—Knower or a learned thoughtful person. (इन्द्राग्नी) प्राणविद्युतौ इव आप्तौ अध्यापकोपदेशकौ—Absolutely trouthful teacher and preacher who are like the Prāna and electricity.

Glory to Brihaspati-deity of speech :

होता यक्षद्वनिनो वन्त वार्यं बृहस्पतिर्यजति
वेन उक्षभिः पुरुवारेभिरुक्षभिः ।
जगृभ्मा दूर आदिशं श्लोकमद्रेरध त्मना ।
अधारयदररिन्दानि सुक्रतुः पुरू सद्मानि सुक्रतुः ॥ १० ॥

10 hòtā yakshad vanino vanta vâryam bṛíhaspátir yajati vená ukshábhiḥ puruvârebhir ukshábhiḥ jagṛibhmâ dūrá ādisaṃ śiòkam ádrer ádha tmánā ádhārayad ararín-dāni sukrátuḥ puru sádmāni sukrátuḥ.

10. TRANSLATION :— A virtuous man performs **Yajna** in the company of his like persons. He promotes the right type of Vedic speech in the company of greatmen dedicated to the welfare of all, and thus performs his **Yajna**. Such an intellectual man always pursues to the last with his own efforts and achieves the desirable. Like rain waters from the clouds, such a man attracts many with his power of speech, even if his audiences are at distance. Likewise, men of intellect and wisdom act faithfully.

PURPORT :—Like rain water, the knowledge of various sciences learnt from the Veda teachers enables man to progress.

NOTES : (उक्षभिः) महद्भिः। उक्षेति महन्नाम् (NG 3.3)—With greatmen. (अद्रेः) मेघात् —From the clouds. (अररिन्दानि) उदकानि—Waters. (सुक्रतुः) १. शोभनप्रज्ञः २. शोभनकर्मा—Man of good intellect and noble deeds.

A pointer to wellbeing is underlined :

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ॥ ११ ॥

11 yé devāso divy ékādasa sthá prithivyām ádhy ékādasa sthá । apsukshíto mahinaíkādasa sthā té devāso yajñām imám jushadhvam.

11. TRANSLATION :— There are eleven **devas** in the solar world consisting of the ten **Prānas** and soul. Similarly, there are eleven devas on this earth and eleven in waters. These make ten senses and mind. O men of knowledge ! you know the **devas** and then perform the **Yajna**.

PURPORT : A man should acquire knowledge of the solar system and other planets of the universe. He should endeavour to get happiness and his livelihood by honest means on the above lines.

NOTES : (एकादश) दशप्राणा: जीवात्मा च—Ten Prānas namely—Prana, Apana, Vyana, Udana, Samana, Deva Datta, Koorma, Naga, Ktikala, Dhanajaya and Soul.

Sūktam—140

Rishi of the *Sūktam-Dīrghatamā. Devatā-Agni, Chhanda-Jagati, Trishtup* and Pankti. Svara-*Nishāda, Dhevata* and *Panchama.*

The aim of a scholar described here to emphasize the industriousness :

वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।
वस्त्रेणेव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनम् ॥१॥

1 Vedishádе priyádhāmāya sudyúte dhāsím iva prá bharā yònim agnáye । vástreṇeva vasaya mánmanā ṣúcim jyotíratham ṣukrávarṇam tamohánam.

1. TRANSLATION :— A learned person should be provided house and other facilities. He will be happy to get neat clean good and open dwelling. He is a man of virtues and seated at the altar he puts his oblations in the fire, like the foods. Also provide him a bright and splendid conveynce

PURPORT :— Here is a simile showing likeness between a scholar and yajna. While the sacred fire blazes more with the ghee pourings, a learned person is enthused more when necessary and proper conditions are provided to him for a decent living.

NOTES : (धासिम्) दधति प्राणान् येन तत् अन्नम् । धासिदित्यन्ननाम (NG 2.7) = Food. (योनिम्) गृहम् = House.

———

The attributes of the twice-borne are placed :

अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमीं पुनः ।
अन्यस्यासा जिह्वया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः ॥२॥

2 abhí dvijánmā trivṛíd ánnam ṛijyate saṃvatsaré vāvṛidhe jagdhámīm púnaḥ । anyásyāsā́ jihváyā jényo vṛíshā ny ányéna vaníno mṛishṭa varanā́ḥ.

2. TRANSLATION :— A man is, twice borne (Dwijati) by taking a pledge to serve society and by wearing the sacred thread. Such a man collects food material for his living and it helps him in the attainment of knowledge, devotion and feeding others. Such a man is victorious like a mighty bull.

PURPORT :— The key to human well-being lies in warehousing of foodgrains and in distributing among the needy.

NOTES : (त्रिवृत्) यत् कर्मोपासना ज्ञानेषु साधकत्वेन वर्तते = which is helpful in the attainment of knowledge, devotion and action. (वनिनः) वनानि जलानि । वनमित्युदकनाम = waters. (मृष्टः) मार्जय = Purify.

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The previous thems is further developed here :

कृष्णप्रुतौ वेविजे अस्य सुक्षिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥३॥

3 Kṛishṇaprūtau veyijé asya sakshítā ubhâ tarete abhí mātárā śiśum। pracajihvaṃ dhvas yantaṃ tṛishucyú tam â sâcyaṃ kúpayaṃ várdhanam pitúḥ.

3. TRANSLATION :—Real and the foster mother, both, try to protect the child from all sorts of trouble. The child looks forward to his two mothers anxiously for the milk. Father also looks to his son lovingly. Likewise, the learned persons also take full care of the common man.

NOTES: कृष्णप्रुतौ) विद्वदुपदेशेन चित्ताकर्षणवृत्ति प्राप्नुवन्त्यौ=Attracted towards the enlightened person. (तृषुच्युतम्) क्षिप्रं पतितम्। तृषिति क्षिप्रनाम (NG 2.15)=Falling down suddenly.

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The attributes of good food for farmers are given :

मुमुक्ष्वो॒३ मन॑वे मानवस्य॒ते र॑घु॒द्रुव॑: कृ॒ष्णसी॑तास ऊ॒ जुव॑: ।
अ॒स॒म॒ना अ॑जि॒रासो॑ रघु॒ष्यदो॒ वात॑जूता॒ उप॑ युज्यन्त आ॒शव॑: ॥४॥

4. Mumukshvò mánave mānavasyaté raghudrúvaḥ kṛishnásītāsa ū júvaḥ। asamanâ ajirâso raghushyádo vâtajūtā úpa yujyanta āsávaḥ.

4. TRANSLATION :— The farmers taking nourishing food are active. They do farming with plough and other implements and are men of good character and conduct. Obviously they differ from each other in ideas and attitudes and quickness in action. The Yogis should help persons who desire the welfare of all human beings and are learned and thoughtful.

PURPORT :— The farmers get their crops after ploughing their fields well, having sown the seeds and made irrigation arrangments etc. Likewise, those who are seeking the final emancipation should go at the feet of **Brahma-Jnanis** *(spiritual experts) by restraining their senses through the exercise of self-control.*

NOTES : (रघुद्रुवः) ये रघूनि आस्वादनीयानि अन्नानि द्रवन्ति ते=Who take nourishing and tasty food. (आजिरासः) प्राप्तशीलाः=Possessing good character and conduct. (रघुस्यदः) ये रघुषु स्यन्दन्ते=Treading upon the path of righteousness.

———

The path of final emancipation (MOKSHA) is underlined here :

आदस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्वं महि वर्पः करिक्रतः ।
यत्सीं महीमवनिं प्राभि मर्मृशदभिश्वसन्त्स्तनयन्नेति नानदत् ॥५॥

5 ád asya té dhvasáyanto vṛítherate kṛishṇám ádhvam máhi várpaḥ kárikrataḥ yát sīm mahím avánim prábhí mármıṣad abhiṣvasán stanáyann éti nânadat.

5. *TRANSLATION* :— Persons not serious for attaining the emancipation but trying to create gloom everywhere place themselves in false and vain activities. But one who faces all challenges, he deservedly attains salvation. Such a person works hard with necessary breath-taking **(Prānāyāma)** exercises. Such a person thunders like the lightning and roars aloud during his preaching of the eternal message of the Vedas.

PURPORT ;— The persons with sins in their records are born and reborn in bondage. But those who study the **Shāstras,** *practise* **Yoga** *and observe the rules of* **Dharma** *(righteousness) attain emancipation.*

NOTES : (सीम्) सर्वतः=On all sides. (मर्मृशत्) अतिशयेन सहमानः=Putting up with all difficulties and obstacles.

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Qualities of the persons that shine on earth are narrated here :

भूषन्न योऽधि बभ्रूषु नम्नते वृषेव पत्नीरभ्येति रोरुवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्गृभिः ॥६॥

6 bhúshan ná yò dhi babhrúshu námnate vṛísheva pátnīr abhy éti ròruvat । ojāyámānas tanvá ca ṣumbhate bhīmò ná ṣṛīnga davidhāva durgṛíbhiḥ.

6. *TRANSLATION* :— A man enjoys much happiness if he is decently dressed and pays respects before the righteous persons upholding **Dharma**. Such a man also gives good advice and teachings to his wife. He is powerful also like a bull shaking its horns, and he overpowers his opponents being full of vigour. Like a lion, his muscle power is great and body handsome. Thus he moves about struggling ferociously and performs noble deeds.

PURPORT :— The persons indomitable like lions, powerful like bulls and possessing strong body and mind are like the ornaments of all good persons and shine.

Path of happiness pinpointed :

स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीर्नित्य आशये ।
पुनर्वर्धन्ते अपि यन्ति देव्यमन्यद्वर्पः पित्रोः कृण्वते सचा ॥७॥

7 sá saṃstíro vishṭíraḥ sáṃ gṛibhayati janánn evá jānatír nítya â ṣaye । púnar vardhante ápi yanti devyám anyád várpaḥ pitròḥ kṛiṇvate sácā.

7. *TRANSLATION* :— We should also behave like a gentlman who looks after the needs of all his kith and kin and others. They bring happiness in their homes. Such a learned person, understands well the immortality of his soul, but enters in wedlock with a matching dutiful virgin. Such persons always progress in their life and in virtues and earn reputation for their parent and scholars. Such enlightened men perform noble acts. You follow this path.

PURPORT :— The learned men invariably grow in their life who marry learned virgins. Such persons should be virtuous and industrious and they enjoy happipess in this life and thereafter.

NOTES : (संस्तिरः) सम्यगाच्छादकः—He who covers others well with clothes etc., (संस्तिरः) सुखविस्तारकः—Augmenter or extender of happiness of others. (वर्पः) रूपम्—Form.

Learned girls' Brahmacharya (Celibacy) is underlined :

तमुग्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्ममृषीः प्रायवे पुनः ।
तासां जरां प्रमुञ्चन्नेति नानदुदसुं परं जनयञ्जीवमस्तृतम् ॥८॥

8 táṃ agrúvaḥ keṣínī sáṃ hí rebhirá ūrdhvâs tasthur mamrúshīḥ práyáve púnaḥ । tâsāṃ jarâṃ pramuñcánn eti nánadad ásum páraṃ janayañ jīvám ástṛitam.

8. *TRANSLATION* :— Girls who march forward and lead their groups because of their qualities and have beautiful look of hairs, they get highly learned husbands. Such women converse with them in sweet and loving language. They feel sore at separation from their husbands and look like lifeless human beings. But on return of their husbands, they are much elevated and delighted. A good husband teaches her about the immortal soul and freeing her from pre-mature fear of old age and even of death. He gives good education to her life partner so that she has her re-birth as a happy human being.

PURPORT :— Virgins knowing all the sciences, and observing **Brahmacharya,** *are admirably accepted as wives everywhere. They achieve happiness in this world and bliss in the next birth also. Because of noble education imparted by their husbands, they rarely waste the physical and spiritual energy and are never scared at the premature old age and death.*

NOTES : (अस्तृतम्) अहिंसितम्—Immortal

Here is a call to fight injustice and violence :

अधीवासं परि मातू रिहन्नह तुविग्रेभिः सत्वभिर्याति वि ज्रयः ।
वयो दधत्पद्वते रेरिहत्सदानु श्येनी सचते वर्तनीरह ॥९॥

9 adhīvasám pári matú rihánn áha tuvigrébhiḥ sátvabhir yāti ví jráyaḥ । váyo dádhat padváte rérihat sádánu ṣyéni sacate vartaniráha.

9. TRANSLATION :— The flames of fire engulf or envelope completely the forests and hills in no time, likewise the wife of a highly learned and active man who engages her self in the welfare of others, attains long life. O Man! you should leave the company of the wicked persons and administer them examplary punishment.

PURPORT :— The fire burns forests and breaks even stony hills. Same manner, the man should remove injustice from the society and administer stern punishments to criminals to establish the **Dharma.**

The call to fight injustice is further toned up :

अस्माकमग्ने मघवत्सु दीदिह्यध श्वसीवान्वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेर्वर्मेव युत्सु परिजर्भुराणः ॥१०॥

10 asmâkam agne maghávatsu dīdihy ádha ṣvásīvān vṛishabhò dámūnāḥ । avâsyā ṣíṣumatīr adīder vármeva yutsú parijárbhurāṇaḥ.

10. TRANSLATION :— O learned leader! being showerer of blessings, you are a man of self-control, vivifying and nourishing. O learned person! you strengthen all nice persons from all sides, visit our opulent abodes and protect mothers with their infants. As an armour protects the body in fighting, O learned man ! you ward off all miseries and give us joy and delight. You shower blessings on good persons and observe necessary restraints.

PURPORT :— *A learnd ruling person should protect the people with justice as the armour protects the body during fight. Females should not be killed in the battles.*

NOTES : (अग्ने) पावक इव वर्तमानः=Learned person shining and purifying like fire. (अवास्य) विरुद्गतया प्रक्षिप=Throw away. (परिजर्भुराणः) परितः सर्वतः अतिशयेन पुष्यन्=Nourishing and strengthening from all sides.

———

Some good tips for an idleal life are pointed out :

इदमग्ने सुधितं दुर्धितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु ते ।
यत्ते शुक्रं तन्वो३ रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥११॥

11 idám agne súdhitaṃ dúrdhitād ádhi priyā́du cin mánmanaḥ préyo ástu te । yát te ṣukrā́ṃ tanvò ròcate ṣúci ténāsmábhyaṃ vanase rátnam ā́ tvám.

11. TRANSLATION :— .O God ! you posses all learning. May this my mind be close and loving to you. I try to keep it balanced and unperturbed during trouble and in joy. With the pure radiance of your persen which shines brightly, distribute all your good wealth among us.

PURPORT : *Man should always try to keep his mind in the equilibrium, neither feeling sore over sufferings nor on getting delights. The acquired wealth should be distributed justly for the happiness of humanity.*

NOTES : (दुर्धितात्) दुखेन धृतात्—From the trouble. (वनसे) संभजसे—You distribute.

———

Our heroes and wealthy persons should go abroad :

रथाय नावमुत नो गृहाय नित्यारित्रां पद्वतीं रास्यग्ने ।
अस्माकं वीराँ उत नो मघोनो जनाँश्च या पारयाच्छर्म या च ॥१२॥

12 ráthāya nâvam utá no gṛihâya nítyāritrāṃ padvátīṃ rāsy agne । asmâkaṃ vīrâṅ utá no maghòno jánāṅṣ cayâ pāráyāc chárma yâ ca.

12. TRANSLATION :— You are a learned artist. O our leader! you arrange us a big boat or steamer equipped with oars, wheels and other implements. That may take across the ocean our soldiers, our wealthy friends and scholars possessing the wealth of knowledge. Also be a source of joy to us, at home and abroad.

PURPORT :— *The adventurous traders businessmen and armymen should go abroad in ships to distant regions, for business and for warfare, whenever necessary. The national prosperity is thus multiplied.*

NOTES : (रथाय) समुद्रादिषु रमणाय—For enjoying sea voyage.

———

God ordains man to be industrious :

अभी नों अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
गव्यं यव्यं यन्तों दीर्घाहेषं वरमरुण्यों वरन्त ॥१३॥

13 abhí no agna ukthám íj juguryā dyâvākshâmā sindhavaṣ ca svágūrtāḥ । gávyaṃ yávyaṃ yánto dīrghâhésham váram aruṇyò varanta.

13. TRANSLATION :— O learned leader ! as there are the heaven and earth, rivers and oceans, dawns and jewels, likewise you give us food, barley fields, milk etc. They all are engaged in their perennial work as ordained by God. Likewise. O god (our leader)! make us industrious in all walks of life.

PURPORT :— *Man should always be industrious.*

NOTES : (जुगुर्याः) उद्यच्छ उद्यमिनः कुर्याः—Make us industrious. (अरुण्यः) उषःकालाः—Dawns.

———

Rishi of the Sūktam-*Dīrghatamā*, Devatā-*Agni*. *Chhanda-Jagati*, *Trishtup* and *Pankti* of various kinds, *Svara-Nishāda*, *Dhivata* and *Panchama*.

The attributes of learned persons are detailed below :

बलित्था तद्वपुषे धायि दर्शतं देवस्य सहसो यतो जनि ।
यदीमुप ह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥ १ ॥

1 Báḷ itthâ tád vápushe dhāyi darṣatáṃ devásya sáhaso yáto jáni । yád īm úpa hvárate sâdhate matír ṛitásya dhénā anayanta sasrútaḥ.

1. TRANSLATION :— My psychological waves move towards the visible pure radiance of an enlightend person. and it accomplished my purposes thereby. These words of truth take me towards the path of righteousness which ultimately leads me to that radiance. The strength of wisdom generates that splendour. O man ! you also should bear in you that divine splendour, for sesking the splendour for your physical and mental beauty.

PURPORT :— *O men! you should always seek that divine intellect, that language and that truthful canduct from the divine fountain-head.*

NOTES : (वपुषे) सुरूपाय=For good form or beauty of body and mind. (भर्गः) शुद्धंतेजः=Pure splendour. (धेनाः) वाण्यः—Speeches or words.

————

Divine source of knowledge is underlined here :

पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥२॥

2 prikshò vápuḥ pitumân nítya â ṣaye dvitíyamâ saptáṣivāṣu mātṛíshu । tṛitíyam asya vṛishabhásya dohásе dáṣapramatim janayanta yòshaṇaḥ.

2. *TRANSLATION* :— I have harnessed several kinds of material benefits and knowledge by observing **Brahamcharya** (celibacy or control of senses). The second form of **Yajnas** produces rains in seven auspicious mother-like worlds. The same is true of the discharge of the duties by a householder. The third beautiful form possesses the knowledge of ten **Pranas** or of ten senses as well as the knowledge of the objects of senses, mind, intellect, **Chitta, Ahankara** and the soul. It is manifested by highly educated women who collect all knowledge for the fulfilment of their noble desires.

PURPORT :—The knowledge of Karma (action) and **Upāsanā** *(devotion or communion) is acquired in seven worlds first through the* **Brahmacharya,** *second through the family life and third through the discharge of the duties of the Banaprastha (hermit's life) and Sanyasa (renouncement) acquire knowledge of ten senses (Five senses of perception and five of action) and ten Pranas along with the knowledge of the objects of the senses, mind, intellect,* **Chitta,** *and* **Ahankāra** *(ego) and the soul.*

———

The real visualizer of God can only teach the seekers of truth :

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्त सूरयः ।
यदीमनु प्रदिवो मध्व आधवे गुहा सन्तं मातरिश्वा मथायति ॥ ३ ॥

3 nír yád ím budhnân mahishásya várpasa íṣānâsaḥ ṣávasā kránta sūráyaḥ । yád īm ánu pradívo mádhva ādhavé gúhā sántam mātaríṣvā mathāyáti.

3. *TRANSLATION* :— Keepers of the great wealth of wisdom and controllers of their senses and mind, find the proof of their power within divinity. As the **Prānas** move the abdominal energy (known

as **Jatharagni,** it helps digestion) ; likewise, the seekers of God feel that God pervades the vast firmament and other planets and is a controlling agency. They find him in the heart of a wiseman because of brilliance wisdom and other virtues. Consequently, they realise His presence within their own hearts and souls.

PUPORT :— Those persons only know of **Brahma** *(God) who by the observance of* **Dharma** *(righteousness), practice of* **Yoga** *and association of the holy enlightened persons, grasp the soul and then the Supreme Being.*

NOTES :— (महिषस्य) महतः महिषः इति महन्नाम (NG 3·5)—Great Vast. (बुध्नात्) अंतरिक्षात्—From the firmament. (मघ्वः) विज्ञानयुक्तस्य—Of the wise.

Significance of good food and herbs is underline d :

प्र यत्पितुः परमान्नीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।
उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठो अभवद् घृणा शुचिः ॥ ४॥

4 prá yát pitúḥ paramâ̂n nīyáte páry â pṛikshúdho vīrúdho dámṣu rohati । ubhâ yád asya janúshaṃ yád ínvata âd íd yávishṭho abhavad ghṛiṇâ ṣúciḥ.

4. TRANSLATION :— Man gets corn and other food meterial after hard labour. Some eatable creepers even satisfy hunger and are produced at homes. When a man takes proper well-cooked food and the medicines made out of the herbs etc. he becomes strong clean and illustrious.

PURPORT :— Man should take ideal food and herbs from everywhere, if it makes him happy.

NOTES : (पृक्षुधः) प्रकर्षेण क्षोधितुय् भोक्तुम् इष्टाः—Desirable for eating or satisfying hunger. (दंसु) दमेषु—**At Homes** (घृणा) दीप्तिः—Lustre.

Importance of taking herbs prescribed in AYURVEDA (Science of Life) is told :

आदिन्मातॄराविंशद्यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे ।
अन यत्पूर्वा अरुंहत्सनाजुवो नि नव्यंसीष्ववरासु धावते ॥ ५ ॥

5 âd ín mātṛír âviṣad yâsvâ ṣúcir áhiṅsyamāna urviyâ ví vāvṛidhe । ánu yát purvā áruhat sanājúvo ní návyasīshv ávarāsu dhāvate.

5. TRANSLATION :— The man who conducts research on new herbs and medicines, and moreover puts oblations of proven medicinal herbs in the **Yajna** without any break, he develops his physical and mental powers extensively. They were pure and unharmful, and with his repeated researhes on the medicines, he saves himself from various diseases, as well as other human beings, like a mother.

PURPORT :— The researches conducted on proven and new herbs and medicines make human beings happy and healthy.

NOTES : (मातृः) मातृवन्मान्यप्रदा औषधीः—The herb or medicine that saves from diseases and nourishes like the mother. (अरुहत्) वर्धयति—Grows or increases.

The efficacy of medicinal research is further indicated :

आदिद्धोतारं वृणते दिविंष्टिषु भगमिव पपृचानासं ऋञ्जते ।
देवान्यत्क्रत्वा मज्मना पुरुष्टुतो मर्तं शंसं विश्वधा वेति धायसे ॥ ६ ॥

6 ád íd dhòtāraṃ vṛiṇate dívishṭishu bhágam iva papṛicānâsa ṛiñjate । devân yát krátvā majmánā purushṭutò mártaṃ sáṅsaṃ viṣvádhā véti dhâyase.

6. TRANSLATION :— A person should choose a right type of admired person as his guide. Such a man is upholder of cardinal

principles and gives happiness, to all men of intellect or action and strength, if he is invited by them for their benefit. They recognize his worth for the fulfilment of their noble desires like the great wealth. On contact, such a man cures their diseases and agonies.

PURPORT :— *Those persons who serve a good physician like a jewel, enjoy happiness being endowed with physical and spiritual power.*

NOTES : (ऋञ्जते) भृंजति—Consumes or burns. (मज्मना) बलेन—With power.

———

Significance of learning for the attainment of DHARMA is underlined:

वि यदस्थाद्यजतो वातचोदितो ह्वारो न वक्वा जरणा अनाकृतः।
तस्य पत्मन्दक्षुषः कृष्णजंहसः शुचिजन्मनो रज आ व्यध्वनः॥ ७॥

7 ví yád ásthād yajatò vātacodito hvārò ná vákvā jaráṇā ánākṛitaḥ। tásya pátman dakshúshaḥ krishṇájaṅhasaḥ ṣúcijanmano rája âvyádhvanaḥ.

TRANSLATION :— A respectable learned speaker is decisively frank and firm. Impelled by the **Prāna** he stands like the fire engulfing the rotten. He is admired everywhere and moves even in darkness. He has pure birth and follows various chosen paths.

PURPORT :— *Those who observe* **Dharma** *(righteousness), become illustrious like the sun.*

NOTES : (अनाकृतः) न आकृतः न निवारितः—Not restrained by any one. (कृष्णजंहसः) कृष्णानि जंहांसि-समानि नयस्मिन् तस्य—Whose killings are black i.e. which makes objects look black by burning them.

Exhortation to human beings to be indurstrious to overcome the destinies is underlined :

रथो न यातः शिक्वभिः कृतो द्यामङ्गेभिररुषेभिरीयते ।
आदस्य ते कृष्णासो दक्षि सूरयः शूरस्येव त्वेषथादीषते वयः ॥ ८ ॥

9 rátho ná yātáḥ ṣíkvabhiḥ kritò dyâm áṅgebhir arushébhir īyate । âd asya té krishṇâso dakshi sūráyaḥ ṣurasyeva tveshậthād īshate váyaḥ.

8. TRANSLATION :— A learned person writes down his ideas in various ways. He visualizes a giant venture in the form of an aerocraft manufactured through his technology. That craft goes, to the sky fast llke a bird or like an enemy fleeing the warfield. O scholar ! you are foremost among the learned persons, hence enjoy happiness and shine like the fire.

PURPORT :— This mantra attaches supreme importance to travel in the sky with the help of good aeroplanes. It became possible through the vigorous efforts made after a thorough study in particular field.

NOTES : कृष्णासः ये कर्सन्ति–विलेखने—Those who write down their ideas variously or till the ground. (ईस्ते) पश्यन्ति—See.

———

Attributes of a learned man mentioned here :

त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शाशद्रे अर्यमा सुदानवः ।
यत्सीमनु क्रतुना विश्वथा विभुररान्न नेमिः परिभूरजायथाः ॥ ९ ॥

9 tváyā hy ágne váruṇo dhṛitávrato mitráḥ ṣāṣadre aryamá sudánavaḥ । yát sīm ánu krátunā viṣváthā vibhúr arân ná nemíḥ paribhúr ájāyathāḥ.

9. TRANSLATION :— There are some most acceptable noblemen, upholders of the truth, dispensers of justice and philanthropists and donors. O learned persons ! they are with you. So through their association, you should encompass them all, like a circumference encompasses the spokes of a wheel. Like Omnipresent God, such a person should surpass all, by your intellect or widsom, in order to end all miseies.

PURPORT :— God is just and Omniscient, likewise an intelligent person should be just and possessive of complete knowledge, because of his association with enlightened ones.

NOTES :— (शाशद्रे) शातयेः, छिन्नं कुर्याः—Destroy. (अग्ने) विद्वन्—Learned leader!

———

Following of DHARMA leads to to extreme delight :

त्वमग्ने शशमानाय सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि ।
तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि ॥१०॥

10 tvám agne ṣaṣamānâya sunvaté rátnaṃ yaviṣhṭha devátāim invasi । tāṃ tvā nú návyaṃ sahaso yuvan vayám bhágaṃ ná kāré mahiratna dhīmahi.

10. TRANSLATION : A young powerful learned leader is always charming on account of his adorable virtues, who encompasses charming knowledge and the means of it. He deploys those means for the welfare of a righteous person. He is free from evils, producer of good wealth and attains God with his deep meditation. Our glories to such a person who discharges his all duties, like a powerful prince.

PURPORT :— Those who refrain from all evils and observe the rules of righteousness, attain the Supreme Being, and enjoy Divine Bliss.

NOTES : (शशमानाय) अधर्मात्पृथक् दर्भं प्राप्तवते—For the welfare of a righteous person refraining from all evils. (देवतातिम्) देवताम् एवं परमात्मानम्—To God. (रत्नम्) रमणीयं ज्ञानं साधनं वा—Charming knowledge or its means. (इन्वेसि) ध्यानयोगे व्याप्नोषि—Encompasses, or attains with deep meditation.

We should adore noble persons :

अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पपृचासि धर्णसिम् ।
रश्मीँरिव यो यमति जन्मनी उभे देवानां शंसमृत आ च सुक्रतुः ॥११॥

11. asmé rayíṃ ná svárthaṃ dámūnasam bhágaṃ dákshaṃ ná papṛicāsi dharṇasīm । raṣmíñr iva yò yámati jánmanī ubhédevânāṃ ṣánsam ṛitá á ca sukrátuḥ.

11. TRANSLATION :— We should always respect wise and learned man as he brings us close to energetic prosperous and upholder of self-control and of the vows persons like the beneficial wealth. Such a person has truthful dealings and shines like the rays of sun. The past and future life of such an enlightened person enhances his reputation.

PURPORT :— Those who do righteous activities shine like rays of the sun. Their past present and future are brilliant and assured.

NOTES : (दमूनसम्) दमनसाधकम्—Man of self control, or one who practises self control. (दक्षम्) अतिचतुरम्—Dexterous and energetic.

A benefactor is praised here :

उत नः सुद्योत्मा जीराश्वो होता मन्द्रः शृणवच्चन्द्ररथः ।
स नो नेषन्नेषतमैरमूरोऽग्निर्वामं सुवितं वस्यो अच्छ ॥१२॥

12. utá naḥ sudyòtmā jīrâśvo hòtā mandráḥ ṣṛina-vac candrárathaḥ । sá no neshan néshatamairá mūro gnír vāmáṃ suvitáṃ vásyo áccha.

12. TRANSLATION :— A learned leader is admired as he is giver of delight; and posseses the light of good knowledge. Such a leader possesses military power, wealth in profuse and a fleet of horses and he has silver or gold in his chariot and is a liberal donor. He should consider our request and earn our admiration. He is wise and active and shines like the fire and leads us to a brilliant future with most efficacious means.

PURPORT :— A capable leader listens to the just demands of all and is endowed with all effective means to dissememinate knowledge and enlightenment.

NOTE : (अमूरः) गन्ता—Going everywhere or active. (चन्द्ररथः) चन्द्रं रजतं सुवर्णं वा रथं यस्य सः—He who has silver or gold in his chariot.

————

The praise of learned scrupulous leaders is mentioned :

अस्ताव्यग्निः शिमीवद्भिरर्कैः साम्राज्याय प्रतरं दधानः ।
अमी च ये मघवानो वयं च मिहं न सूरो अति निष्टतन्युः ॥१३॥

13. ástāvy agníḥ ṣímīvadbhir arkaíḥ sâmrājyāya pratarám dádhānaḥ । amí ca yé maghávāno vayám ca míhaṃ ná sūro áti nísh ṭatanyuḥ.

*13. TRANSLATION :—*A great leader is like the sun and illuminated with good character and conduct. He with his equally learned respectable colleagues controls a powerful army capable to crush enemies. He is highly elevated in the public eyes. We admire such persons endowed with rare wealth of wisdom, because of spread of knowledge far and wide. Such persons are like sun which causes the rains with its natural phenomen.

PURPORT :— A ruler should appoint only such administrators for preaching **Dharma** *and taking people on right path, who have been intensely trained by righteous and enlightened scholars and who aim at development of the State on right lines.*

NOTES & REMARKS ; (अग्निः) सूर्य इव सुशील प्रकाशितः—Illuminated with good character andconduct like the sun. (शिमीवद्भिः) प्रशंसित कर्मयुक्तैः—With men of good deeds. (अर्कैः) सत्कर्तव्यै विद्वद्भिः सह—With learned men who are worthy of respect. (अर्कः)—The verb (अर्च) denotes worship (NKT). (मिहम्) वृष्टिम्—Rain.

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Sūktam—142

Rishi of the *Sūktam-Dīrghatamā. Devatā-Agni, Indra, Twashtā* etc. Chhanda-*Anushtup* of various kinds and *Bhūrik Ushnik. Svara-Rishabha and Gāndhāra.*

Pointers for the teachers and students are mentioned :

समिद्धो अग्न आ वह देवाँ अद्य यतस्रुचे ।
तन्तुं तनुष्व पूर्व्यं सुतसोमाय दाशुषे ॥१॥

1. Sámiddho agna â vaha devâñ adyá yatásruce ।
tántum tanushva pūrvyám sutâsomāya dāṣúshe.

1. TRANSLATION ;— A teacher shines well like fire with his wisdom and glaring knowledge, brings more such enlightened persons here in a **Yajna**. It gives benefit to the performer of **Yajna**, who is a liberal donor. In such a **Yajna**, the ladle (Sruvā), is uplifted and the juice of **Soma** and other herbs it extracted. O teacher ! you extend and disseminate the knowledge which has been acquired from your forefathers.

PURPORT :— The parents and well wishers always try to keep their children happy. Likewise, it is the duty of the sons to serve their parent and other elderly people happy and joyful, by acquiring the knowledge of various sciences through **Brahamcharya** *and after their marriage in young age.*

NOTES : (समिद्धः) विद्या प्रदीप्तोऽध्यापकः। —A teacher shining well with wisdom and knowledge. (तन्तुम्) विस्तारम्—Extension or expansion. (अग्ने) अग्निरिव सुप्रकाश—Full of the light of good knowledge like the fire.

The pupils should emulate their teachers (Gurus) :

घृतवन्तमुप मासि मधुमन्तं तनूनपात् ।
यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥२॥

2. ghṛitávantam úpa māsi mádhumantaṃ tanūnapāt । yajñáṃ víprasya mâvataḥ ṣaṣamānásya dāṣúshaḥ.

2. *TRANSLATION :—* An ideal pupil does not allow his body to become weak and waste his energy. Such persons come and participate with **Yajna** performed by the intelligent persons. Likewise I make an attempt to rise above all kinds of miseries and grief and liberally donate for this cause.

PURPORT :— The pupils should become like enlightented ones and they should have association with wise and intellectual persons.

NOTES : (तनूनपात्) यः तनूं शरीरं न पातयति तत्सम्बुद्धौ—He who does not allow his body to fall down or who does not waste his energy. (शशमानस्य) दुःखमुल्लंघतः—Rising above miseries.

Importance of acquring knowledge in all the years of life is underlined :

शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥

3. śúciḥ pāvakò ádbhuto mádhvā yajñám mimikshati ׀ nárāsáṅsaḥ trírâ divò devò devéshu yajñíyaḥ.

3. TRANSLATION :— A learned person is pure himself and is capable of purifying others like the fire. He is marvellous, adorable, and is praised by persons and is keen for the welfare of others. With his noble desire, such a person emulsifies the **Yajna** in his childhood, young and old ages, as well, of his own accrod. He thus enjoys happiness.

PURPORT :— The men engaged in imparting knowledge of the noble work of yajna in their child and among adolescents young and old ages are blessed with physical. vocal and mental happiness.

NOTES : (दिवः) कामनातः—From desire. (देवः) कामयमानः—Desiring.

A learned person is admired :

ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
इयं हि त्वा मतिर्ममाच्छा सुजिह्व वच्यते ॥४॥

4. īḷitò agna â vāhéndram citrám ihá priyám ׀ íyáṃ hí tvā matír mámâcchā sujihva vacyáte.

4. TRANSLATION :— O enlightened leader ! your soul is illumined and bright like the sun. Your speech is sweet, and hence it is praised by us. Bring us in this life, majestic wealth of all kinds, mundane and spiritual. Let this my intellect and praise reach you well.

PURPORT :— All should acquire wealth industriously with the intellectual and enlightened persons.

NOTES : (अग्ने) सूर्य इव प्रकाशात्मन्—Man of illumined soul, shining like the sun. (सुजिव्ह) शोभना जिव्हा मधुर भाषिणी तस्य तत्सम्बुध्दौ—Sweet tongued or uttering always sweet words. (इन्द्रम्) परमैश्वर्यम्—Full brilliance.

REMARKS : The epithet used here for (AGNI) makes it clear that a conscious entity has been addressed and prayed. Contrary to it, Shri Sayanacharya, Prof. Willson, Griffith and others have erroneously translated that fire being addressed. They translate सुजिव्ह, the fire qualifying as घृतपानेन शोभनज्वाल:(SAYANA) Bright tongued (WILSON), 'Sweet tongue' is correct meaning (GRIFFITH).

इन्द्रम् is from इदि परमैश्वर्ये (भ्वादि) hence the meaning of परमैश्वर्यम् by RISHI Dayananda Sarasvati is corect, though others take it to mean some particular 'GOD' of their conception, sitting somewhere in heaven. These are their pre-conceived notions which have unfortunately misled them.

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Hard work is key to prosperity has been underlined :

स्तृणानासो यतस्रुचो बर्हिर्यज्ञे स्वध्वरे ।
वृञ्जे देवव्यचस्तममिन्द्राय शर्म सप्रथ: ।।५।।

5. strịṇānâṣo yatásruco barhír yajñé svadhvaré ।
vṛñjé devávyacastamam indrayá ṣárma saprátha̧ḥ.

5. TRANSLATION :— The persons who are industrious, adorn grand houses inhabited by many likeminded scholars for the acquisition of great wealth. While performing of this non-violent noble **Yajna** in the form of dissemintation of knowledge, one wards off all his miseries and poverty.

PURPOT :— Wealth and prosperity of the State, as well as, of an individual can not be acquired by the persons who are not industrious. Those who live in the dwellings inhabited by great scholars, shake off their all ignorance and poverty.

NOTES ; (बर्हिः) बृहत्—Great or spacious. (यज्ञे) विद्यादानाख्ये—In the Yajna in the form of the diffusion of knowledge. (शर्म) गृहम्—House.

———

One should acquire learning, land, and wealth, and should intensify purity :

वि श्रयन्तामृतावृधः प्रयै देवेभ्यो महीः ।
पावकासः पुरुस्पृहो द्वारो देवीरसश्चतः ॥६॥

6. vi ṣrayantām ṛitāvṛídhaḥ prayaí devébhyo mahīh । pāvakāsaḥ puruspṛího dvâro devír asaṣcátaḥ.

6. *TRANSLATION :—* O men ! you should acquire purifying language and lands. Indeed, you are great on account of truthful conduct and special knowledge. Good people and donors love people like you, who are charming and varying but respectable. The masses like and adore such personalities for their own good and desire for satisfaction.

PURPORT ;— Men should seek for a refined and cultured speech and good lands, gems and jewels but should cultivate purity with their aid.

NOTES : (मही) पूज्यतमा वाचः पृथिवी वा—Adorable speech or earth. (देवीः) कमनीयाः—Desirable or charmig. (असश्चतः) परस्परं विलक्षणाः—Different from one another.

———

The learned should exhort common man to make his home life decent :

आ भन्दमाने उपाके नक्तोषासा सुपेशसा ।
यह्वी ऋतस्य मातरा सीदतां बर्हिरा सुमत् ॥७॥

7. â bhándamāne úpāke náktoshâsâ supéśasā yahví ṛitásya mātárā sídatām barhír ā sumát.

7. *TRANSLATION* :— O men and women! you should have a decent home life where you are joyous and have nice accomodation. Like day and night, the learned should preach all to lead truthful and well-knit life in the homes.

PURPORT :— *As day and night urge all beings to do their duties and functions, likewise, the enlightened persons should urge upon all human beings to perform their duties.*

NOTES : (मन्दमाने) कल्याणकारके:=Bestowing happiness or causing delight. (उपाके) परस्परं सन्निहितवर्तमाने=Clearly associated. (सुपेशसा:) सुरूपे=Beautiful. (बर्हि:) उत्तमं गृहम्=Good house. (सुमत्) सुष्ठु माद्यन्ति ह्रष्यन्ति यस्मिन् तत्=Where men will enjoy happiness.

A common man should emulate the learned one :

मन्द्रजिह्वा जुगुर्वणी होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशम् ॥८॥

8. mandrájihvā jugurváṇi hòtārā daívyā kāví ı yajñáṃ no yakshatām imáṃ sidhrám adyá divispṛíśam.

8. *TRANSLATION* :— An ideal teacher and a preacher are sweet tongued, industrious, acceptors of noble virtues and of divine qualities. They perform **YAJNA** in the form of the learning and

dissemination of knowledge. It is an auspicious and rewarding act. We all should follow the same path.

PURPORT:— Like learned persons, we should act rightly.

NOTES : (जुगुर्वणी) अत्यन्तमुद्यमिनो = Very industrious (सिध्रम) मंगलकारकम् —Auspicious or beneficial. (यजम्) विद्यादिप्राप्तिसाधकं व्यवहारम्— Acquistion and propagtion of knowledge.

Duties of the pupils defined :

शुचि॑र्दे॒वेष्व॑र्पि॒ता होत्रा॑ म॒रुत्सु॒ भार॑ती ।
इळा॒ सर॑स्वती म॒ही ब॒र्हिः सी॑दन्तु य॒ज्ञियाः॑ ॥९॥

9. śúcir devéshv árpitā hòtrā marútsu bhâratí । íal̥ sárasvatī mahī barhíḥ sīdantu yajñíyāḥ.

9. TRANSLATION :— All students should try to achieve that wisdom and speech which is dedicated to the enlightened truthful devotees. It should be pure, acceptable qualitative and should uphold and sustain admirable and adorable true knowledge. May such wisdom and speech which are helpful in the performance of **YAJNA,** be achieved in all our important dealings.

PURPORT :— The students should always intensely desire to acquire splendid wisdom and the noble speech like that of the enlightened persons.

NOTES : (होत्रा) दातुमादातुमर्हा = Worth giving and acceptable. (मरुत्सु) स्तावकेषु = Among the devotees or performers of the Yajna. (भारती) धारणपोषणकर्त्री = Upholder and sustainer. (इड़ा) प्रशंसितुं योग्या = Admirable. (सरस्वती) प्रशस्तविज्ञानसंबंधिनी = Belonging to or full of true knowledge. (बर्हिः) उपगतं वृद्धम् (व्यवहारम्) = Great dealing.

तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।
त्वष्टा पोषाय वि ष्यतु राये नाभा नो अस्मयुः ॥१०॥

10. tán nas turīpam ádbhutam purú vâram purú tmáṇā । tváshṭā pòshāya ví shyatu rāyé nâbhā no asmayúh.

One should reciprocate the good gestures of others :

10. TRANSLATION :— Studded with wisdom and righteousness and desirous of our welfare, O learned person! come and give us immense mundane wealth and be with us like the **PRANA** in the naval. Also bring to us that wealth (of wisdom and knowledge) which protects us and, is wonderful and sufficing.

PURPORT :— We should always desire the association of such a learned person who is favourably disposed towards our welfare. Thus the preceptor and the pupil should multiply their knowledge for mutual wisdom and happiness.

NOTES ; (त्वष्टा) राजधर्मेण राजमानः = Shining with wisdom and righteousness. (तुरीयम्) तूर्णं रक्षकम् = That which protect soon.

———

The sun makes rains, likewise the preceptor should enlighten his pupils :

अवसृजन्नुप त्मना देवान्यक्षि वनस्पते ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥११॥

11. avasṛijáṇn úpa tmánā devân yakshi vanaspate । agnír havyâ sushūdati devò deveshu médhiraḥ.

11. TRANSLATION :— A learned person, like the lord of the rays the sun, adorns the students desirous of acquiring knowledge with wisdom and learning. Like the sun, he shines in the bright regions; is the unifier and best among the enlightened persons

and thus downpours knowledge on earth like the rains. He is therefore respectable.

PURPORT :— The sun rains down water. Likewise the enlightened persons should impart knowledge to the students.

NOTES : (अवसृजन्) विविधया विद्यया अलङ्कुर्वन् = Adorning with the knowledge of various sciences. (वनस्पते) रश्मिपतिः सूर्य इव = Like the sun that is the lord of the rays. (मेधिरः) संगमयिता = Unifier.

Honest earnings are the best wealth :

पूषण्वते मरुत्वते विश्वदेवाय वायवे ।
स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥१२॥

12. pūshaṇváte marútvate viṣvádevāya vāyáve ।
svāhā gāyatrávepase havyám índrāya kartana.

12. TRANSLATION :— O men! you perform acceptable and noble deeds for earning wealth. It is indeed nourishing, and it supports many admirable scholars. In return, these persons protect the singers of the glory of Lord.

PURPORT:— Real wealth is always righteously earned and used. It makes a man strong, because he respects knowledge and encourages the tendency to disseminate the Vedic knowledg, which is beneficial to one and all.

NOTES ; (मरुत्वते) प्रशंसिताः मरुतः विद्यादिस्तावकाः सन्ति यस्मिन् = For noble leariníng seekers (इन्द्राय) परमैश्वर्याय = For great wealth. (वायवे) प्राप्तुं योग्याय = Attainable. (गायत्रवेपसे) गायत्रं गायन्तं त्रायमाणं वेपः रूपं यस्मात् तस्मै = That which has protective form for a singer of God or devotee.

Benefits of regular teaching and serving to the teachers is underlined :

स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥१३॥

13. svâhākṛitāny â gahy úpa havyâni vītáye । indra gahi ṣrudhī hávaṃ tvâṃ havante adhvaré.

13. TRANSLATION :— O learned person! leading us to great prosperity, come to partake of these materials acquired through honest working. In its achieving, none has been harmed or deceived. Come and accede to our request. We, the seekers after knowedge always invoke you in all such dealings.

PURPORT :— A teacher should keep his pupils under watch during the studies. The pupils should serve the teachers physically mentally and financially.

NOTES : (स्वाहाकृतानि) सत्यक्रियया निष्पादितानि = Produced or prepared with true and honest means or acts. (वीतये) विद्याव्याप्तये = For providing knowledge.

Sūktam—143

Rishi—Dīrghatamā. Devatā—Agni. Chhanda—Jagati of various froms and *Nichrit Trishtup. Svara-Nishāda* and *Dhevata,*

The attributes of a learned person mentioned :

प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सूनवे भरे ।
अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीददृत्वियः ॥१॥

1. Prá távyasīṃ návyasīṃ dhītím agnáye vācò matíṃ sáhasaḥ sūnave bhare । apâṃ nápād yò vásubhiḥ sahá priyò hòtā pṛíthivyâṃ ny ásīdad ṛitvíyaḥ.

1. TRANSLATION :— **AGNI** is a very intelligent leader shining like the sun fire. He is loved by all, is acceptor of good virtue, and son of a physically and intellectually strong man. He is proper utilser of all moments, and stands by the **Brahmachari.** I glorify such a person in invigorating and original speech and offer him my intellect for his guidance.

PURPORT :— It is the duty of the teachers to select pure, and intelligent students of good and lovely conduct. They inculcate in them the knowledge of various sciences, like the sun upholding the waters.

NOTES : (अग्नये) अग्निवत् तीव्रबुद्धये = For a man of subtle intellect. who shines like the fire. (सहस:) शरीरात्मबलवत: = of a man strong in body and the soul. (अपांनपात्) जलमध्ये सूर्य इव = The sun that is upholder of the waters.

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The virtues of a noble person defined :

स जायमानः परमे व्योमन्याविरग्निरभवन्मातरिश्वने ।
अस्य क्रत्वा समिधानस्य मज्मना प्र द्यावा शोचिः पृथिवी अरोचयत् ॥२॥

2. sá jâyamānaḥ paramé vyòmany ávír agnír abhavan mātaríṣvane । asyá krátvā samidhānásya majmánā prá dyâvā ṣocíḥ pṛithivī arocayat.

2. TRANSLATION :— A learned man always feels presence of the Omnipresent God. He is the Protector of all, manifests His glory like fire blowing in face of air with radiance. Such an enlightened person kindled by incessant efforts and knowledge

illuminates the heaven and the earth. Such a man becomes the benefactor of all.

PURPORT : If good teachers impart good education, wisdom (righteousness), they always feel satisfied and happy.

NOTES : (व्योमनि) व्योमवद् व्यापके सर्वरक्षादि गुणान्विते ब्रह्मणि=In God who is Omnipresent like the sky and the Protector of the world. (मातरिश्वने) अंतिरक्षस्य वायवे=In the air, in the firmament. (मज्मनः) बलेन=With strength or vigour.

The attributes of a learned person are further highlighted :

अस्य त्वेषा अजरा अस्य भानवः सुसंदृशः सुप्रतीकस्य सुद्युतः ।
भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रेजन्ते असंसन्तो अजराः ॥३॥

3. asyá tveshā ajárā asyá bhānávaḥ susamdṛíśaḥ suprátīkasya sudyútaḥ । bhātvakshaso áty aktúr ná síndhavo 'gné rejanté ásasanto ajárāḥ.

3. TRANSLATION : A noble teacher is bright, he is capable to distinguish between the truth and untruth, possesses goo knowledge, shines on all sides on account of his virtues. He is always remembered. His rays of wisdom and character, like the sun, are everywhere visible and is intensely shining. Their strength is the light of knowledge and never fades out: and is ever wakeful They dispel all darkness of ignorance.

PURPORT : Illuminaters of knowledge like the sun become the the best leaders of men. They are dispellers of darkness of ignorance and confer joy and bliss to all.

NOTES : (त्वेषाः) विद्यासुशीलप्रकाशाः The lights of wisdom and good character and conduct. (सुसदृषः) सत्यासत्ययोः सुष्ठु सम्यग् द्रष्टुः =Of the good seer of the truth and falsehood. (भात्वक्षसः) भाः

विद्याप्रकाशः त्वक्षं बलं यासां ताः । त्वक्ष इति बलनाम (NTU 2.9) = Whose strength is the light of wisdom or knowledge.

Glory to Lord, and we should know Him thoroughly :

यमैरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना ।
अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥४॥

4. yám erire bhṛígavo viṣvávedasaṃ nâ̂bhā príthi-vyâ bhúvanasya majmána । agníṃ táṃ gīrbhír hinuhí svá â dáme yá éko vásvo váruṇo ná rājati.

4. TRANSLATION : O seeker after truth ! know and glorify that Omnipresent God in chosen words of praise. He who is one and unparalleled and who by His power is the Controller of the whole universe. He is great and sovereign who pervades the universe comprising of earth, the firmament and other planets and shines. His abode is in your heart, enter into mediation of That Supreme Leader (God) and sing His glory. All enlightened persons who destroy ignorance through wisdom. know him well or realise.

PURPORT :— Know it well that God is within you, Attain Him with incessant practice of the Yoga and its different parts. He is Omnipresent, most admirable, Omnipotent, most subtle, self-existent, light and unparalleled. He possesses Absolute Entity, Absolute knowledge and Absolute Bliss.

NOTES : (भृगवः) विद्यया अविद्यायाः भर्जकाः निवारकाः विद्वांसः । भृगव इति पदनाम (NTU 5.5) = Enlightened persons who are destroyers of ignorance by wisdom. (हिनुहि) जानीहि = Know. (एरिरे) समन्तात् जानीयुः = May know from all sides.

The knowledge of an enlightened person wards off ignorance :

न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।
अग्निर्जम्भैस्तिगितैरत्ति भर्वति योधो न शत्रून्त्स वना न्यृञ्जते ॥५॥

5. ná yò várāya marútām iva svanáḥ séneva sṛishṭá divyá yáthāṣánih ı agnír jámbhais tigitaír atti bhárvati yodhò ná ṣátrūn sá vánā nyṛ iñjate.

5. *TRANSLATION* :— AGNI (Wild Fire) is like the roars of of the winds, like the battle cries of warriors, like a victorious host like the lightning, and can not to be arrested. It enflames and destroys the material and wood in the forests, like brave warrior who annihiliates the enemies.

PURPORT :— With a strong wind blown the fire burns the objects like a warrior who finishes his ememies. It is not to be arrested easily.

NOTES : (मरुताम् इव) यथा वायूनां विदुषां तथा=Of the strong winds and learned persons. (भर्वति) हिनस्ति । भर्वहिंसायाम् (धातुपाठ भ्वादि)= Destroys.

We should admire sincere learned persons :

कुविन्नो अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत् ।
चोदः कुवित्तुतुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥६॥

6. kuvín no agnír ucáthasya vír ásad vásush kuvíd vásubhiḥ kâmam āvárat ı codáḥ kuvít tutujyât sātáye dhíyaḥ ṣúcipratīkaṃ tám ayâ dhiyâ gṛiṇe.

6. *TRANSLATION* : I glorify the learned leader with my intellect and action because he possesses pure wisdom. Like fire

(electricity), he promotes all desirable virtues and good qualities, and fulfils our noble desires with the help of other persons observing **Brahmacharya** (restraint on senses). Such persons are capable to inspire our intellects, in order to inculcate the spirite of **Yajna** by distribution of wealth and knowledge among the needy. Indeed, it may strengthen us ever more.

PURPORT :—Let all of us admire the great scholars, because they are capable to fulfill all noble desires, and can make all learned with their teachings.

NOTES : (कुविद्) महान्=Great. (अग्निः) विद्युदादिस्वरूपः=Fire in the form of electricity, etc. (तुतुज्यात्) बलयेत्=May strengthen.

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Let us glorify our scholars :

घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते ।
इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियम् ॥७॥

7. ghṛitápratīkaṃ vá ṛitásya dhūrshádam agním mitrám ná samidhāná ṛiñjate । índhāno akrò vidátheshu dídyac chukrávarṇām údu no yaṅsaté dhíyam.

7. *TRANSLATION* : O Men ! let us serve our great scholars who are like our father and possess bright knowledge. They utilise their knowledge for their sincere and faithful friends like fire kindled with Ghee (Clarified butter) carriying heavy loads (in the form of steam). Such a scholar is the friend of a truthful person. Illustrious well with noble virtues and unparalled, he shines in battles and protects our pure wisdom.

PURPORT :— All men should acquire good knowledge, sitting at the feet of his noble guru, who is repository of all goods virtues. Like electricity he is giver of happiness like a friend.

NOTES : (ऋञ्जते) प्रसाध्नोति=Accomplishes or utilises properly. (यंसते) रक्षति=Protects. (विदथेषु) संग्रामेषु=In battles.

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The attridutes of a scholar are mentioned :

अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शग्मैः ।
अदब्धेभिरदृपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः ॥८॥

8. áprayuchann áprayucchadbhir agne shivebhirnaḥ pāyúbiḥ pāhi ṣagmaíḥ। ádabdhebhir ádṛipitebhir ishṭé 'nimishadbiḥ pári pāhi no jāḥ.

8. *TRANSLATION* :— O venerable scholar ! you shine like the fire and are ever vigilant. You guard pious, well-meaning joy-bestowing and learned persons. Protect us from all sides. O generator of happinees ! alongwith ever alert, loving and enlightened person, for they are knowledgeable, detached and minus vices.

PURPORT :— Men should always desire and endeavour, and seek portection from righteous learned persons and their company.

NOTES : (अप्रयुच्छन्) प्रमादमकुर्वन् =Alert or vigilant. (अदब्धेभिः) अहिंसकैः =Non-violent. (अदृपितेभिः) मोहादिदोष रहितैः=Free from ignorance attachment and vices. (जाः) यः जनयति सुखानि=Creator of happiness.

Sūktam—144

Rishi-Dīrghatamā. Devata-Agni Chhanda-Jagati and *Pankti. Svara-Nishāda* and *Panchama.*

The attributes and duties of the teachers and the preachers are given :

एति प्र होता व्रतमस्य माययोर्ध्वां दधानः शुचिपेशसं धियम् ।
अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निंसते ॥१॥

1. TRANSLATION :— On accepting of good virtues, a man becomes wise. With his intelligence, upholding of the vows and exalted and pure wisdom, a noble teacher lifts the ladle to pour his loving oblations in the sacramental fire.

PURPORT :— The persons receiving education and intellect from the preachers and teachers become men of good character and temperament.

NOETS : (होता) सद्गुणगृहीता=The acceptor of good virtues. (स्रुचः) विज्ञानयुक्ताः=Full of special knowledge or wisdom. (निंसते) चुम्बति=Kisses.

The attributes of preacher are further explained :

अभीमृतस्यं दोहना अनूषत योनौ देवस्य सदने परीवृताः ।
अपामुपस्थे विभृतो यदावसदध स्वधा अधयद्याभिरीयते ॥२॥

2. TRANSLATION :— The noble, decent and graceful ladies pick up knowledge, to live happily in the homes of their equally learned husbands, and glorify God. Well upheld by the laws of God, the wind blows in the firmament. Likewise, learned persons drinking pure water roam about, dissemenating knowledge. We emulate them.

PURPORT :— Water in the sky sustains the whole world by rains, likewise a scholar should first learn and then disseminate all his knowledge among others.

NOTES : (दोहनाः) पूरकाः=Fillers. (स्वधाः) उदकानि: । स्वधेत्युदकनाम= (NTU 1-12)=Water. (ऋतस्य) सत्यस्य विज्ञानस्य=Of true knowledge.

The attributes of teachers and priests go on :

युयूषतः सवयसा तदिद्वपुः समानमर्थं वितरित्रता मिथः ।
आदीं भगो न हव्यः समस्मदा वोळ्हुर्न रश्मीन्त्समयंस्त सारथिः ॥३॥

3. TRANSLATION :— When two classmates or co-scholars mug up and exchange their notes and arrive at some definite conclusion, each one of them makes optimum use of the knowledge and experience of the teachers and preachers. Like an acceptable or popular wealthy person or like a charioteer who controls his horses through the reins, such a person takes up the challenge.

PURPORT :— The teachers and preachers who endeavour to make others learned like themselves, give them education without deceit. Consequently, they impart good wealth and control over their senses.

NOTES : (युयूषत:) मिश्रयितुमिच्छत: = Try to corroaborate. (हव्य:) होतुम् आदातुं स्वीकर्तुम् अर्ह: = Acceptable or popular.

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Attribntes of ideal teachers and preachers mentioned :

यमी॒ द्वा सव॑यसा सप॒र्यत॑: समा॒ने योना॑ मिथु॒ना समो॑कसा ।
दिवा॒ न नक्तं॑ पलि॒तो युवा॑जनि पु॒रू चर॑न्न॒जरो॑ मानु॑षा यु॒गा ॥४॥

4. TRANSLATION :— Like the day and night the parents, both united happily, give birth to a young progeny. Such offshoots remain young, energetic and free from the decay though apparently they may have grey heirs. Likewise, the good teachers and preachers build al ine for the society.

PURPORT *:— Good parents produce good children, and likewise the good teachers and preachers prepare ideal and dedicated citizens.*

NOTES : (अजर:) जरारोगरहित: = Free from the diseases of old age. (युगा) युगानि = वर्षाणि = Years.

The utility of ideal teachers is underlined :

तमीं हिन्वन्ति धीतयो दश व्रिशों देवं मर्तांस ऊतयें हवामहे ।
धनोरधि प्रवत आ स ऋण्वत्यभिव्रजद्भिर्वयुना नवाधित ॥५॥

5. *TRANSLATION* :— We mortals seek protection from the wise and expert persons. As all the fingers make hands strong, likewise we accept such noble teachers as our leaders. You should also do likewise. As an arrow goes at distance if properly handled by an expert archer, likewise our venerable persons should go far and wide.

PURPORT :— *The fingers of the hands are helpful in taking food and thus the body grows. Likewise, the people well groomed by the teachers should go to the farthest corners with the Vedic message.*

NOTES : (धीतयः) करपादांगुलयः इव=Like the fingers of the hands and the feet. (व्रिशः) विशः प्रजा । अत्रवर्णव्यत्ययेन वस्य स्थाने व्रः=Subjects or issues.

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Supremacy of divine fire glorified :

त्वं ह्यंग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मनां ।
एनीं त एते बृहती अभिश्रिया हिरण्ययी वक्करी बर्हिराशाते ॥६॥

6. *TRANSLATION* :— O scholar ! the divine fire shines like the sun and likewise a herdsman rules over his herd. So is the God the illuminator of the science of rains (meteorology) and other objects. God the illuminator of the earthly objects, protects heaven and earth which are bright, vast, admirable, beautiful and beneficient, and are really great. You know it well. O **Agni**, the President of nation! so you also follow the same path.

PURPORT :— A knower of **Atma (Paramatma**=God, **Jivatma**=soul) *shines well in the Supreme Being and in this world, like a herdsman who guards and nurtures his herds well with great care and love. Likewise, the President of the Assembly should protect his subjects.*

NOTES : (दिव्यस्य) दिविभस्य वृष्ट्यादिविज्ञानस्य= Of the science of rain and other objects in the sky; (वक्वरी) प्रशंसनीय=Admirable. (बर्हिः) वर्धनम् (वृह-वृद्धौ) धातुपाठ=Greatness or Vastness, By AGNI may also be taken Omniscient God who is the ruler of all worlds.

Adoration of learned persons described :

अग्ने जुषस्व प्रति हर्य तद्वचो मन्द्र स्वधाव ऋतजात सुक्रतो ।
यो विश्वतः प्रत्यङ्ङसि दर्शतो रण्वः संदृष्टौ पितुमाँ इव क्षयः ।।७।।

7. *TRANSLATION* :— O great scholar! you are shining like the lightning, admirable being giver of happiness. You relish food secured through honest means and do noble deeds. Listen to my request and I desire and fulfil it. You go everywhere, are good looker, and possess store of the science and are like a big palace.

PURPORT:— The best and praiseworthy and intellectual man is regular in eating and walking. He is reputed for truthful conduct, endowed with righteous actions and intelligence. Others follow such absolutely truthful persons.

NOTES : (स्वधावः) प्रशस्तं स्वधा-अन्नं विद्यते यस्य तत् सम्बुद्धौ=Possessor of good food. (रण्वः) शब्दविद्यावित्=Knower of the science of sound. (क्षयः) निवासार्थः प्रासादः=Palace.

Sūktam—145

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Jāgati and *Trishtup. Svara-Nishāda* and *Dhevata.*

The atrributes of the preacher and the person to be instructed are told :

तं पृच्छता स जगामा स वेद स चिकित्वाँ ईयते सान्वीयते ।
तस्मिन्त्सन्ति प्रशिषस्तस्मिन्निष्टयः स वाजस्य शवसः शुष्मिणस्पतिः ॥१॥

1. *TRANSLATION* :— O men ! you should seek solutions to your problems from that great scholar who has trodden upon the path of truth, and knows God. Wise and highly learned that preacher and leader enjoys happiness. He achieves full joy quickly. He administers admonitions and commands well over the associations. He is the lord of all knowledge and strength, and powerful. Such a person can rule successfully over the army and the State.

PURPORT :— With the association of teaching and preaching among the absolutely truthful industrious and wise persons, a preacher leader can fulfil the desires of the public and can make them humble.

NOTES : (प्रशिषः) प्रकृष्टानि शासनानि = Good admonitions or commmands. (इष्टयः) सत्संगतयः = Good associations. (शुष्मिणः) बहुबलयुक्तस्य सैन्यस्य राज्यस्य वा = Of the powerful army or State.

The theme of teacher-pupil relation is further developed here :

तमित्पृच्छन्ति न सिमो वि पृच्छति स्वेनेव धीरो मनसा यदग्रभीत् ।
न मृष्यते प्रथमं नापरं वचोऽस्य क्रत्वा सचते अप्रदृपितः ॥२॥

2. *TRANSLATION* :— The speech of a man is reflective of mind, and if that is devoid of arrogance and ignorance, he speaks with all serious consciousness. A truthful teacher and preacher is sure to get pupils' full support. There is no element of doubt in his words, utterd in the beginning or at the conclusion. All men do not ask questions as seekers of truth, because they lack inquisitiveness. It is only the learned seekers of truth, that put him searching questions.

PURPORT :— Let all men keep faith in the wisdom of truthful persons, as they are free from ignorance, arrogance and other evils. They are also highly learned with their souls purified by the practice of YOGA. Those who try to decide what is true and what is false, without the association of right type of such wise enlightened persons, obviously can never succeed. Therefore, the truth and falsehood should be decided by the teachings of absolutely truthful persons.

NOTES : (धीरः) ध्यानवान्=A man who practises meditation. (अप्रदृपितः) न प्रमोहितः=Not ignorant or attached. (मृष्यते) संशते= Doubts or in doubt.

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The enlightened leaders are eulogised :

तमिद् गच्छन्ति जुह्वा३स्तमर्वतीर्विश्वान्येकः शृणवद्वचांसि मे ।
पुरुप्रैषस्ततुरिर्यज्ञसाधनोऽच्छिद्रोतिः शिशुरादत्त सं रभः ॥३॥

3. *TRANSLATION* :— O learned leader! you being the best among us listen to all our requests or questions. You are indeed great, admired by many good men. You ward off all miseries, possess the resources of honouring enlightened man. You are also protector of righteous persons, destroyer of all ignorance and other evils. Try always to do good to all. It is such an enlightened leader whom highly, intelligent girls and otherwise and knowledgeable people approach and seek his guidance.

PURPORT :— It is the duty of men to seek guidance from the absolutely truthful learned persons. Girls also should do likewise. Failing in it, it is not possible to get correct knowledge to distinguish between the true and false.

NOTES : (जुह्वः) विद्याविज्ञाने आददत्यः=Accepting wisdom and knowledge of various sciences. (अर्वतीः) प्रशस्त बुद्धिमत्यः कन्याः=Highly intelligent girls. (शिशुः) अविद्यादिदोषाणां तनूकर्ता=Destroyer of ignorance and other evils. (रभः) महान्=Great.

Again in the praise of the enlightened :

उपस्थायं चरति यत्समारत सद्यो जातस्तत्सार युज्येभिः ।
अभि श्वान्तं मृशते नान्द्यै मुदे यदीं गच्छन्त्युशतीरपिष्ठितम् ॥४॥

4\. *TRANSLATION :*—O seekers after truth! approach that wise leader, whose companions confide in him, and who goes to others to help and stands by them where needed. Such a leader goes everywhere to discharge his duties, thinks over again and again about the mature knowledge. Intelligent persons approach him for getting joy and delight and redressal of their grievances. Women desiring good knowledge and guidance also approach such a person.

PURPORT :— O men! those persons are givers of joy to the world who are endowed with all knowledge and endeavour. They impart delight of knowledge to all having given up crookedness and other evils and have attained peace and other virtues.

NOTES : (श्वान्तम्) श्रान्तं परिपक्वज्ञानम् (अत्र वर्णव्यत्ययेन रेफस्य स्थाने व)= Wisdom. (समारत्) सम्यक् प्राप्नुत=Approach well.

स ईं मृगो अप्यो वनर्गुरुप त्वच्युपमस्यां नि धायि ।
व्यब्रवीद्वयुना मर्त्येभ्योऽग्निर्विद्वाँ ऋतचिद्धि सत्यः ॥५॥

Again in the praise of enlightened persons :

5. *TRANSLATION :—* A thirsty deer goes to a water-store. Likewise a scholar is placed near the altar of a **Yajna**. He guides the other performers of the **Yajna.** He being highly learned and shining like fire, on account of knowledge, wisdom and other good virtues, accepts and knows truth and subsequently preaches the knowledge of their duties.

PURPORT :— A thirsty deer wanders in the forest in search of water and on having it drinks and gets delighted. Likewise, highly learned persons feel great satisfaction and joy by getting students of calibre and character.

NOTES : (वयुना) प्रज्ञानानि=Wisdom. (अग्निः) अग्निः इव विद्यादि सद्गुणैः प्रकाशमानः=Shining like fire with **Vidya** and other virtues. (ऋतचित्) या ऋतं चिनोति—He who gathers truth from all sides. (वयुना) प्रज्ञानानि—Teachings.

Sūktam —146

Rishi-Dīrgatamā. Devatā-Agni. Chhanda-Trishtup of various forms. *Svara-Dhevata.*

The attributes of Agni and a scholar are mentioned :

त्रिमूर्धानं सप्तरश्मिं गृणीषेऽनूनमग्निं पित्रोरुपस्थे ।
निषत्तमस्य चरतो ध्रुवस्य विश्वा दिवो रोचनापप्रिवांसम् ॥१॥

1. *TRANSLATION :—* O Intelligent person ! you glorify a scholar, who like electricity pervades all superior, inferior and the middle substances. Our prayers are contained in seven

metres (CHHANDAS) like **Gayatri, Ushnri, Anushtup** or in seven worlds and they are unabated. Seated near its parent (air and the sky) and pervading all the illuminated region, of the sky and all objects, this electricity resembles the qualities of our scholars, who deserve to be credited with extra ordinary knowledge.

PURPORT :— As **Agni** *in its three forms of fire, lightning and sun, is the source of energy to accomplish varied works of the universe, likewise the scholars are the real benefactors of the mankind.*

NOTES : (त्रिमूर्द्धानम्) त्रिषु निकृष्टमध्यमोत्तमेषु पदार्थेषु मूर्द्धा यस्य = Which has its head in the substances of three kinds superior, inferior and the middle-pervading all. (सप्तरश्मिम्) सप्तसुछन्दस्सु लोकेषु वा रश्मयो यस्य = Having its rays in principal vedic seven metres or seven worlds. (पित्रोः) वाय्वाकाशयोः = Of the air and the sky.

The above theme is further developed :

उक्षा महाँ अभि ववक्ष एने अजरस्तस्थावितऊतिर्ऋष्वः ।
उर्व्याः पदो नि दधाति सानौ रिहन्त्यूधो अरुषासो अस्य ॥२॥

2. *TRANSLATION :—* The sun is a great sustainer of the earth, undecaying and grand, and imparts protection. It keeps feet over this world which is divided in many categories and upholds the heaven and the earth. His emergent rays make the cloud to rain water. Likewise, an enlightened person stands in this universe shedding his light of knowledge everywhere.

PURPORT :— A man should be like the solar power which upholds the universe.

NOTES : (उक्षा) सेचकः = Sprinkler or Showerer. (ऊधः) जलस्थानम् = Place of water. (अरुषासः) अहिंसमानाः किरणाः = Protective rays. (सानौ) विभक्ते जगति = In the world divided in various categories.

समानं वत्समभि सञ्चरन्ती विष्वग्धेनू वि चरतः सुमेके ।
अनपवृज्याँ अध्वनो मिमाने विश्वान्केताँ अधि महो दधाने ॥३॥

3. *TRANSLATION* :— Heaven and earth are like the two well disposed milch cows moving towards their common progeny in the form of day and night. They fully nourish the calf, uphold the paths that are free from all that is to be avoided. O enlightened persons ! like the milch cows you should also try to understand unprejudiced and fulfil the oble desires of all.

PURPORT :— Those charming persons who like the sun attract and illuminate, they find various paths. They treat all like the milch cows, uphold a ll sciences and get off from all miseries.

NOTES : (वत्सम्) वत्सवद् वर्तमानः अहोरात्रः तम्=Day an d night like the calf of the milch cows in the form of heaven and earth. (सुमेके) सुष्ठु मेकः प्रक्षेपो यस्य=Throwing away all undesirable things. (केतान्) बोधान्=Knowledge.

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Duties of the enlightened narrated :

धीरासः पदं कवयो नयन्ति नाना हृदा रक्षमाणा अजुर्यम् ।
सिषासन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो नॄन् ॥४॥

4. *TRANSLATION* :— The wise meditators protect men in various styles. They live in their hearts and try to share with them their own wealth and other things. They also bring them undecaying realtity of life, the way sun brings water through the rains to the river. One who manifests his powers having received knowledge from them and good education, attains God.

PURPORT :— As the sun fills up the rivers through rain, likewise, the enlightened persons fill the souls of men with spiritual peace, enable them to attain God.

NOTES : (पदम्) पदनीयम्—Attainable and knowable reality. (सिषासन्त) संभक्तुं इच्छन्तः—Desiring to divide or share with others.

The scholars should be invariably honoured :

दि॒दृ॒क्षेण्य॒: परि॒ काष्ठा॑सु॒ जेन्य॑ ई॒ळेन्यो॑ म॒हो अर्भा॑य जी॒वसे॑ ।
पु॒रु॒त्रा यदभ॑व॒त्सूरहै॑भ्यो॒ गर्भे॑भ्यो म॒घवा॑ वि॒श्वद॑र्शतः ॥५॥

5. *TRANSLATION :—* An excellent scholar is ever to be honoured. Such a person is within the reach of a common man, and is victorious, adorable, the source of inspiration and protector of life to all. The respectable other great scholars also when approached and interviewed can face the questions. He possessess the greatest wealth of wisdom and is the producer and giver of the divine knowledge. We should honour such a person.

PURPORT : The really enlightened teachers are capable to educate similar other persons with their wisdom and action.

NOTES : (गर्भेभ्यः) गर्तुं स्तोतुं योग्येभ्यः—By the respectable learned persons. (काष्ठासु) दिक्षु—In all directions.

Sūktam—147

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Trishtup of two forms. *Svara-Dhevata.*

The attributes of a friend and foe are mentioned :

क॒था ते॑ अग्ने शु॒चय॑न्त आ॒योर्द॑दा॒शुर्वाजे॑भिराशुषा॒णाः ।
उ॒भे यत्तो॒के तन॑ये॒ दधा॑ना ऋ॒तस्य॒ साम॑न् र॒णय॑न्त दे॒वाः ॥१॥

1. TRANSLATION :— O great scholar! please tell how we reach other learned persons. They are co-operative with a noble man of charitable disposition. Such people desire to distribute the wealth of knowledge among the sons and grandsons by way of teaching and preaching of theoretical and practical knowledge. They lead an absolutely pure life and disseminate the teachings of **Sama Veda,** and other **Vedas.**

PURPORT :— All learned teachers should ask for an absolutely truthful scholar who is well versed in all the Vedas, as to how we should teach. He should tell them to teach in such a way that his pupils may become masters of their senses and righteous.

NOTES ; (वाजेभिः) विज्ञानादिभिर्गुणैः—With special knowledge and other virtues. (रणयन्तः) शब्दयेयुः—Speak out or teach.

A request to the scholar submitted :

बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुस्ते तन्वं वन्दे अग्ने ॥२॥

2. TRANSLATION :— O most energetic great scholar! you are capable to feed and accomodate your disciples. Tell me the secret meaning of this my word of adoration. It is full of wisdom. Uphold firmly my this meaningful reverential and earnest praise. I your devoted pupil bow before you in person. O great teacher! another one your disciple takes your juice of devotion. The third one, sings in your praise or glorifies you. Let me also be like those good pupils.

PURPORT : — When a pupl studies under an Acharya (Preceptor), he should get himself examined by him. Before commencing the study, he should bow down before his preceptor and make obesisance to him humbly. Like other intelligent students, he should also study industriously and methodically.

NOTES : (अग्ने) विद्वत्तम—The greatest scholar. (पायति) पिबति—Drinks milk or the juice of devotion.

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The adorations to the scholar reinforced :

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः ॥३॥

3. *TRANSLATION :—* O learned eader ! you know all the sciences; you also maintain group of pious people who being the wise guardians, pity and help spiritually blind (ignorant) persons, stuck to the evils. Under your protection, even sticking to their enemies are unable to do them harm.

PURPORT :— The persons who eradicate ignorance and unrighteous acts, take out a blind man from the well. Such people must be respected like parent. The misleading persons be kept at distance, and should not be associated in a bad cause.

NOTES : (मामतेयम्) ममतायाः अपत्यम्—An ignorant person attached to worldly objects. (अन्धम्) अविद्यायुक्तम्—Ignorant. (दिप्सन्तः) अस्मान् दम्भितुं हिंसितुं इच्छन्तः—Trying to harm us.

REMARKS : Explaining मामतेयम् अन्धम् as the blind son of ममता, Sayanacharya gives a most absured irrelevant and irrational story.

But Prof. Wilson's note on this part of Sayana's commentary is worth quoting which corroborates **Rishi Dayananda Saraswati's** interpretation.

———

The enlightened person is again eulogised :

यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन ।
मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तैः ॥४॥

4. *TRANSLATION :—* O learned leader! wicked person approaches us and tries to behave like an enemy, reviles us with

malignity of thought and speech. Let one thoughtful preceptor, who purified us (our body and soul), be his instructor and preceptor also.

PURPORT :— Those persons who among men give bad teachings are to be shunned and those who teach truth must be revered.

NOTES : (मर्चयति) उच्चरति—Utters (reviles).

=—=—

In the praise of ideal teachers :

उत वा यः संहस्य प्रविद्वान्मर्तो मर्तं मर्चयति द्वयेन ।
अर्तः पाहि स्तवमान स्तुवन्तमग्ने माकिर्नो दुरिताय धायी ॥५॥

5. *TRANSLATION :—* O learned leader! you are born in strength, and glorifier or devotee of God. You protect the mortal who is a great scholar and instructs others in the form of teaching and preaching. A noble person who praises the Supreme Being, never consigns into misfortune.

PURPORT :— Those persons are the true reformers or purifiers of the world who keep men away from ignorance and unrighteous acts with the help of good education and teaching and who augment the spiritual and physical force.

NOTES ; (द्वयेन) अध्यापनोपदेशरूपेण—In the form of teaching and preaching.

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Sūktam—148

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Pankti and *Trishtup* of various forms. *Svara-Panchama and Dheivata.*

The attributes of a learned persons AGNI are detailed :

मथीद्यदीं विष्टो मातरिश्वा होतारं विश्वाप्सुं विश्वदेव्यम् ।
नि यं दधुर्मनुष्यासु विक्षु स्वर्णं चित्रं वपुषे विभावम् ॥१॥

1. *TRANSLATION :—* O man ! you should utilise and uphold Agni (in the form of fire and electricity) which is intensified by the whirling wind, which is consumer of various objects, is prevading the earth and other worlds in various forms. It it utilised by the learned among men for the accomplishment of various works and beauty like the wonderful and varied radiant sun.

PURPORT :— Those men who accomplish various works by utilising the electricity pervade all like the air, and can do with its help wonderful deeds.

NOTES : (विश्वाप्सुम्) विश्वं समग्रम् रूपं गुणो यस्य—Multiform or endowed with various attributes. (स्वः) सूर्यम्—The sun.

The previous theme is further developed :

ददानमिन्न ददभन्त मन्माग्निर्वरूथं मम तस्य चाकन् ।
जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥२॥

2. *TRANSLATION :—* O men, never harm the enlightened leader who loves the person disseminating the sublime knowledge to the people. You may lovingly accept all the good works and glories from me. I undertake to perform hard work to achieve it.

PURPORT :— O men, you *should serve constantly the person from whom you receive good education. All should study the Vedas well.*

NOTES : (ददभन्त) दम्नुयुः—Kill or harm. (मन्म) विज्ञानम्—Special knowledge. (कारोः) शिल्पविद्या साध्यकर्तुः—The doer of the industrious work. (चाकन्) कामयते—Desires or loves.

We must develop scientific outlook :

नित्ये चिन्नु यं सदने जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।
प्र सू नयन्त गृभयन्त इष्टावश्वासो न रथ्यो रारहाणाः ॥३॥

3. *TRANSLATION* :— The performers of the **Yajna** in the form of varied functional activities lay hold of the **Agni** (power) in the eternal sky with a peculiar process and uphold it. By it's proper utilisation, moving here and there, they manufacture aircrafts and other carriers, and move surftly like the fast harnessed horses. Such horses bear the rider to his destination.

PURPORT :— Those who utilise properly the wind, fire and other elements existent in the sky enternal, can manufacture aeroplanes and other vehicles.

NOTES : (यज्ञियासः) ये शिल्पाख्यं यज्ञमर्हन्ति ते—Those who perform the **Yajna** in the form of industrial works.

———

The analysts and discoverers hold the show :

पुरूणि दस्मो नि रिणाति जम्भैराद्रोचते वन आ विभावा ।
आदस्य वातो अनु वाति शोचिरस्तुर्न शर्य्यामसनामनु द्यून् ॥४॥

4. *TRANSLATION :—* The fire which is destroyer of many diseases (through **Yajna** etc.) and which is radiant, takes ingradients to the farthest every day, because of its impelling power and other attributes. It shines with the intensified radiance in the forest and is termed as a form of **Davāgni**. The favourable direction of the wind blows the flames onwards each day, like the swift arrows of an archer.

PURPORT : The persons through scientific knowledge about the fire and power, accomplish many achievements and make much progress.

NOTES ; (दस्मः) दुःखोपक्षेप्ता—Destroyer of miseries or diseases. (जम्भैः) चालनादिभिः स्वगुणैः—With its power of impelling and other attributes. (अस्तुः) प्रक्षेप्तुः—Of the thrower of the arrows or archer.

———

Significance of spiritualism is underlined :

न य रिपवो न रिषण्यवो गर्भे सन्तं रेषणा रेषयन्ति ।
अन्धा अपश्या न दभन्नभिख्या नित्यास ईं प्रेतारो अरक्षन् ॥५॥

5. *TRANSLATION* :— No violent and malicious enemies can kill this **Agni** (i.e. the soul). It is within and therefore nobody could try to slay. A blind (intellectully) or ignorant person cannot realise its glory or real nature. It is only the wise men who realise its eternity and therefore love it and, preserve its purity.

PURPORT : O men ! You should know this soul which can never be killed and which being within, cannot be destroyed.

NOTES : (रिषण्यव:) आत्मनो रेषणामिच्छव:—Desiring to kill the Atma or soul. (रेषणा:) हिंसका:—Violent persons. (अन्धा:) ज्ञानदृष्टिरहिता:—Devoid of the sight of wisdom, blind intellectually.

REMARKS : Sayanacharya, Prof. Wilson, Griffith and others have erroneously understood Agni. In fact, the reference here is to the soul. They take it only to mean the fire, about which these epithets and descriptions are not applicable. Sayanacharya seems to hint at it vaguely but has missed the point.

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Sūktam—149

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Anushtup of various forms and *Ushnik. Svara-Gāndhāra* and *Rishabha.*

The attributes of the symbol of learning—God and Agni are further explained :

महः स राय एषते पतिर्दन्निन इनस्य वसुनः पद आ ।
उप ध्रजन्तमद्रयो विधन्नित् ॥१॥

1. *TRANSLATION* :— O learned man! you always honour a person who is the master even of a wealthy man, who is the

lord and giver of great wealth of wisdom and knowledge etc. Such a person gives shelter to all and comes to teach. He also helps the man who tries to acquire that great wealth and showers peace over him like the cloud.

PURPORT :— The best way to be reputed is to bestow wealth on deserving noble persons. He who endeavours hard, achieves all wealth.

NOTES : (ईषते) प्राप्नोति—Approaches or comes. (इनः) ईश्वरः—Master or lord. (ध्रजन्तम्) गच्छन्तम्—Going. (अद्रयः) मेघाः—Clouds.

———

The path of happiness is pointed out :

स यो वृषा नरां रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
प्र यः सस्राणः शिश्रीत योनौ ॥२॥

2. *TRANSLATION :—* A well reputed and distinguisher between good and bad persons is mighty and the best among all. He is happy in both the worlds-heaven and earth. Being acquainted with the merits and demerits of all, such a person takes shelter in and supports the laudable causes of the humanity.

PURPORT :— That man enjoys true happiness who being the best among leaders, knows well the cause and effect of earth and other elements and attains true wisdom.

NOTES : (जीवपीतसर्गः) जीवैः सह पीतः सर्गः (सृष्टिक्रमः) येन—He who has understood well the order of the world. (सस्राणः) सर्वगुणदोषान् प्राप्नुवन्—Getting the knowledge of the merits and demerits of all things.

———

Attributes of a merited person :

आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो३ नार्वा ।
सूरो न रुरुक्वाञ्छतात्मा ॥३॥

3. *TRANSLATION :—* The man who is active and is like the pervasive etheral wind, is wise like a sage, an energetic person like a carefully racing horse and radiant like the sun. He illuminates his community. Such a man enjoys life well and is worthy of dispensing justice. Such a person possesses knowledge of the immoveable objects.

PURPORT :— The person possessing the knowledge of innumerable objects lays out a beautiful city. He shines with wealth and noble virtues like the sun.

NOTES : (नार्मिणीम्) नर्माणि, क्रीड़ाविलासा विद्यन्ते येषां तेषाम् इमाम्—Full of the means of all legitimate enjoyments-joyful. (नभन्यः) नभसि भवो नभन्यो वायुः—etheral wind. (शतात्मा) शतेष्वसंख्यातेषु पदार्थेषु आत्मा विज्ञानं यस्य—Possessing the knowledge of innumerable objects.

The performers of good deeds receive noble virtues :

अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् ।
होता यजिष्ठो अपां सधस्थे ॥४॥

4. *TRANSLATION :—* **Agni** born of the sky and the wind, illuminating the three splendours of the sun, the lightning and the earth and shining over all the spheres (in the form of the fire on earth, as lightning in the firmament and sun in the sky) is attracter of various objects and the chief cause of their combination. It is present at the place where the waters are collected.

PURPORT :— Those who perform noble deeds of the diffusion of knowledge and righteousness, in a place illuminated by the association of the enlightened persons can accept all good attributes, actions and temperaments.

NOTES : (द्विजन्मा) द्वाभ्याम् आकाशवायुभ्यां जन्म प्रादुर्भावो यस्य—Born of the sky and the wind. (होता) आकर्षणेनादाता— Attracter of various objects.

The previous theme is further developed :

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।
मर्तो यो अस्मै सुतुको ददाश ॥५॥

5. *TRANSLATION :*— The men who are endowed with much wisdom and advanced learning, give knowledge to this seeker after truth. The twice-born upholds all acceptable and glorious virtues and later he becomes a man full of merits.

PURPORT :— That man becomes enlightened who gets first birth from highly educated and cultured parents and second from the Acharya (preceptor) and his wisdom. Therefore he is called as **Dwijanma** *or twice-born.*

NOTES : (द्विजन्मा) गर्भविद्याशिक्षाभ्यां जातः—Born twice i.e. physically and spiritually. (सुतुकः) सुष्ठु विद्यावृद्धः—Well advanced in learning highly educated.

Sūktam—150

Rishi-Dirghatamā. Devatā-Agni. Chhanda-Gāyatri and *Ushnik. Svara-Shadja* and *Rishabha.*

The attributes of God who is symbol of learning are mentioned :

पुरु त्वा दाश्वान्वोचेऽरिरग्ने तव स्विदा ।
तोदस्येव शरण आ महस्य ॥१॥

1. *TRANSLATION :*— O learned leader ! I have surrendered myself to you and am giver of happiness. I may speak many sweet

words to you. I come to you and present myself like a servant in the dwelling of a mighty master, who punishes wicked persons.

PURPORT :— A servant should fulfil his duties behaving like an obedient servant to his master.

NOTES : (अरिः) प्रापकः (सुखस्य)—The conveyer or giver of happiness. (तोदस्य) व्यथकस्य—Of a master who gives punishment to the wicked persons.

———

In the glory of God :

व्यनिनस्य धनिनः प्रहोषे चिदररुषः ।
कदा चन प्रजिगतो अदेवयोः ॥२॥

2. *TRANSLATION :—* Let you condemn a man who imparts education to an undeserving person. A right man is always non-violent and he leads a good and powerful life and possesses much wealth (of wisdom) performing **Yajnas** etc.

PURPORT :— That man becomes full of joys, who gives up the association of the teacher and preacher who are not highly learned and keeps association with great scholars.

NOTES : (व्यनिनः) यत् प्रशस्तं प्राणनिमित्तं तस्य—Of a man leading good life. (अररुषः)—Of the non-violent.

———

The virtuous God is again adored :

स चन्द्रो विप्र मर्त्यो महो व्राधन्तमो दिवि ।
प्रप्रेत्ते अग्ने वनुषः स्याम ॥३॥

3. *TRANSLATION :* O God! you are store-house of knowledge. May we always think or do good to you who distribute your

wealth among the deserving persons. O wise man ! I have advanced very forward physically, intellectually and spiritually and remain in the focus for knowledge and wisdom. It is just like the great God, who gives happiness to all. We should also behave and emulate properly.

PURPORT :— The learned men are knowers of the substances like the earth. Such men are always in focus of the wisdom and knowledge. Others should also follow the same path.

NOTES : (ब्राधन्तमः) अतिशयेन वर्द्धमानः—Growing or advancing much physically, mentally and spiritually. (चन्द्रः) आह्लादकारकः—Giver of joy. (वनुषः) संभाजकस्य—Of the distributor of wealth and knowledge.

Sūktam—151

Rishi-Dīrghatamā. Devatā-Mitra and *Varuna*, (combined). *Chhanda-Trishtup* and *Jagati* of various forms. *Svarā-Dhevata* and *Nishāda*.

The characteristics of Mitra and Varuna are explained :

मित्रं न यं शिम्या गोषु गव्यवः स्वाध्यो विदथे अप्सु जीजनन् ।
अरैजेतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः ॥१॥

1. *TRANSLATION* — Heaven and earth tremble because of the power and the most impressive and refined speech of that **Agni.** The enlightened leader is loving and worthy of company. The wise man desirous of preservation of cattle and mankind has acted like a friend among the king, in **Yajnas** (non-violent noble acts or **Homas**) and **Pranas**. In fact, they had acted as benefactor of all beings.

PURPORT : Those learned persons who desire to protect the people, should do so by keeping friendship with the entire humanity behaving like with themselves.

NOTE : (शिम्या) कर्मणा शिमीति कर्मनाम (NG 2.1)—By Acts. (पाजसा) बलेन । पाज इति बलनाम (NG 2.9)—With strength.

The qualities of Mitra and Varuna are defined :

यद्ध त्यद्वां पुरुमीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः ।
अध क्रतुं विदतं गातुमर्चत उत श्रुतं वृषणा पस्त्यावतः ॥२॥

2. *TRANSLATION :—* O teacher and preacher ! you shower peace and bliss and smash the power of the wicked. O my benevolent friends ! you uphold the intellect and refined speech of a virtuous house-holder **(Grihastha)**. Such a house holder is endowed with the great wealth of wisdom and he gets due praise from them. You both listen attentively and consider their problems and requests, only if such a person honours you.

PURPORT :— Those persons are very fortunate who like true friends disseminate knowledge and intellect among the people.

NOTES: (पुरुमीढस्य) पुरुभिर्बहुभिर्गुणैः सिक्तस्य—Of a very virtuous person. (स्वाभुवः) सुष्ठु समन्तात् परोपकारे भवन्ति ये ते—Benevolent persons, doing good to all from all sides. (वृषणौ) यो वर्षयतः दुष्टांना शक्तिं बन्धयतस्तौ अध्यापकोपदेशकौ—Those teachers and preachers who shower peace and happiness and restrain the power of the wicked.

Ordained to adore the preacher and teacher :

आ वां भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे महे ।
यदीमृताय भरथो यदर्वते प्र होत्रया शिम्या वीथो अध्वरम् ॥३॥

3. *TRANSLATION :—* O disseminators of knowledge (teachers and preachers) ! you are praiseworthy as persons living in celestial

space glorify and adorn your admirable birth (from the womb of knowledge or wisdom. It is aimed at acquiring more vigour. The truthful and enlightened persons, performing the acceptable noble acts uphold if from all sides.

PURPORT :— Those wise persons who promote the birth and growth of knowledge of the sons and daughters from childhood onward, they adorn and beautify all by the propogation of true knowledge.

NOTES : (क्षितयः) मनुष्याः—Men. (अर्वते) प्रशस्तविज्ञानवते (मनुष्याय)—For a person endowed with good knowledge.

A person of good conduct and thoughts is admired :

प्र सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घोषथो बृहत् ।
युवं दिवो बृहतो दक्षमाभुवं गां न धुर्युप युञ्जाथे अपः ॥४॥

4. *TRANSLATION :—* O men of truthful conduct ! you are powerful like the **Prānas** (vital energy). You inject the strength and truth of the great light of the State in the work of administration, like a strong bullock is yoked in the cart. You proclaim great truth before the public. Let this earth which gives happiness, be controlled by you.

PURPORT :— Those who put truth into practice and preach it, enjoy the reign over earth having acquired immeasureable strength.

NOTES : (असुर) प्राणवद् बलिष्ठौ (अत्राकारादेशो बहुलं छन्दसीति ह्रस्वः)—Mighty like the Prana or vital energy. (दिवः) राज्यप्रकाशस्य—Of the light of the State.

In the praise of teacher and preacher :

मही अत्र महिना वारमृण्वथोऽरेणवस्तुज आ सद्मन्धेनवः ।
स्वरन्ति ता उपरताति सूर्यमा निम्रुच उषसस्तक्ववीरिव ॥५॥

5. *TRANSLATION :—* O teachers and preachers ! like a Commander moving his army, you get on this great land and the cows which are not harmed by the wicked. Such cows are lovingly accepted and fed by good cattlemen. The cows give good milk to feed all at the time of sunrise and sunset. These cows on their return from the pastures make pleasant voice. They give the milk at dawn and that goes towards the sun in the sky.

PURPORT :— As milch cows feed and please all by giving milk, likewise, the teachers and preachers should make all happy by giving them wisdom and good education.

NOTES :— (अरेणवः) दुष्टान् अप्राप्ताः—Not touched or harmed by the wicked. (तुजः) आदत्ताः—Accepted or taken. (उपरताति) उपराणामववत्यन्तरिक्षे—In the firmament where there are clouds. (तक्ववीः) यस्तक्वान् सेनाजनान् व्याप्नोति, तद्वत्—Like a commander who approaches his army men.

The men and women should have maching couples :

आ वामृताय केशिनीरनूषत मित्र यत्र वरुण गातुमर्चथः ।
अव त्मना सृजतं पिन्वतं धियो युवं विप्रस्य मन्मनामिरज्यथः ॥६॥

6. *TRANSLATION :* O enlightened person ! you are friendly and acceptable to all being virtuous. The beautiful and knowledgeable ladies sing in your praise, for your truthful conduct. You accept their praises with gratitude. You also heighten the level of intellect of wise men, and provoke them with noble suggestions. Thus you make them prosperous and fruitful in knowledge.

PURPORT :— Really enlightened persons make efforts to unite edmirable virgins and young men into wedlock. They examine the temperaments and merits of both and their areas of the observance of **Brahmacharya** *(self restraint) and* **Vidya** *(wisdom).*

The teacher and preacher are signified :

यो वां यज्ञैः शशमानो ह दाशति कविर्होता यजति मन्मसाधनः ।
उपाह तं गच्छथो वीथो अध्वरमच्छा गिरः सुमतिं गन्तमस्मयू ॥७॥

7. TRANSLATION :— O teacher and preacher ! you go and meet a person who is active in the pursuit of knowledge. Such people, in general, are very wise, accepter of noble virtues, possessor of great knowlegde and giver of happiness with **Yajnas**. You recognise and appreciate well their non-violent and loving dealings. Deeply interested in our welfare, you love our refined speech and good intellect.

PURPORT :— Such persons should be honoured by all who desire to disseminate true knowledge and give happiness to all by imparting knowledge including the men and women of good character.

NOTES : (यज्ञैः) संगतैः कर्मभिः—Consistent and unifying noble acts. (शशमानः) प्लवमानः—Active. (वीथः) कामयेथाम्—Desire or love.

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Guidelines for the teachers and preachers :

युवां यज्ञैः प्रथमा गोभिरञ्जत ऋतावाना मनसो न प्रयुक्तिषु ।
भरन्ति वां मन्मना संयता गिरोऽदृप्यता मनसा रेवदाशाथे ॥८॥

8. TRANSLATION :— O teachers and preachers ! you always teach and train well those persons who love and support the truthfull persons and prominent among the enlightened, in all sphreres. The application of mind to the objects of the senses with **Yajnas,** use of refined and cultured speech and who received education from you, these earn wealth. With the mind controlled, stuffed with knowledge and free from ignorance, attachment, pride and undue joy, people come and approach you with humility in order to attainment of the exalted state of mind.

PURPORT :— The enlightened persons' duty is to select for training only those men, who approach with faith for the acquisition of knowledge and who are self controlled and righteous.

NOTES : (अंजते) कामयन्ते—Desire or love. (अदृप्यता) हर्षमोहरहितेन—Free from undue joy (exultation) ignorance and attachment.

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Importance of enlightened and preachers emphasized :

रेवद्वयो दधाथे रेवदाशाथे नरा मायाभिरितऊति माहिनम्।
न वां द्यावोऽहभिर्नोत सिन्धवो न देवत्वं पणयो नानशुर्मघम् ॥९॥

9. *TRANSLATION :*—O leaders! you uphold ample, desirable and respectable great wealth, with your wisdom. It protects all and that is the purpose behind. Lights, days and nights are not able to measure your divinity nor the rivers. Your wealth can never be achieved by people attached to the worldly pleasures.

PURPORT :— Whatever can be achieved by highly learned enlightened persons, cannot be compared with others who use unfair means to secure them.

NOTES : (मायाभि:) प्रज्ञाभि:—By wisdom. With wise provisions. (Griffith). (वय:) कमनीयम्—Desirable. (घाव:) प्रकाश:—Lights.

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Sūktam—152

Rishi-Dīrghatamā. Devatā-Mitra and *Varuna* (combined). *Chhanda-Trishtup* of various kinds. *Svara-Dhevata.*

The duties and attr!butes of the teachers and taught, alongwith the audience are explained:

युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मन्तवो ह सर्गाः ।
अवातिरतमनृतानि विश्वं ऋतेन मित्रावरुणा सचेथे ॥१॥

1. TRANSLATION :— O teachers and preachers ! you are in unison, like the **Prana** and **Udana.** You put on thick and pure clothes. Your nature is flawless and you know the real nature and purpose behind all the created objects. You thrash out all untruths and associate us with truth. Why should we therefore not honour you ?

PURPORT :— Men should always put on spotless thick clothes. By having always truthful conduct, they should give up all untruth and false dealings. They should accomplish the four objects of human pursuit, like **Dharma** *(righteousness),* **Artha** *(wealth),* **Kama** *(fulfilment of noble desires) and* **Moksha** *(emancipation).*

NOTES : मित्रावरुणौ) प्राणोदानवत् वर्तमानौ अध्यापकोपदेशकौ = Teachers and preachers who are united like the Prana and Udana. (मन्तवः) ज्ञातुं योग्याः पदार्थाः = Articles that are to be known.

The men of right conduet are hailed :

एतच्चन त्वो वि चिकेतदेषां सत्यो मन्त्रः कविशस्त ऋघावान् ।
त्रिरश्रिं हन्ति चतुरश्रिरुग्रो देवनिदो ह प्रथमा अजूर्यन् ॥२॥

2. TRANSLATION :— It is only one out of many, who understands well the thinking of these enlightened persons. His views are highly admired by the wise, as he is capable to distinguish between the truth and untruth. In fact, such a person is well-versed in four Vedas, and can keep off the wicked, being mighty, and slay the revilers of enlightened truthful persons. To the right person, he

serves with mind body and speech. Such enlightened persons are the leaders of the society and they are mature and experienced.

PURPORT :— Blessed are those persons who have given up the bad habits of reviling the enlightened men, keep away such revilers, acquire true knowledge, teach various useful sciences and always preach truth. They enjoy much happiness.

NOTES : (ऋघावान्) ऋघा: बह्व्य: स्तुतय: सत्यासत्यविवेचिका मतयो विद्यन्ते यस्मिन् स:—Containing the power of discrimination between truth and untruth. (त्रिरश्रिम्) त्रिभिर्वाङ्मनः शरीरै य: अश्यते प्राप्यते तम् = To the person who is approached or served with mind, body and speech. (चतुरश्रि:) चतुरो वेदान् अश्नुते स:—Well-versed in all the four Vedas.

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The description of teachers and preachers :

अपादेंति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत ।
गर्भो भारं भरत्या चिदस्य ऋतं पिपर्त्यनृतं नि तारीत् ॥३॥

3. TRANSLATION :— O friendly and noble teachers and preachers! who is it that gets from you the **Vidya** (thorough **know**ledge)? May I take liberty to put a question ? In fact, he is the first among those who has feet or full base of the learning. A student who bears that true knowledge, upholds and fills up the truth n this world. He achieves success and gives up falsehood and other evils.

PURPORT :— Those persons acquire true knowledge, who give up untruth, uphold always truth and accumulate together all desirable and requisite aritcles.

NOTES : (अपात्) अविद्यमाना. पादा यस्या: सा विद्या = Literally without feet i. e. complete true knowledge with no divisions. पद्वतीनां (पद्वतीनाम्) येषां पादा: विभागा: सन्ति = Among those who have feet or divisions. (गर्भ:) यो गृह्णाति स: = A student who takes or acquires knowledge.

प्रयन्तमित्परि जारं कनीनां पश्यामसि नोपनिपद्यमानम् ।
अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम ॥४॥

4. *TRANSLATION* :— We here behold the sun. Gradually, it cuts the span of life with the growth of age. It always endeavours to give light to the world. It also throws vast splendours. We behold likewise the faces of beloved adored and friendly teachers and the noble and most acceptable preachers. Undoubtedly, it is the source of joy to us, as we never go against their teachings. You should also emulate it.

PURPORT :— The men accomplish their works in the light of the sun. It also dispells the darkness of the night and is illuminator. Likewise, having lived in the association of absolutely truthful teachers and preachers, people should end their all miseries.

NOTES : (कनीनाम्) कामयमानानां (प्रजानाम्) = Of the people who desire him. (जारम्) वयोहानिकारकम् = Diminishing the age.

The word जार has been used for the sun allegorically which is derived from जृष् वयोहानौ. As the sun rises, each new day diminishes or reduces the age of the man concerned, as a well known poet Bhartrihari has put it: आदित्यस्य गतागतैरहरहः संक्षीयते जीवितम् ।

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Pre-requisites for becoming an energetic person :

अनश्वो जातो अनभीशुरर्वा कनिक्रदत्पतयदूर्ध्वसानुः ।
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणन्तः ॥५॥

5. *TRANSLATION* :— The youngmen become mighty and powerful, only when they try to be like the sun, who without steeds and reins (in a chariot) is still visible, swiftly moving and creating loud sound. Moreover, it conveys light, and its rays are spread

everywhere higher and higher. Praising the solar abode full of sunshine in the company of friendly persons, and taking food and wealth (inspite of the fact that have no life) they become full of energy.

PURPORT :— As the sun is shining in the sky without horses or reins etc. with the support provided by the Almighty God, likewise, those persons who get guidance from great scholars, shine in righteous dealings, having acquired abundant wealth and foodstuff.

NOTES : (बह्म) धनादियुक्तम् अन्नम्=Food materials with wealth. (अर्वा) प्रापकः—Conveyor of light.

The male and female teachers should impart leteal learning :

आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नूधन् ।
पित्वो भिक्षेत वयुनानि विद्वानासाविवासन्नदितिमुरुष्येत् ॥६॥

6. *TRANSLATION :—* Milch cows feed their calves with milk in their udders. The mothers, likewise, protect only their sons and daughters if they are lover of the Vedas. They make such issues strong by giving good food. A learned student begs food for himself. He also renders service to his teacher well and in return acquires eternal knowledge and preserves his wisdom. We all should follow similarly. The learned men and women should educate boys and girls respectively.

PURPORT :— As mothers feed their children and make them grow by giving them milk, in the same manner, learned men and women should augment the powers of the boys aud girls by giving them good knowledge and education.

NQTES : (मामतेयम्) ममताया अपत्यम्—Dear, lovely son. (अदितिम्) अविनाशिका विद्याम्—External and protective knowledge.

In the praise of teacher and preacher:

आ वां मित्रावरुणा हव्यजुष्टिं नमसा देवाववसा ववृत्याम् ।
अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥७॥

7. *TRANSLATION* :— O friendly noble teachers and preachers! you, both, are endowed with divine qualities. The way I deal with you and serve food with reverence, likewise, under your protective umbrella, you add wealth among our men. May we face successfuly our adversaries with our full and pure power of restraining and containing the might.

PURPORT :— The enlightened persons give us knowledge with great love. So we should serve them with great faith and sincerity. Thus our reputation may spread everywhere.

NOTES : (हव्यजुष्टिम्) आदातव्यसेवाम् = Aeceptable service. (ब्रह्म) धनम् = Wealth. (वृष्टिः) दुष्टानां शक्तिःबन्धिका शक्तिः = The power of restraining the might of our adversaries.

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Sūktam—153

Rishi-Dīrghatamā. Devatā-Mitra and *Varuna, Chhanda-Trishtup* and *Pankti. Svara-Dhevata.*

The attributes of Mitra and Varuna (teacher and preacher):

यजामहे वां महः सजोषा हव्येभिर्मित्रावरुणा नमोभिः ।
घृतैर्घृतस्नू अध यद्वामस्मे अध्वर्यवो न धीतिभिर्भरन्ति ॥१॥

1. *TRANSLATION* :— O friendly and noble teachers and preachers! You spread the message of love. So we love each other.

We worship you immensely with the offerings of good food, ghee and other valuable and reverential homage. It is like the performers of the **Yajnas** who put their oblations in the fire with their fingers. Please uphold those good traditions which learned persons have towards you and also towards us.

PURPORT :– As the performers of the **Yajnas** *create happiness for all, so should learned persons also do. (The oblations never contain killings, is evident from the parts of this* **Mantra.)**

NOTES : (नमोभिः) अन्नादिभिः = With food etc. (हव्येभिः) दातुम् अर्हैः = Worth giving good. (अध्वर्यवः) अहिंसाधर्मकाममिच्छवः = Lovers of non-violent sacrifice.

In the admiration of teachers and preachers :

प्र स्तु॒तिर्वां॒ धाम॒ न प्रयु॑क्ति॒रया॑मि मित्रावरुणा सुवृ॒क्तिः ।
अ॒नक्ति॒ यद्वां॑ वि॒दथे॑षु होता॑ सु॒म्नं वां॑ सू॒रिर्वृ॑षणा॒विय॑क्षन् ॥२॥

2. *TRANSLATION :—* O friendly and noble teachers and preachers! you shower happiness and I am your glorifier. I have given up all evils and am using the right methods, and they please all. I approach you like a destination in order to attain you. May I also approach the learned persons who are keen to associate you in acquiring knowledge. I know well that it pleases you.

PURPORT :— Joyous are the persons who shake off the sins, accept noble virtues, love the company of enlightened men and give joy to all.

NOTES : (मित्रावरुणा) सुहृद्वरावध्यापकोपदेशकौ = Friendly and noble teachers and preachers. (सुवृक्तिः) शोभनावृक्तिर्वर्जनं यस्य सः = Who has given up evils completely. (अनक्ति) कामयते = Desires.

The Mitrā Varunō are great indeed. Reasons :

पीपाय धेनुरदितिर्ऋताय जनाय मित्रावरुणा हविर्दे ।
हिनोति यद्वां विदथे सपर्यन्त्स रातहव्यो मानुषो न होता ॥३॥

3. *TRANSLATION* :— O preachers of truth ! one, who creates greater happiness in truthful learned performers of the **Yajnas**, and is undoubtedly a liberal and essentially good man. Equally again, a man is good and virtuous, person when he joins you in the act of the propagation of knowledge. Like a mediaman he who always accepts the truth and disseminates it admirably.

PURPORT :— Those teachers and preachers who are experts in receiving and disseminating true knowledge, enable all to develop harmoniously and thrive in all fields with noble virtues.

NOTES : (पीपाय) वर्द्धयति. (हिनोति) वर्द्धयति=Augments or increases.

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We should fully respect our teachers and preachers :

उत वां विक्षु मद्यास्वन्धो गाव आपश्च पीपयन्त देवीः ।
उतो नो अस्य पूर्व्यः पतिर्दन्वीतं पातं पयस उस्रियायाः ॥४॥

4. *TRANSLATION* :— O **Mitra** and **Varuna**—the teachers and preachers! among all, only really capable persons endowed with divine qualities pay their respects and regards to you, and entertain you well with good water and food. It is just like the cow, which gives the milk. Hence, we pray to you to cover all branches of the sciences (be well-versed in them), and after studies activate us thoroughly and become our adorable.

PURPORT . The people who give joy like the cows and Pranas, enjoy unmatched happiness.

NOTES : (मघासु) [illegible] = That are to be made happy. (अन्धः) अन्नम् = Food. (उस्रियायाः) दुग्धदायाः धेनोः (उस्रियेति गोनाम NG-2-11) = Of the milch cow.

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Sūktam—154

Rishi-Dīrghatamā. Devatā-Vishnu. Chhanda-Trishtup of various forms. *Svara-Dhevata.*

The nature of God and emancipation is narrated :

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१॥

1. TRANSLATION :— Here, I recount the mighty works performed by Vishnu (All-pervading God). He has measured out the earthly as well as the high planets after the dissolution of the universe in material form. He supports. He is wide-moving and glorified in the Vedas, with regard to three-dimensional steps of His Universal movement. O men, like me you should attain the happiness-divine.

PURPORT :— The sun holds all the planets with his power of gravitation, likewise God sustains and holds the entire solar and other varied complexes, the matter (the material cause of the universe) and souls. Only that one God should be worshipped, who has made innumerable planets and they all are finally dissolved in Him.

NOTES : (विष्णुः) वेवेष्टि व्याप्नोति सर्वत्र स विष्णुः तस्य = Of the all-pervading God. (उत्तरम्) प्रलयादनन्तरकारणाख्यम् = The material cause after the dissolution. (विचक्रमाणः) विशेषेण प्रचालयन् = Moving in a particular manner. (कम्) सुखम् = Happiness joy.

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The mightness of God is highlighted :

प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥२॥

2. *TRANSLATION :—* The **Vishnu** (Omnipresent God) is glorified on account of His Mightiness. For the wicked, He is like a terrible lion that ranges in the difficult terrains and whose lair is on the mountain-tops. It is He in Whose three-dimensions creation, all the planets find their dwelling place.

PURPORT :— There is simile (Upamā = resemblance) used in the **Mantra.**

No object in the world can transgress the laws of nature ordained by God. All must know, that God is giver of joy to the righteous persons like friend, while He is terrible to the wicked like a fierce lion. God is just the Lord and ordainer of the world and Dispensers of Justice.

NOTES : (विक्रमणेषु) विविधेषु सृष्टिक्रमेषु = In the various movements of the Universe. (अधिक्षियन्ति) आधाररूपेण तिष्ठन्ति = Dwell as supported by God.

In the glory of Vishnu the Mantra reads :

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥३॥

3. *TRANSLATION :* Let our strength and our knowledge be dedicated to **Vishnu** (the all-pervading God). He is glorified by many sages and seers. That Almightly, dwells on the mountains, clouds and all other objects everywhere. He all alone has created vast cumbersome and limitless Universe with the particles of three kinds-gross, subtle and very subtle. All should know and understand that distinction.

PURPORT :— None except the Omnipotent Lord can create, sustain and dissolve this world. Therefore none should worship anyone also, execpt him.

NOTES : (मन्म) विज्ञानम्=Knowledge. ((गिरिक्षिते) गिरयो मेघाःशैला वाक्षितः कुष्टा यस्मिस्तस्मै=Pervading or dwelling in the clouds and mountains etc. (प्रयतम्) प्रयत्नसाध्यम्=Laborious, requiring great effort. (त्रिभिः) स्थूलसूक्ष्मातिसूक्ष्म अवयवैः=From gross, subtle and very subtle particles. (पदेभिः) ज्ञातुमर्हः=Worthy of being known.

We should worship Him, the erator

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥४॥

4. *TRANSLATION* :— O man ! that **Vishnu** (All-pervading God) is to be known by all. His three worthwhile attributes are full of unperishable gross sweetness. He is highly ecstatic because of ecstacy by the self-harmony of their nature. Yes, He being One, holds the earth which contains triple constituents of **Satva, Raja** and **Tamas**, earth and heaven, and even all the worlds.

PURPORT :— All should acquire more bliss by the contemplation of the attributes and actions of that God **Vishnu.** *He creates the earth and other planets from the material cause-***Prakriti** *(Primordial Matter) and makes all happy by uniting them with all the nice things.*

NOTES : (पदानि) प्राप्तुमर्हाणि=Worthy of attainment. (त्रिधातु) सत्वः सत्वरजस्तमादयो धातवो येषु तानि=Consisting of सत्व (Knowledge) रज (Activity or passion) and तमः (Inertia).

Again in the praise of Lord Vishnu :

तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥५॥

5. *TRANSLATION* :— May I attain the charming path of the All-pervading and Almighty God. The souls that desire to have exalted Divine enjoyment and virtues get it from Him. In that highest state of liberation lies the source (fountainhead) of the sweetness. God is our true end real friend; he ends our miseries and gives joy.

PURPORT ;— Those who follow the dictates of God as given through the Vedas, enjoy the great delight of emancipation. As a man gets help from his friend, or as a thirsty person quenches his thirston finding a well of sweet water, likewise, a man attains perfect bliss on attaining God.

NOTES : (बन्धुः) दुःखविनाशकत्वेन सुखप्रदः=Giver of joy by destroying all miseries. (पाथः) वर्त्म=Path. (उत्सः) कूपः इव तृप्तिकरः=Giver of satisfaction or joy like the well (of sweet water).

———

A respectful prayer to the learned:

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥६॥

6. *TRANSLATION* :— O absolutely truthful Yogi teachers and preachers! we seek for you those abodes dwelling units, where the multipoint and vastly expanded rays of the sun come freely. It is in such hygienic and clean places that the highest State of Bliss of the many **Rishis** shined and showered joy.

PURPORT :— Where enlightened persons get emancipation, there is not the least element of darkness. The emancipated souls are resplendent on account of their Divine joy and Bliss. God is the Illuminator of their souls whom they attain in that exalted state.

NOTES : (गावः) किरणाः=The rays of the sun. (भूरिशृंगाः) भूरि बहु शृंगाणि इव उत्कृष्टानि तेजांसि=Exalted splendours like many horns. (उश्मसि) कामयामहे=Desire.

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Rishi-Dīrghatamā. Devatā-Vishnu. Chhanda-Trishtup of various forms and *Jagati. Svara-Dhevata* and *Nishāda.*

The attributes of the teachers and preachers and the benefits of Brahmacharya :

प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरर्वतेव साधुना ॥१॥

1. TRANSLATION :— O men! worship or respect highly learned persons who always desire to have pure intellect. Such a person is a great hero and he is extremely virtuous. Honour also the person who protects your food of various kinds. Such teachers and preachers are not to be hurt. They reach the radiant summit of the hills and attain the highest reputation like a well-trained horse. They should also be properly treated and honoured.

PURPORT :— Those persons are to be considered great, who make people grow scientifically and significantly by giving knowledge and good education.

NOTES : (विष्णवे) शुभगुणव्याप्ताय=Pervading in noble virtues i.e. extremely virtuous, (अदाभ्या) हिंसितुमयोग्या=Invineible or inviolable.

ADDITIONAL NOTES : In mantras like उपह्वरे गिरीणां the hills are mentioned as source of Divine knowledge. *Ed.*

The austere persons shine :

त्वेषमित्था समरणं शिमीवतोरिन्द्राविष्णू सुतपा वामुरुष्यति ।
या मर्त्याय प्रतिधीयमानमित्कृशानोरस्तुरसनामुरुष्यथः ॥२॥

2. TRANSLATION :— Let the person who advances the light of knowledge received from you disseminate it among the doers of noble deeds. Such teachers and preachers radiate like the lightning and sun. They also utilise the power (electricity) which takes articles to distinct places, and serves you well. Let him acquire the knowledge that leads to happiness. He is a good protector of his sons or pupils.

PURPORT :— The ascetics and self-restrained people practise **Vidya** *good knowledge. They also shine like the sun and the lighting in their souls.*

NOTES : (त्वेषम्) प्रकाशम्=Light. (इन्द्राविष्णु) विद्युत्सूर्याविव अध्यापकोपदेशकौ =Teachers and preachers who are like the lightning and the sun. (कृशानोः) विद्युतः=Of electricity.!

The qualities of greatness described :

ता ई वर्धन्ति मह्यस्य पौंस्यं नि मातरां नयति रेतसे भुजे ।
दधाति पुत्रोऽवरं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥३॥

3. TRANSLATION :— The worthy sons bestow joy and happiness upon their learned mothers, because they always try to bring in them great vitality, power of proper enjoyment and manhood. Such sons having received education from their parents, always maintain them well. Besides the first name taken a few days after birth, they take the second name (after completing education). They also receive the third (like Mahatma, Lokamanya Mahamana etc.) owing to the extra ordinary ability and service and shine like the sun-light.

PURPORT :— The parents get the children and then educate them. On the attainment of youth get them married. Thus they get illuminated souls like the sun.

NOTES : (ईम्) सर्वतः=From all sides. (दिवः) द्योतनात्मकस्य सूर्यस्य =Of the illuminating sun.

Glory of observing Brahmacharya explained :

तत्तदिदंस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळ्हुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरुक्रमिष्टोरुगायाय जीवसे ॥४॥

4. *TRANSLATION* :— Verily we praise the manhood of the honest, virile, self- controlled and vigorous person. He tries to follow God. In fact, He is the protector and Lord of the world. With admirable qualities. He makes and shapes the material substances by apportioning into basic three qualities of SATVA, RAJAS and TAMAS. It enables a person to lead a noble life glorified by many wisemen.

PURPORT :— *A man should increase his physical and mental power by the observance of Brahmacharya, rules of health and proper and proportionate development of all essential ingredients in the body. Coupled with their spiritual power by the acquisition of knowledge, righteousness and practice of Yoga, such people could establish themselves in perpetual joy.*

NOTES : (इनस्य) समर्थस्येश्वरस्य=Of God, the Lord. (विगामभिः) विविध प्रशंसायुक्तैः=Admirable.

Significance of self restraint stated :

द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति ।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥५॥

5. *TRANSLATION* :— A Brahmachari (self-controlled man) knows well the path of real happiness. He is capable to develop his physical and spiritual powers. Such a person can not reject his third birth (from the combination of Vidya and Acharya-Preceptor) like the roaring winged birds.

PURPORT :— Those parents who augment the third wisdom birth of their children with the observance of Brahmacharya they make their sons longlived, mighty and men of good character. Suce people enjoy happiness.

NOTES : (द्वे) शरीरात्मबले=Physical and spiritul powers. (तृतीयम्) त्रित्वसंख्याकं विद्याजन्म=The third birth from wisdom or knowledge through the Acharya or preceptor.

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Nature of a Brahmachri described :

चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीँरवीविपत् ।
बृहच्छरीरो विमिमान ऋक्वभिर्युवाकुमारः प्रत्येत्याहवम् ॥६॥

6. *TRANSLATION* :—The youngman who is capable to develop the essential ingredients in his body becomes well built and merited. His actions and temperaments are admired. Even single he can challange and face the ninety four persons at a time.

PURPORT :— One who observes complete **Brahmacharya** *upto the agc of 48 years, he can face single handed ninety-four soldiers at a time and defeat them. A young man becomes mature and major at the age of 25, while a girl attains it at the age of 17 years. In case of prolongation of this marriage age and then marry after mature considertion and with self-choice the people become very fortunate.*

NOTES : (विमिमानः) विशेषेण धातूनां निर्माता=Developer of the essential ingredients in the body. (ऋक्वभिः) प्रशंसितगुणकर्मस्वभावैः=With

praise—worthy merits, actions and temperament. प्रतिष्ठाह्वानम् =Honour.

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Sūktam—156

Rishi-Dīrghatamā. Devatā-Vishnu. Chhanda-Trishtup and Jogati. Svara-Dhevata and Nishāda.

The attributes of learned teachers and students are mentioned :

भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः ।
अधा ते विष्णो विदुषा चिदर्ध्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥१॥

1. TRANSLATION :— O enlightened person ! having studied and perfected in all the sciences, we the students undertake only which are worthy. These should be in the spirit of help and mutual accomplishment. In such dealings, we should exchange our views and notes on the **Yajna** by observance of **Brahmacharya.** You come to us like a friend, give us happiness, and protect us with your help when necessary. Be also every day easily accessible and renowned. Take ghee and other nourishing substances for performing the **Yajna**. You give us wealth of all kinds and good reputation.

PURPORT :— A man should become a good scholar and friend of all by serving that highly learned person who is praised for the performance of the Yajna, observance of Brahmacharya. All of us are desirous of his progress, praise and perfection.

NOTES : (विद्युतद्युम्नः) विशिष्टनि द्युम्नानि धनानि यशांसि वा यस्य सः=He who is endowed with much wealth of all kinds and good repuıation. (विष्णोः) सर्वासु विद्यासु व्याप्तिन्=Pervading in sciences i. e. well-versed in them. (यज्ञः) संगन्तुमर्हो ब्रह्मचर्याख्यः=Yajna in the form of

Brahmacharya which is worthy of association. (हविष्मता) प्रशस्त विद्यादानग्रहणयुक्तेन व्यवहारेण = By the acquisition and giving of knowledge.

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The chapter of teacher-student relationship is again opened :

यः पूर्व्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।
यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥२॥

2. *TRANSLATION* :— A pupil becomes a good scholar and can teach as well, when his teacher makes him well versed in all the branches of sciences. Such a pupil is trained by old and experienced gurus (teachers). They possesed genius and acquired uptodate modern knowledgc and are renowned on account of their wisdom and wide learning. Such a guru imparts knowledge to this venerable scholar and practises all scientific processes through hearing, reflection, contemplation and solution of all problems and questions.

PURPORT :— Those persons who teach intelligent students without any deceipt any who study and practise righteously, become great scholars and enjoy much happiness by the observance of righteousness,

NOTES : (वेधसे) मेधाविने = For a genius. (सुमज्जानये) सुष्ठु प्राप्तविद्याय = For a distinguished scholar. (श्रवोभिः) श्रवणमननविदिध्यासनैः = By the process of hearing, reflection and contemplation.

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One should seek knowledge voraciously :

तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन ।
आस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥३॥

3. *TRANSLATION* :— O admirers of all knowledge! you should know through your second birth (in the form of Vedārambha

Sansakāra) that absolutely truthful and experienced teacher is **going** to teach you. You should seek and perfect the knowledge of truth (like a womb receives and brings up a child. You are aware of his high reputation and greatness.) Receive knowledge from him and disseminate it to others. O well-versed in all sciences! as we seek and distribute the good intellect or noble advice of our teachers, you should also act likewise.

PURPORT :— Men should become great scholars by seeking the development of their knowledge. A teacher can become well-versed in the Vedas, only if he serves his teachers and receives from him the knowledge of all sciences.

NOTES : (गर्भम्) विद्याजं बोधम्=Knowledge. (विष्णो) सकलविद्याव्याप्त= Pervading in all or well-versed in all sciences.

The previous theme is further developed :

तमस्य राजा वरुणस्तमश्विना क्रतुं सचन्त मारुतस्य वेधसः ।
दाधार दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ अपोर्णुते ॥४॥

4. *TRANSLATION* :— The radiant sun has winds as his friends. It upholds a vast sea of energy and illuminates the place by day light. It dispels all darkness. A good ruler shining on account of his virtues and teachers and preachers emulates the sun's action. The sun is also the upholder of the winds.

PORPURT :— The persons by receiving good education from absolutely truthful learned person develop their intellect and get full strength. Likewise others should also do. The sun dispels all darkness, similarly it is the duty of all men to receive good education from enlightened persons and shed off the darkness of ignorance.

NOTES : (अश्विना) अध्यापकोपदेशकौ=Teachers and preachers, (विष्णुः) स्वदीप्त्या व्यापकः सूर्यः=The sun pervading all with his light.

The chapter on teacher-student relationship still continues :

आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।
वेधा अजिन्वत्त्रिषधस्थ आर्यमृतस्य भागे यजमानमाभजत् ॥५॥

5. *TRANSLATION* :— The divine enlightened persons are indeed well-versed in all branches of the sciences. Such persons perform good deeds for the welfare of a pious person. They also have good relations with all righteous persons and are genius, and well entrenched in three-tier device of knowledge, action and devotion. Such teachers, firmly establish a student in learning, who is of noble merits, actions and temperament. Such a pupil gives knowledge and pleases all with his wisdom and education and enjoys perfect happiness.

PURPORT :— *Those persons enjoy all kinds of happiness, who are lovers of the learned, grateful, pious and expert in all sciences. Such men make all happy by conveying to them the message of truth, Vidya (wisdom) and Dharma (righteousness).*

NOTES : (त्रिषधस्थः) त्रिषु यः कर्मोपासना ज्ञानेषु स्थितः = Firmly established in three good devices of action, devotion and knowledge. (विष्णुः) प्राप्तविद्यः = A man who has received all education. (आर्यम्) सकलशुभगुणकर्म स्वभावेषु वर्तमानम् = To man who has all noble merits, actions and temperament. (यजमानम्) विद्यादातारम् = To a giver of knowledge.

Sūktam—157

Rishi-Dīrghatamā. Devatā-Ashvinau Chhanda-Ttishtup and *Jagati* of various forms. *Svara-Dhevata and Nishāda.*

The attributes of Ashvinau (2) are described :

अबोध्यग्निर्ज्म उदेति सूर्यो व्यु१षाश्चन्द्रा मह्यावो अर्चिषा ।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत्पृथक ॥१॥

1. TRANSLATION :— As the terrestrial fire or energy is lit up, the radiant sun also rises. The magnificent joyful Aurora (Dawn, USHA in Sanskrit) encompasses entire world with her radiance. The sun has roused the world in sundry ways. The learned teachers and preachers harness their energy in the form of aircrafts, vehiculars etc. for their journey. (The twin **Ashvinau** are the teachers and preachers. Ed.)

PURPORT :— *The power, sun and dawn shine with their light and illuminate the whole world. They lead to prosperity. In the same manner, the teachers and preachers should receive great wealth and prosperity by illuminating the science of various types and God.*

NOTES : (अश्विनौ) विद्वांसौ अध्यापकोपदेशकौ = Learned teachers and preachers. (रथम्) विमानदियानम् = Chariot or vehicle in the form of aircraft etc.

Call to the Heads of State and army to act as vanguard of the nation :

यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम् ।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि ॥२॥

2. TRANSLATION :— O Head of the State and President of the Assembly and Commander of the Army ! when your armoured vshicles and aircraft etc. stop the advance of enemy. You refresh our brave soldiers with good drinks and food. You satisfy the Brahmanas with your valour shown in the battlefields by your army and consequently by victory scored over them. May we acquire wealth in the battle-fields as a result of our victory.

PURPORT :— *The above said two prominent heads of the State should advance the happiness of all. They should guard it from enemies with all available resources and on political plane and thus should enhance wealth by getting victory in the battlefields.*

NOTES : (अश्विनौ) सभासेनेशौ = President of the Assembly and Commandar of the Army. (घृतेन) उदकेन = With pure water. (ब्रह्म) ब्राह्मणकुलम् = Brahmanas.

The attributes of Ashvinau-Head and Commandar of the State are mentioned :

अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।
त्रिवन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्द्विपदे चतुष्पदे ॥३॥

3. *TRANSLATION* :— O President of the Assembly and Commander of the Army ! let your vehicular carriers be smooth and swift. These should be able to earn praise from all for their comfortable movements and thus delight all. With such actions, we can acquire wealth which will ultimately prove auspicious for us. We therefore seek your presence for wealth and happiness to all-bipedals and quadrupeds.

PURPORT :— Men should endeavour in such a way that admirable nice vehicles of various kinds may be built with the aid of good teachnical know-how. Without this, it is not possible to enjoy all happiness.

Again in the praise of Ashvinau (2) :

आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतम् ।
प्रायुस्तारिष्टं नीरपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥४॥

4. *TRANSLATION* :— O teachers and preachers ! bring us vigour, inspire us with your advice, prolong the span of our life, wipe away our sins, destroy all feelings of animosity and be always our companion.

PURPORT :— The teachers and preachers should impart such good education, that we may become friendly to all, and by giving up all prejudice-based sins may accomplish our desires.

NOTES : (रपांसि) पापानि=Sins. (कशया) गत्या शिक्षया=Movements or education.

In the praise of teacher-preacher combine :

युवं ह गर्भं जगतीषु धत्थो युवं विश्वेषु भुवनेष्वन्तः ।
युवमग्निं च वृषणावपश्च वनस्पतीँरश्विनावैरयेथाम् ॥५॥

5. *TRANSLATION* :— O teachers and preachers! you are like the sun and the moon, you shower happiness, sustain knowledge like the womb in various earth like planets. You set in motion fire, water and the trees of the forest to accomplish various purposes.

PURPORT :— As the sun and moon cause rains, so the teachers, preachers and other learned persons should create all kinds of happiness by founding the knowledge among the people.

NOTES : (गर्भम्) गर्भमिव विद्याबोधम्=Knowledge like the germ or womb. (अश्विनौ) सूर्याचन्द्रमसाविव अध्यापकोपदेशकौ=The teachers and preachers who are dispellers of the darkness of ignorance.

In the praise of Ashvinau :

युवं ह स्थो भिषजा भेषजेभिरथो ह स्थो रथ्या राथ्येभिः ।
अथो ह क्षत्रमधि धत्थ उग्रा यो वां हविष्मान्मनसा ददाश ॥६॥

6. *TRANSLATION* :— O learned distinguished physicians and medical men! you wipe off all diseases and always keep company of the Vaidyas (doctors). They like you eradicate the diseases and are conversant with all medicaments. You ride in various comfortable vehicles. You are powerful and others join you. Those associates are liberal and give you the necessary knowledge.

NOTES : (भिषजा) रोगनिवारकौ=Destroyers of diseases. (भेषजेभिः) रोगापहन्तृभिः वैद्यैः=With other physicians who are also destroyers of diseases. (क्षत्रम्) राष्ट्रम्=State or Kingdom. (हविष्मान्) बहुदानयुक्तः=Very liberal in giving much donation.

Rishi-Dīrghatamā. Devatā-Ashvinau. Chhanda-Trishtup, Pankti and Anushtup. Svara-Dhevata, Panchama and Gāndhāra.

The duties of the teachers and the taught :

वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।
दस्रा ह यद्रेक्ण औचथ्यो वां प्र यत्सस्राथे अकवाभिरूती ॥१॥

1. TRANSLATION :— O Heads of the Assembly and of the educational institutions! you bestow upon us happiness and admirable wealth of wisdom along with your firm protections. You who are virile, ward off all miseries. Accepted as philosopher-guide by many, you help us to march on the path of righteousness. Those who have observed Brahmacharya upto the age of forty four years have established us firmly for the accomplishment of our noble desires.

PURPORT :— Those who are of benevolent nature like the sun and air, grow prosperous.

NOTES : (रुद्रा) चतुश्चत्वारिंशद् वर्षपरिमितब्रह्मचर्येणाधीतविद्याः = Who have received knowledge by the observance of the vow of Brahmacharya upto the age of 44 years ? (रेक्णः) धनम्! रेक्ण इति धननाम (NG-2-10)=Wealth (of all kinds). (अकवाभिः) प्रशसिताभिः = Admirable, praiseworthy.

Ashvinau is the twin Devatā, varying in teacher-preacher combine, a pair of divine physicians and a pair of Heads of State and Army and the educational institutions.

Here, the teacher-preacher combine is addressed :

को वां दाशत्सुमतये चिदस्यै वसू यद्धेथे नमसा पदे गोः ।
जिगृतमस्मे रेवतीः पुरन्धीः कामप्रेणेव मनसा चरन्ता ॥२॥

2. *TRANSLATION* :— O learned persons! who is it that gives this wisdom to you ? We uphold this earth endowed with much wealth of various kinds and which preserves the cities. It is you and you only who make us enjoy happiness and go about everywhere with intellegent mind. Such people accomplish noble desires with mundane material for creating good intellect. Always entertain our favourable intentions and thus we ever wakeful, would discharge your duties.

PURPORT :— On this earth, wise and knowledgeable peoples who try to make all people noble and wise, are revered everywhere.

NOTES : (वसू) सुखेषु वासयितारौ = Enabling to dwell in happiness. (दाशत्) दद्यात् = May give. (नमसा) अन्नाद्येन = With food material and other things.

The Ashvinau are praised :

युक्तो ह यद्वां तौग्र्याय पेरुर्वि मध्ये अर्णसो धायि पज्रः ।
उप वामवः शरणं गमेयं शूरो नाज्म पतयद्भिरेवैः ॥३॥

3. *TRANSLATION* :— O Heads of the State and educational institutions (Gurukuls) ! when I seek your protection, I am appointed in the middle of the water (i.e. in Naval force) after completing a stupendous training. I possess strength and preserve it of the people also. Please augment my power, I come to you like a victorious hero who returned home upon swiftly running steeds.

PURPORT :— Those seekers after truth, who approach absolutely truthful scholars and teachers with proper resources become highly learned men. Those who multiply or spread knowledge and good education with great affection, deserve respect everywhere.

NOTES : (तौग्र्याय) बलेषु साधवे कार्याय = For a forceful work. (अज्म) बलम् = Strength. (अर्णसः) उदकस्य = Of the water.

उपस्तुतिरौचथ्यमुरुष्येन्मा मामिमे पतत्रिणी वि दुग्धाम् ।
मा मामेधो दशतयश्चितो धाक् प्र यद्वां बद्धस्त्मनि खादति क्षाम् ॥४॥

4. *TRANSLATION :—* O Heads of the State and of the educational institution or Acharya of the Gurukuls ! let not the fire of grief consume me as highly devastating fire consumes the articles of the wood, grass etc. Let not bad education which defeats good knowledge try to excel in proper perspective. Let the sincere glorification of God save me.

PURPORT :— As the fire well kindled consumes the earth and fuel etc., let not the fire of grief consume or burn me. Let not ignorance and bad temper come to me at any time, but let peace and wisdom always grow more and more.

NOTES : (औचथ्यम्) उचितेषु कर्मसु साधुम् = Expert in doing proper deeds. (इमे) विद्याप्रशंसे = Good education and good reputation. (पतत्रिणी) पतितं विनाशयितुं कुशीलशिक्षे = Degrading bad character and education.

Guidelines about behaviour with a servant imparted :

न मां गरन्नद्यो मातृतमा दासा यदीं सुसमुब्धमवाधुः ।
शिरो यदस्य त्रैतनो वितक्षत्स्वयं दास उरो अंसावपि ग्ध ॥५॥

5. *TRANSLATION :* O learned persons ! if servants who are supposed to serve and give me happiness, annoy me though I am of a very simple fair and straightforward nature, let them not put me into embarassment. Let not the mother-like rivers harm me in any way. If a servant creates trouble for me by being disobedient and unruly, he may hurt or harm himself in his chest and shoulders, because of his sinful act.

PURPORT :— Men should endeavour in such a manner by practice of swimming and building embankments, that the river and

sea may not drown one. Sometimes, a servant also troubles a man of very upright nature by being indolent. On such occasions, he should be given proper instructions and be even punished when be behaves improperly or impolitely. One should always strengthen one's limbs.

NOTES : (दासा:) सुखप्रदा:=Givers of happiness. (त्रैतन:) य: त्रीणि शरीरात्ममनोजानि सुखानि तनोति स:=He who extends physical, mental and spiritual happiness.

The greedy are destined to unhppiness :

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।
अपामर्थं यतीनां ब्रह्मा भवति सारथि: ॥६॥

6. *TRANSLATION :—* The man who has too much attachment and selfishness remains in long darkness. He becomes ill now and then. One who fulfils the objects of the **Sanyasis**, one who pervades in the wisdom, special knowledge and **Yoga** or are experts in these things, he becomes like a guide or charioteer, the Bramha or the knower of all the Vedas.

PURPORT :— Those who are full of ignorance and greed suffer from various diseases. Those who acquire the knowledge and bliss of the Sanyasis who are free from prejudice and partiality and whose mind is above exultation and grief, praise and censure, they become free from all miseries and they enable others to overcome them.

NOTES : (जुजुर्वान्) रोगापन्न:=Ill. (अपाम्) विद्याविज्ञानयोगव्यापिनाम्=Of those who pervade in wisdom, special knowledge and Yoga. (यतीनाम्) संन्यासिनाम्=Of the Sanyasis. (ब्रह्मा) सकलवेदवित्=Knower of all the Vedas.

Sūktam—159

Rishi-Dīrghatmā. Devatā Dyāvā Prithivī-Chhanda-Jagati of various forms. *Svara-Nishāda.*

The attributes of power (energy) are described :

प्र द्यावा यज्ञै: पृथिवी ऋतावृधा मही स्तुषे विदथेषु प्रचेतसा ।
देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषत: ॥१॥

1. TRANSLATION :— O scholar! you should praise the attributes of the great sun and earth which have been developed out of external causes. They are sources of great knowledge, and are like the sons of the divine particles of **Prakriti** or Promortial Matter. They have worthwhile actions and with their concerted acts adorn many acceptable substances. Their areas of operation are all knowable objects alongwith the water and other divine elements and their manifestations.

As you praise them, likewise we may also always admire you on account of your wisdom and scientific knowledge.

PURPORT :—Those persons who try to know the attributes, acts and nature of the eqrth sun etc. with sincere efforts are adorned with unmatched happiness.

NOTES :—(यशैः) संगतैर्व्यवहारैः=With unified acts or dealings. (देवपुत्रो) देवैर्दिव्यैः प्रकृत्यंशैः पुत्र इव प्रजाते=Like the sons of the divine particles of Prakriti or Primordial matter. (ऋतावृधा) ऋतेन वर्जिते=Developed out of the eternal causes, Prakriti and God.

Prakriti or Primordial Matter as material cause and God as efficient cause.

Sun and earth move for the human welfare :

उत मंन्ये पितुरद्रुहो मनों मातुर्महि स्वतंवस्तद्धवींमभिः ।
सुरेतंसा पितरा भूमं चक्रतुरुरु प्रजायां अमृतं वरींमभिः ॥२॥

2. TRANSLATION :—The mind of my benevolent father is free from all malice and so is that of my mother. On account of many admirable virtues my parents carry weight. I regard both of them as great. The sun and the earth are like our father and mother. With their greatness and force, they have made our mind like the nectar.

Their acceptable attributes are designed for the welfare of all creatures.

PURPORT :— As the parents protect their children and enable them to develop their powers, likewise the sun and the earth augment the happiness of all creatures.

NOTES : (हवीमभिः) स्तोतुमर्हैं गुणैः=With admirable virtues. (वरीमभिः) स्वीकर्तुमर्हैः=With acceptable attributes.

The parents are compared with sun and moon :

ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मातरा पूर्वचित्तये ।
स्थातुश्च सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ॥३॥

3. *TRANSLATION :—* The men should act on noble lines and conduct in order to acquire perfect knowledge. They should also know the attributes of the sun and earth which are like our father and mother. O parents! your sons should always serve you because you protect them and furnish true knowledge of the attributes of all objects, animate and inanimate, of your son. He is reported to be free from double dealing or crookedness.

PURPORT :— The sun and the earth preserve and protect all. Similarly, the parents should be free from anxiety and be quite satisfied with the arrangements made for their children to seek knowledge of the whole world, animate and inanimate.

NOTES : (स्वपसः) सुष्ठु अपांसि कर्माणि येभ्यः=Men of good deeds. सुदंससः=Men of noble conduct.

Path of happiness is indicated :

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा ।
नव्यंनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कवयः सुदीतयः ॥४॥

4. TRANSLATION :— The area of happiness is outlined here. The intelligent highly learned, brightly shining (on account of their knowledge) wise poets are qualified for such a step. Equally the teachers and preachers also enjoy the happiness, because both are rooted in the Vidya or wisdom. They also dwell together or know earth and energy measures. Such people also generate new and ever new vast knowledge about the sun or the lightning in the firmament or the ocean.

PURPORT :— *Those persons become admired, who approach absolutely truthful teachers and preachers. They after having received the knowledge of all sciences or having known the attributes and functions of the earth and energy teach them to others, realising all the knowledge and actions.*

NOTES : (मायिनः) प्रशंसिताः मायाः प्रज्ञाः विद्यन्ते येषां ते=Possessing good intellect. (सयोनी) समाना योनिर्विद्या निमित्तं वा यया ते=Having the same origin from Vidya or wisdom. (तन्तुम्) विस्तृतं वस्तु विज्ञानं वा=Vast substance or knowledge.

Prayers to the teacher-preacher combine :

तद्राधो॑ अ॒द्य स॑वि॒तुर्वरे॑ण्यं व॒यं दे॒वस्य॑ प्रस॒वे म॑नामहे ।
अ॒स्मभ्यं॑ द्यावापृथिवी सु॒चे॒तुना॑ र॒यिं ध॑त्तं॒ वसु॑मन्तं शत॒ग्विन॑म् ॥५॥

5. TRANSLATION :—O teachers and preachers, bestow upon us that desirable wealth in the world which is created by God. The real wealth is of the hundreds of cows and other riches. You who are like the earth and the sun uphold us with your good knowledge and harmony.

PURPORT :— *As the sun and the earth make all beings happy, same way, enlightened persons should make all glad by the advancement of knowledge and wealth.*

NOTES : (प्रसवे) प्रसूते अस्मिन् जगति=In this world created by God. (शतग्विनम्) शतानि गावो विद्यन्ते यस्मिन् तम्=Consisting of hundreds of cows.

Sūktam—160

Rishi-Dīrghatamā. Devatā-Dyāvā Prithivyau, Chhanda-Jagati of two forms. *Svara-Nīshāda*.

With the illustration of the lightning and firmament, the duty of taking benefit out of them is preached :

ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥१॥

1. TRANSLATION :— O learned persons ! you should know well about the energy and firmament. They diffuse happiness on all, and it is blessed by God out of the eternal cause-Matter. The matter consists of thc sun .and energy and they uphold all the auspicious and energetic persons in between the heaven and earth. A learned person always takes cue from the pure and divine sun, and it helps him in the discharge of his duties.

PURPORT :— As the air, energy and sky are the abode of planets (worlds), so is God. He is the support of all of them. All should know that this universe has many planets.

NOTES : (द्यावापृथिवी) विद्युदन्तरिक्षे = Electricity and firmament. (ऋतावरी) सत्यकारणयुक्ते = Produced by true God from the true eternal cause-matter. (धारयत्कवी) धारयन्तौ कवी विक्रान्तदर्शनौ सूर्यविद्युतौ ययोस्तौ = The earth and heaven which have the sun and lightning or electricity upholding all. (रजसः) लोकान् = Worlds.

The subject of fire is mentioned :

उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥२॥

2. *TRANSLATION* :— O men! the heaven and earth are widely spread vast and different in their form and nature. The father-fire or energy has invested visible forms in them. They are **resolute** for the good of all embodied beings and preserve the worlds like the father and the mother.

PURPORT : *As the sun and the earth preserve and uphold all beings, likewise, the father and mother preserve and uphold their children. All should know that whatever form is visible in the water, in the earth and all in its modifications, is of the pervasive fire.*

NOTES : (उरुव्यचसा) बहुव्यापिनौ = Wide-spreading. (असश्चता) विलक्षण स्वरूपे = Different in form and nature. (पिता) पालकः अग्निर्विद्युद् वा = Preserver fire or electricity.

Ashvinau (father and mother) are praised :

स वह्निः पुत्रः पित्रोःपवित्रंवान्पुनाति धीरो भुवनानि मायया ।
धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत ॥३॥

3, *TRANSLATION* :— O men! the fire that is the cause of many fine acts (like the **Yajna**), which is like the sun of the air and the sky, purifies all worlds. It is a man of meditation that knows with his wisdom the nature of noble speech. The sweet words are like a milch cow, like a mighty sun that is the support of all worlds, like the milk that makes man strong soon and purifiies them. It is by meditating upon that Almighty God, that you can get your noble desires fulfilled.

PURPORT : *As the sun upholds and purifies all worlds, so good sons purify the whole family.*

NOTES : (मायया) प्रज्ञया = With wisdom. (पृश्निम्) सूर्यम् = The sun. (पित्रोः) वाय्वाकाशयोः = Of the air and the sky that are like the fathers of the fire.

अयं देवानामपस्तमो यो जजान रोदसी विश्वशंभुवा ।
वि यो ममे रजसी सुक्रतूययाजरेभिः स्कम्भनेभिः समानृचे ॥४॥

4. TRANSLATION :— I glorify that Supreme Being (God) who most actively performs the deeds of the other divine elements. In fact, He generates the earth and heaven with His all delighting power. With His wonderful wisdom or actions, He measures out the earth and the sky and props them up with constant support powers.

PURPORT :— All should always glorify or praise that one God only, who is the all powerful cause of the creation, sustenance and dissolution of the Universe. He upholds this world and all objects, having made them with His infinite power from the eternal cause-Primordial Matter or **Prakriti.**

NOTES : (देवानाम्) पृथिव्यादीनाम् = Of the divine earth and other worlds. (अपस्तमः) अतिशयेन क्रियावान् = The most active doer.

The attributes of earth are underlined :

ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजो अस्मे समिन्वतम् ॥५॥

5. TRANSLATION :— Glorified by us the great earth and sun give us abundant good food and vast kingdom (State). We may multiply or increase the strength of mankind daily. Give us more with it that commendable vigour in us.

PURPORT :— Those who know the attributes of the earth and its methods to utilise, draw much strength. They can administer a righteous empire or wealth of nations.

NOTES : (श्रवः) अन्नम् = Food. (पनाय्यम्) स्तोतुमर्हम् = Commendable or admirable.

Rishi-Dīrghatmā. Devatā-Ribhus. Chhanda-Jagati, Trishtup and *Pankti* of various forms. *Svara-Nishāda, Dhaivata* and *Panchama.*

The duties and attributes of a genius are mantioned :

किमु श्रेष्ठः किं यविष्ठो न आजगन्किमीयते दूत्यं१ कद्यदूचिम ।
न निन्दिम चमसं यो महाकुलोऽग्ने भ्रातर्द्रुण इद्भूतिमूदिम ॥१॥

1. TRANSLATION :— O brother scholar! we do not revile on active person coming from a noble family, who acts like a cloud and showers peace and happiness upon us. Who is the best and who is the youngest, that comes to us with whom we may converse? Who comes with a message to us, by meeting whom we may speak about prosperity ?

PURPORT :— *The seekers, after truth should ask scholars— how is it that we can acquire knowledge? Who is the best and the mightiest person like a communicator ? By approaching whom can we become happy?*

NOTES : (चमसम्) मेघम्=The cloud. (द्रुण:) य: द्रवति स:=An active man who runs or does the work quickly.

The parents get best pitch because of their issues :

एकं चमसं चतुरः कृणोतन तद्वो देवा अब्रुवन् तद्व आगमम् ।
सौधन्वना यद्येवा करिष्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥२॥

2. TRANSLATION :— O experts in archery! if enlightened persons tell you about a cloud, you should get all knowledge about it. Whatever I tell you, do it. If you ask learned persons about

four subjects—air, fire water and earth and get knowledge about them all, then you will be able to accomplish all your works and to watch. They are worthy of respect and performance of noble **Yajnas.**

PURPORT :— Those persons who acquire knowledge from great scholars by putting them questions and getting their answers and do as they are ordered, become highly learned. The following are the answers to the questions put in the first **Mantra :**

1. *The best among us is the great scholar.*
2. *The most powerful is he, who is a man of self-control.*
3. *The communicator is a great leader or fire which carries things far away.*
4. *The accomplishment of our object or purpose is prosperity.*

NOTES : (चतुरः) वाय्वग्नि जलभूमीः = Air, fire, water and earth.

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The previous theme is reinforced :

अग्निं दूतं प्रति यदब्रवीतनाश्वः कर्त्वो रथं उतेह कर्त्वः ।
धेनुः कर्त्वा युवशा कर्त्वा द्वा तानि भ्रातरनु वः कृत्व्येमसि ॥३॥

3. *TRANSLATION* :— O brother scholar! when you tell a leader who is like the communicator, that a horse is to be made more quick going, that a vehicle is to be made speedy, that the speech is to be made refined and that many big and vast works are to be undertaken, then we follow those two—a learned leader and the instructions given by him, accomplishing all purposes accordingly.

PURPORT :— The person who gives instructions about true science and tells about the attributes and functions of the fire, should be regarded as a kith and kin. He is able to discharge and accomplish his duties.

NOTES :—(धेनुः) वाणी = Speech. (युवशा) युवैर्मिश्रितैस्तद्वत् कृतानि विस्तृतानि = Vast and big.

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The old theme is further developed :

चकृवांस ऋभवस्तदपृच्छत क्वेदभूद्यः स्य दूतो न आजगन्।
यदावाख्यच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्नास्वन्तर्न्यानजे ॥४॥

4. *TRANSLATION* :— O wisemen ! you do noble deeds. I put to you some questions. Who is the communicator of truth that comes to us? Ask enlightened persons about him. When an analysing scientist investigates about the clouds then he should know about four elements—air, fire, water and earth. It is after getting the knowledge of these four elements, that he is able to manifest good carriers on earth.

PURPORT :— Those who utilise the knowledge and good education, they received it from the enlightened persons. They also get the answer of all questions regarding the fundamental principles, and become great geniuses.

NOTES :— (ऋभवः) मेधाविनः=Geniuses. (ग्नासु) गन्तुं योग्यासु भूमिषु =On diffcrent parts of the earth. (त्वष्टा) तनूकर्ता=Analysor, an investigating scientist.

In the praise of men of technology :

हनामैनाँ इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः।
अन्या नामानि कृण्वते सुते सचाँ अन्यैरेनान्कन्या नामभिः स्परत् ॥५॥

5. *TRANSLATION :*—A learned person who is full of splendour like the sun says that we may destroy those wicked persons, who speak ill of water of the cloud and the senses and other useful objects created by God. That cloud is drnuk by the rays. When people unite and **Soma** (the juice of the nourishing herbs) is extracted, a virgin calls it by different names and likewise different persons are also called by different names (to denote their attributes) by her. She thus pleases all by her subtle and vast knowledge.

PURPORT :— Those wicked persons who continue to malign enlightened men, regard scholars as foolish and foolish persons as enlightened persons. They should be dishonoured by all.

NOTES :— (त्वष्टा) छेत्ता सूर्यः इव विद्वान्=A great scholar who is like the sun, i.e. destroyer of the darkness of ignorance. (स्परत्) प्रीणयेत्=Satisfies or pleases.

The association and company of the holy men is praised :

इन्द्रो हरी युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत ।
ऋभुर्विभ्वा वाजो देवाँ अगच्छत स्वपसो यज्ञियं भागमैतन ॥६॥

6. *TRANSLATION :—* The sun is the cause of great prosperity. It has yoked two horses for upholding and traction like two teachers of technical science. One of them has theoretical and the other practical knowledge. They have harnessed their charming car. The scholar who is like the sun, should get knowledge of all things on earth which is multi-formed. You should also do the same. A wise man approaches other persons of higher calibre with his all-pervadidg power and takes proper pure food. You also likewise do noble deeds, and know the holy part of enjoyment.

PURPORT :— Fortunate are those persons who are organisers of various works like production of energy. Similarly, the performers of all good deeds like the artisans or tecnicians, upholders of the state like the sun, unifiers of all like the enlightened persons and doers of noble actions like the rightous men, play a vital role in an ideal sociely and nation building.

NOTES : (हरी) धारणाकर्षणविद्ये=Science of upholding and traction. (अश्विनौ) शिल्पविद्याशिक्षकौ=Teachers of technical science, theoretical and practical side. (ऋभुः) मेधावी=Genius. (इन्द्रः) विद्युदिव परमैश्वर्यकारकः सूर्यः=The sun which is the cause of great prosperity like electricity.

The importance of technology is underlined :

निश्चर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन ।
सौधन्वना अश्वादश्वमतक्षत युक्त्वा रथमुप देवाँ अयातन ॥७॥

7. *TRANSLATION* :— O men ! with your sustaining powers, get possession of the lost land through the use of the shield in the battels. Appoint those old and experienced persons as artists who are expert in various branches. O expert archers ! produce from one speedy article, another article of the same kind and having harnessed the chariot, attain divine enjoyments or attributes.

PURPORT :— *Those persons achieve divine enjoyments, who are active like the fingers, lovers of the science of art or technology, who being knowers of the attributes of various substances, utilise that knowledge in the construction of vehicles and other works.*

NOTES : (धीतिभिः) अङ्गुलिभिः इव धारणाभिः = By the sustaining powers like the fingers. (जरन्ता) स्तावकौ = Admiress of attributes of various substances. (अश्वम्) वेगवन्तं पदार्थम् = An article full of speed or motion.

In the praise of medical men :

इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।
सौधन्वना यदि तन्नेव हर्यथ तृतीये घा सवने मादयाध्वै ॥८॥

8. *TRANSLATION* :— O good **vaidyas** (physicians) ! (who are also expert archers) ! you give instructions to your patients like-drink this water, or drink the water purified with **Munja** grass or do not drink this or that beverage. If you do not want anything, be exhilarated in the third state of Bliss which takes you away from all miseries—in an emancipated state.

PURPORT :— *It is the duty of the Vaidyas (physicians) and parents io tell their patients and children as to what they should take and what not in order to enjoy physical and spiritual happiness, so that they may be full of perfect physical and spiritual delight.*

NOTES : (सौधन्वनाः) शोभनानि धनूंषि येषां ते सुधन्वानः तेषु कुशलाः सद्वैद्याः = Good archers or those who use their drugs like arrows to destroy various diseases. (हर्यथ) कामयध्वम् = Desire.

Various scientific analyses should be perto rmed :

आपो भूयिष्ठा इत्येको अब्रवीदग्निर्भूयिष्ठ इत्यन्यो अब्रवीत् ।
वधर्यन्तीं बहुभ्यः प्रैको अब्रवीदृता वदन्तश्चमसाँ अपिंशत ॥९॥

9. *TRANSLATION* :— Among the combined objects like the earth, water is the most predominant, says one of the Ribhus (wise-men). Fire is the most predominant says another; the third declares the earth is the most predominant. All these are thus presenting the truth from different angles. They divide various articles like the particles of clouds.

PURPORT :— *In this world among the gross objects, some say the waters are most predominant, some tell us that the fire is the most predominant, but the earth is the predominant according to many wise men. All must analyse different elements and substances in a true scientific perspective, as it is not possible to acquire the knowledge of various objects without this.*

NOTES : (वर्धयन्तीम्) भूमिम् = The earth. (चमसान्) मेघान् इव = Like the clouds.

The same subject is cotinued :

श्रोणामेक उदकं गामवाजति मांसमेकः पिंशति सूनयाभृतम् ।
आ निम्रुचः शकृदेको अपाभरत्किंस्वित्पुत्रेभ्यः पितरा उपावतुः ॥१०॥

10. *TRANSLATION* :— As a man brings water (sprinkles) to a fertile land, another throws away the flesh got by killing an animal and as a Vaidya gives medicines to pass excreta from the patient who approaches him, likewise, the parents desire from their sons similar service.

PURPORT : *Those parents get happiness from their children who remove all the vices of their offsprings and make them highly educated and wise. The simile is a cow serves her calf, and a Vaidya*

(physician) makes his patient free from constipation by passing out excreta from his bowels.

NOTES : (श्रोणाम्) श्रोतव्याम्=Good, praiseworthy. (निम्रुचः) नित्यं प्राप्तस्य=Approaching patient. (सूनया) हिंसया=By violence or (पिशति) पृथक् करोति=Keeps away or separates.

Water management is underlined :

उदुत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।
अगोह्यस्य यदसस्तना गृहे तदद्येदमृभवो नानु गच्छथ ॥११॥

11. TRANSLATION :— O leaders ! make the grass to grow upon the high places for feeding the cattle. Cause the waters stored in tanks, lake etc. in low places for the promotion of the good works, drinking water facilities for the cows and other cattle wealth and birds, as well as for irrigation. O wisesmen ! do not take away anything which does not belong to you even if it is in the house of a careless person. If any such thing comes in your notice, at once hand it over to its real master.

PURPORT :— Men should arrange for the growth of grass and waters in high and low lands in order to preserve the catte-wealth. They should never desire to approriate another's articles even if they are not kept carefully. They should always have the association with righteous and learned wise men.

NOTES : (ऋभवः) मेधाविनः=Wise men or genuises. (अगोह्यस्य) गोहितुं रक्षितुमनर्हस्य=Not protected or preserved carefully. (असस्तन) हिंसत=Destroy.

The same subject is continued :

सम्मील्य यद्भुवना पर्यसर्पत क्व स्वित्तात्या पितरा व आसतुः ।
अशपत यः करस्नं व आददे यः प्राब्रवीत्प्रो तस्मा अब्रवीतन ॥१२॥

12. TRANSLATION :— O students ! look around the world carefully. Tell us where your parents are. Speak always sweet words to the Acharya (preceptor), who takes arms for your protection, even when you are cross with a person when he is guilty.

PURPORT :— When students approach the teachers, they (students) should be asked questions like, which part of the country you belong to ? Where do you live ? What is the name of your father and mother ? What do you want to study ? Will you observe complete Brahmacharya (continence) or not? Having got satisfactory answers, they should be initiated into Brahmacharya for the acquisition of knowledge. The pupils should never blame or censure their teachers, nor should they do anything that is not pleasing to their teachers.

NOTES : (पर्यसर्पत) परितः सर्वतो विजानीत=Know from all sides. (करस्नम्) बाहुमा करस्ना विति बाहुनाम (N.G. 2.4)=Arms.

The students ideal be-haviour is defined :

सुषुप्वांस ऋभवस्तदपृच्छतागोह्य क इदं नो अबूबुधत् ।
श्वानं बस्तो बोधयितारमब्रवीत्संवत्सर इदमद्या व्यख्यत ॥१३॥

13. TRANSLATION :— O pupils ! who are free from evils, sleep well at night. And also those who are like the rays of the sun, shine on account of the observance of truth. You should always enquire about that Supreme knowledge. O Acharya (Preceptor)! from whom nothing should be concealed, who except you can tell us about this Supreme knowledge? The pupil who hides the deficiences of his teacher and wraps up himself with noble virtues, living under his impelling preceptor, requests him (preceptor) to impart that great knowledge in the course of a year or even to day.

PURPORT :— The foolish can not decide anything by way of questioning to wise men as the way, the intelligent pupils do. An

intelligent person can learn in a day what a dull headed person takes a year to grasp.

NOTES : (श्वानम्) प्रेरकम्=Impeller. (वस्तः) आच्छादकः=A pupil who hides or conceals the deficiencies of his preceptor (if any) and lives under him.

The right path for the wisemen indicated :

दिवा यान्ति मरुतो भूम्याग्निरयं वातो अन्तरिक्षेण याति ।
अद्भिर्याति वरुणः समुद्रैर्युष्माँ इच्छन्तः शवसो नपातः ॥१४॥

14. TRANSLATION :— O scholars ! you preserve strength, like the subtle particles go with the sun; the energy pervades the earth the mid-air is with the firmament and Varuna (Udāna) is with the oceans. Likwise, the men desirng you, would remain ever associated with you.

PURPORT :— As there is co-relation between the sun and the subtle particles (of the wind) between the mid air and the middle regions or firmament. between the **Udāna** *(A vital breath) and the waters, the same manner, it is the duty of all men to have association with the highly educated persons and to become mighty and happy.*

NOTES : (मरुतः) सूक्ष्मावयवाः=Subtle particles. (अग्निः) विद्युत्= Electricity. (वरुणः) उदानः=Udana or a particular vital energy.

Sūktam—162

Rishi Dīrghatamā-Auchathya. Devatā-Mitra Varuna and others. *Chhanda-Tristup, Pankti* and *Jagati* of various types. *Svara--1, 2, 4-17, 18, 20, 21 Dhaivata 13-16, 19, 22, 3 Panchama Nishād.*

The science of applying horse power (automation) of the fire pervading in the form of energy are detailed in this and other mantras of this Sūktam :

मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परि ख्यन् ।
यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्याणि ॥१॥

1. TRANSLATION :— We shall describe here the energy generating virtues of the powerful horses (planets),added with brilliant properties of the vigorous force of heat. The scientists can evoke it to work in the appliances. The learned technocrats and mechanical engineers never disregrd these properties.

PURPORT :— The men should always possess powerful and tested electrical and automation appliances, so that they may always achieve success everywhere and become prosperous.

NOTES : (आयुः) ज्ञाता = A learned man. (ऋभुक्षाः) मेधावी = A wise man. (मरुतः) ऋत्विजः = Priests. (देवजातस्य) दिवीभ्यो गुभ्यः प्रकाशस्य = Manifested from divine virtues

REMARKS—Prof : Maxmuller's translation of the Mantra is wrong :— " May **Mitra, Varuna, Aryaman. Ayush, Indra,** the Lord of **Ribhus** and the **Maruta** not rebuke us because we shall proclaim at the sacrifice virtues of the swift horse sprung from the god." **(From** History of Ancient Sanskrit Literature.)

———

The honestly earned wealth is signified :

यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
सुप्राङ्जो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥२॥

2. TRANSLATION :— They who advocate to earn wealth by righteous means should be appropriated on position. The wise and

well versed in questioning other elegantly, in the methodical fashion and are capable to correct the unwise, these and other such people should be entrusted the seat of power to govern.

The above interpretation is adapted from Pt. Guru Datta's translation as given in the Terminology of the Vedas and European Scholars. (The Wisdom of the Rishis, P. 62)

PURPORT :— Those are the benefactors of humanity who accomplish all important righteous acts with their honest earnings.

NOTES : (निर्णिजा) नित्यं शुद्धेन = Always pure. (रेक्णसा) धनेन = With wealth. (सुप्राङ्) यः सुष्ठु पृच्छति सः = He who puts intelligent questions.

———

The horses (automation equipment) be powerful :

एष च्छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः।
अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥३॥

3. *TRANSLATION :—* The goat is possessed of useful properties. It yields milk as a nutritive food for the horses. The best cereal made into pleasant food is possible only when cooked by an expert cook according to the techniques prescribed.

(Based on Pt. Guru Datta's M.A.'s translation in the Terminology of the Vedas and European Scholars).

PURPORT :— Those men enjoy happiness who make horse drink, the milk of the goats and take well prepared and nutritious food.

NOTES : (पूष्णः) पुष्टः = Of strength. (विश्वदेव्यः) विश्वेषु सर्वेषु देवेषु दिव्य गुणेषु साधु = Possessing good attributes. (पुरोलाशम्) सुसंस्कृतम् अन्नम् = Well cooked good food. (अर्वता) विज्ञानेन सह = With knowledge. (सौश्रवसाय) शोभनेष्वन्नेषु भवाय = For good food.

———

The importance of animal and carriers :

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥४॥

4. *TRANSLATION :—* Honourable are those men who own well trained good horses. It takes the learned and brave persons during all seasons to distant places thrice around the altar during the Ashvamedha Yajna. Equally honourable is the leader who is to be primarily ordered by a King. Such a person gives good instructions to all.

PURPORT :— The persons who manufacture various vehicles suitable for all seasons and make horses and goats etc. (animal power) strong they deliver goods to all and enjoy physical, mental and spiritual happiness.

NOTES : (हविष्यम्) हविषु ग्रहणेषु साधुम्=Good virtuous or well trained. (पूष्णः) पोषकस्य=Of the king who nourishes or supports all. (अजः) A learned person who leads to happiness and prosperity nd who drives away all evils.

The importance of the Yajnas :

होताध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शंस्ता सुविप्रः ।
तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥५॥

5. *TRANSLATION :—* May the **Hotā**—performer of the Yajna, **Adhvaryu**—(non-violent officiating priest) **Avayah**—unifier of all, **Agnimindhah** (Kindler of fire) **Gravagrabhah** (Acceptor of the praises), **Shansta**—admirer of noble virtues, **Suvipra** (a wise and very intelligent person) perform the most desirable **Yajna** well and because of that fill the embankments of the rivers with pure water.

PURPORT :— It is the duty of all to perform Yajnas for the removal of foul smell and for the advancement of happiness and health. Thereby, they should make clean water fragrant and fill up the streams, rivers etc. with them.

NOTES : (आवया:) यः समन्ताद् यजति संगच्छते सः =He who unifies **all.** (ग्रावग्राम:) यः गुणाः स्नादकाम गृह्णातिसः=He who accepts or encourages the praises. (वक्षणाः) नदी=Rivers or streams.

The importance of animal power emphasized :

यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति ।
ये चार्वते पचनं सम्भरन्त्युतो तेषामभिगूर्तिर्न इन्वतु ॥६॥

6. *TRANSLATION :—* The persons who cut the **Yūpa** a sacrificial post and those who carry the post, or those who hew **the** tree cutter **Chashāla** for wood work for the horses or prepaere food for the horse let their erections fulfil our expectations.

PURPORT :— Those who make the posts of the wood for pegging of the horses and those who collect various articles for feedings the horses, become happy, being industrious.

NOTES : (चषालं) वृक्षविशेषम्=A particular kind of tree.

उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥७॥

7. *TRANSLATION :—* We establish a learned person possessing good knowledge. He should be well versed in sciences, a good friend in the strength who promotes amity while dealing with enlightened persons. He should be capable to uphold the wisdom and expectations of the enlightened and truthful persons and of ourselves. All saints and seers, in reciprocity, make him cheerful and joyous.

PURPORT :— The persons having acquired the basic knowledge of the principles enunciated by great scholars and acting in accordance with them become highly learned. They are blessed with the physical and spiritual powers.

NOTES :— (सुमत्) यः सुष्ठु मन्यते जानाति = He who knows well. (मन्म) विज्ञानम् = Knowledge. (वीतपृष्ठः) वीताः व्याप्ताः पृष्ठा विद्यासिद्धान्ताः येन = Well acquainted with the principles of various sciences.

———

The horse power should be powerful :

यद्वाजिनो दाम सन्दानमर्वतो या शीर्षण्या रशना रज्जुरस्य ।
यद्वा घास्य प्रभृतमास्ये३ तृणं सर्वा ता ते अपि देवेष्वस्तु ॥८॥

8. *TRANSLATION :—* The fleet of horses is controlled by holding of bridles and saddles placed thereon. To make it strong, the grass and cereals are fed to them. Likewise, the learned people control and regulate their power of senses and take nourishing diet.

PURORT :— Those persons can achieve success and victory etc. who train their horses well, who control them properly and keep them strong and in proper shape.

NOTES :— (दाम) दमनसाधनम् = The means of control the rein, (रशना) व्यापका = Vast. (अर्वतः) शीघ्रं स्थानान्तरं प्राप्नुवतः = Of the fleet steed or horse.

———

The theme of horses is further developed :

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति ।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥९॥

9. *TRANSLATION* :— O learned man! the fly eatch the flesh and blood of a fast running horse. The Vedic utterances in a **Yajna** are like thunderbolt, part of the oblation adhered to the hands and nails of the performer of the' **Yajna.** May all this be with you and the learned.

PURPORT :— It is the duty of the attendants to keep horse free from all bad smell, pure and free from the bite of the flies. They should be made to go by controlling them properly with one's own hands and use of the bridle. By so doing, the horses can accomplish divine purposes. The horses should be cleaned to remove the dirt from their body.

NOTES :—(क्रविषः) क्रमशीलस्य अत्र क्रमुघातोरौणादिकः इसि प्रत्ययः = Of the pacing horse. (स्वरौ) शब्दोपतापौ = The noise and pain. (स्वधितौ) स्वेन धृतौ = Belonging to one self.

REMARKS :— It was wrong on the part of Prof. Maxmuller Prof. Wilson and Griffith to translate (क्रविषः) here as the flesh. It is the objective of अश्वस्य and derived from क्रमु-पादविक्षेपे. Hence it means of the pacing horse and not of the flesh.

शमितुः has been translated by Prof. Maxmuller and Wilson as of the immolator. Griffith has translated it as 'of a slayer'. But etymologically शम्-आलोचने means 'to look at' (with love and peace) and should mean 'of a person who looks at the living beings with love and peace and not slayer. Rishi Dayananda Sarasvati has aptly interpreted as यज्ञानुष्ठातुः i.e. of the performer of a Yajna.

———

The rightly cooked meals and well prepared medicines are sources of happiness :

यद्वध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति ।
सुकृता तच्छमितारः कृण्वन्तूत मेधं शृतपाकं पचन्तु ॥१०॥

10. *TRANSLATION* :— Food undigetsted that comes out of the bowels, andt he bad odour rising in the intestines from the said half-

cooked food should be from a menu prepared by the skilled cooks.

PURPORT :—Those men enjoy happiness and health, who take well cooked food and medicines for the cure of stomach and abdominal diseases.

NOTES : (क्रविष:) क्रमितुं योग्यस्य अन्नस्य = Of the food that is to be undigested and disposed to come out. (शमितार:) संगतस्य अन्नस्य निष्पादितार: Cooks who prepare well-cooked food. (कृण्वन्तु) हिंसन्तु = May destroy.

The duties of a learned person are defined :

यत्ते गात्रा॑द॒ग्निना॑ प॒च्यमा॑नाद॒भि शूलं॒ निह॑तस्याव॒धाव॑ति ।
मा तद्भूम्या॒ मा श्रि॑ष॒न्मा तृणे॑षु दे॒वेभ्य॒स्तदु॒शद्भ्यो॑ रा॒तम॑स्तु ॥११॥

11. TRANSLATION :— O learned hero! whatever weapon is used by your arms burnt with anger, when you are much perturbed, let it not waste on earth of grass, but let it directly go to and attack your enemies. who desire to conquer you.

PURPORT :— It is the duty of the mighty warriors to use weapons thoughtfully at the time of battles, so that the arms may not fall on earth and go waste when used with anger, but may directly hit the foes.

NOTES ; (अग्निना) क्रोधरूपेण = By the fire of anger. (शूलं) शूलम् इव पीडाकरं शूलम् = The enemy that causes pain. (देवेभ्य:) दिवोभ्य: शत्रुभ्य: = For the powerful foes who desire to conquer.

The warrior qualities are emphasized :

ये वा॒जिनं॑ परि॒पश्य॑न्ति प॒क्वं य ई॑मा॒हुः सु॑र॒भिर्निर्ह॒रेति॑ ।
ये चार्व॑तो मांसभि॒क्षामु॒पास॑त उ॒तो तेषा॑म॒भिगू॑र्तिर्न इन्वतु ॥१२॥

12. TRANSLATION :— They who crave for the meat of a horse, and declare the horse fit to be killed, should be exteriminated. Who keep the fast horse well trained and disciplined, deserve to be praised by us for the strength of their character and persevance.

PURPORT : Those who may desire to eat the flesh of horses and other good animals, should be restrained by the king and other officers, so that men may accomplish their works well, without violence. (This mantra has been interpreted in the **Rigvedadi Bhashya Bhumika** *also in a slightly different manner.)*

NOTES : (वाजिनम्) बहूनि वाजाः—अन्नादीनि यस्मिन् तम् आहारम् = The food which consists of grain and other edible articles. (ईम्) जलम् = Water. (अर्वतः) प्राप्तस्य = Of that which comes or is offered. (मांसभिक्षाम्) मांसस्य भिक्षाम् = अलाभम् = Abstinence from flesh diet.

The persons expert in cooking of vegetarian menu and horse training are given tips here :

यन्नीक्षणं मांस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
ऊष्मण्याऽपिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम् ॥१३॥

13. TRANSLATION :— Those persons who reject a caldron in which meat is ever boiled and have repulsion towards it, they rather appreciate the vessels for sprinkling the juice, and the vessels to keep off excessive heat. They also look after the covers of the vessels and various other implements of cooking and ultimately become impellers of noble deeds.

PURPORT :— Those persons become expert and right type cooks, who know how to have caldrons and vessels free from the evil of cooking meat and other tabooed material. The vessels for sprinkling juice and water, means for kindling fire and coverings for the vessels should be of standard specifications. Likewise, those who train and adorn horses, they travel comfortably.

NOTES : (यूष्णः) रसस्य = Of the juice. (चरूणाम्) अन्नादिपचनाधाराणाम् = Vessels for cooking rice and other articles of food. (सूनाः) प्रेरिताः Impelled or urged

The learned persons should act like good horse trainers :

निक्रमणां निपदनं विवर्तनं यच्च पड्वींशमर्वतः ।
यच्चं पपौ यच्चं घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥१४॥

14. TRANSLATION:— O trainer of the horse! the starting, sitting, rolling and fastening of the horse, its drinking and diet all should be controlled by intelligent and learnd persons, like you.

PURPORT :— The well-trained horses are prompt and well-behaved. Likewise men trained by the enlightened persons become cultured and civilised. As the horses eat and drink moderately and temperately and digest it well, so should intelligent persons do.

> *REMARKS :* It is thus quite clear that the mantra deals mainly with the subject of training the horses and not sacrificing them, as has very erronously been supposed by many Western and some of Eastern scholars.

The horse or automation power is mentioned :

मा त्वाग्निर्ध्वनयीद्धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णान्त्यश्वम् ॥१५॥

15. TRANSLATION :— O learned man! just as the intelligent persons accept admired beloved offered persevering and consecrated horse, you should know them in all respects. Let not the smoke scented fire (at the time of the Yajna) make the animal crackle with pain, nor the glowing caldron smell should break him to pieces.

PURPORT :— Those persons who move the vehicles with properly trained horses or with the fire in the form of electricity etc. become prosperous. Those who put fragrant oblations in the fire do not suffer from diseases.

The horse or automation power is mentioned :

यदश्वाय वासं उपस्तृणन्त्यधीवासं या हिरंण्यान्यस्मै ।
सन्दानमर्वन्तं पड्वीशं प्रिया देवेष्वा यांमयन्ति ॥१६॥

16. TRANSLATION :— The respectable enlightened persons supply whatever covering and glittering for the energy. All those desirable products—spilting. under the control of learned and right type persons. By so doing, people become prosperous.

PURPORT :— If men know how to utilise fire in the form of electricity and how to multiply it, then they can enjoy happiness of various kinds.

NOTES : (अश्वाय) अग्नये = For fire in the form of electricity etc. (अर्वन्तम्) गमयन्तम् = Moving (पड्वीशम्) प्राप्तानां पदार्थानां विभाजकम् = Divider of the existing substances. (हिरण्यानि) ज्योतिर्मयानि = Glittering.

REMARKS : That the word 'Ashva' is used for Agni in various forms including electricity is clear from various authorities. This interpretation of Ashva for fire or electricity is not mere imagination of Rishi Dayananda Sarasvati, but is well authenticated.

The accelotors for vehicles should be good :

यत्ते सादे महंसा शूकृंतस्य पार्ष्ण्यां वा कशंया वा तुतोदं ।
स्रुचेव ता हविषों अध्वरेषु सर्वा ता ते ब्रह्मंणा सूदयामि ॥१७॥

17. TRANSLATION :— A learned person goads a horse for speedy race in urgency. It is like putting the oblations ladle at the Yajnas (non violent sacrifices) with my wealth. And ultimately the oblations might vanish. You likewise make advance in other ventures in aeronautics.

PURPORT :— The learned persons goad horses and bulls with whips and elephants with hooks and thereby make them move swiftly. In the same manner, they should develop energy in the machines and arrange for the speed of aircrafts and vehicles.

NOTES : (अध्वरेषु) अहिंसनीयेषु यज्ञेषु = In non-violent sacrifices. (ब्रह्मणा) धनेन = With wealth.

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Tips for proper utilisation of the energy are given :

चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त ॥१८॥

18. TRANSLATION :—O learned persons ! a trainer of the horses trains them thoroughly. Likewise you also develop powerful and complicated 34 types of machines of electricity and energy. You keep away all maladies as you all powerful like thunderbolt.

PURPORT :—(1) The lightning unties with thirty four waves of the powerful rays of the sun related to the Divine energies. In order to make the conducting paths flawless, and having thundered aloud, split every part of the sky.

(2) The subtle cause of electricity pervades the earth and other elements. Therefore it should be used in such a way as not to cause harm to any one. What purpose can not be accomplished if the attributes of the fire in the form of electricity are known and utilised ?

NOTES : (स्वधितिः) विद्युत् = Electricity. (वंक्रीः) कुटिला गतीः = Zigzag movements.

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More details about the horse power and energy :

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र जुहोम्यग्नौ ॥१९॥

19. TRANSLATION :—O learned man! just as good weather like spring gives beauty to a horse, so do I control and regulate my body and livelihood. I give away various objects in different seasons, and place all these under the custody of the enlightened and truthful persons.

PURPORT :—Why should not those persons become well-versed in technology who know the analysis and elements of energy in the form of electricity. This energy is analyser of all and pervasive in all substances. It is controlled by time and the natural phenomena. By putting gross fuel and other oblations in the fire, all desireable purposes are accomplished.

NOTES : (त्वष्टुः) अश्वस्य विद्युतः=Of electricity.

REMARKS : In the Aitareya Brahman (6.10) is shown that the word अश्व which is the main theme of this hymn also means fire or electricity, besides horse.

The benefits of Yoga exercises :

मा त्वा तपत्प्रिय आत्मापियन्तं मा स्वधितिस्तन्व आतिष्ठिपत्ते ।
मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥२०॥

20. TRANSLATION :— O learned person! let not your God-loving soul torment you, at the demise. Let not the hatchet linger in your body. Let not a greedy, clumsy inmolator cut with sword your vulnerable limbs.

PURPORT :— Those persons who practise Yoga, *are not tormented or frightened by death and do not suffer from diseases in their life time.*

NOTES : (अपियन्तम्) म्रियमाणम्=Dying or leaving body. (स्वधितिः) वज्रवत् विद्युत्=Electricity like the thunderbolt.

The efficacy of the Yoga and ideal life is underlined :

न वा उ एतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः ।
हरी त युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य ॥२१॥

21. *TRANSLATION :—* Soul has no relation with the digestive trouble, nor is it injured. Performing noble acts, it attains the state of enlightened persons. May the attributes of holding fast and attracting others, mildness and purity be yoked in your mind and soul with Yoga. May you be like a fast horse yoked in the chariot and which makes sound while moving.

PURPORT :—Those persons attain emancipation who perform meditation on God through the practice of **Yoga,** and *associating with the Yogis: They yoke themeselves with God, always treading upon the path of righteousness.*

NOTES : (एतत्) चेतनस्वरूपम्=The conscious nature of soul. (देवान्) विदुषो दिव्यान् पदार्थान् वा=For enlightened persons or divine articles. (हरी) धारणाकर्षणगुणौ=The attributes of holding fast and attraction. (रासभस्य) शब्दायमानस्य रथस्य=Of the chariot making sound while moving. (पृषती) सेक्तारौ जलगुणौ=The attributes of water-mildness and purity.

REMARKS : The mantra clearly establishes that the soul is immortal. Kathopanishad 2. 18 also develops this theme. न जायते म्रियते वायं विपश्चिन्नायं भूत्वा भविता वा न भूयः and the Gita reinforces it—नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न च शोषयति मारुतः ॥

A person should grow his wealth and health with his family :

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥२२॥

22. *TRANSLATION :—*May this learned person bring us all wealth riches and animal wealth-good horses and their progeny. May the Immortal God or the Divine Mother vouchsafe us freedom from sin. May this noble virile soul, the giver of commendable pleasure, guide us.

PURPORT :— Those who enjoy happiness being free from all sins, achieve full handsomeness and strength of the horses. The brave men and their generation should extend their kingdom by the knowledge of science of energy and administration. They make others also like themselves.

NOTES : (अदितिः) अखण्डितः=Indestructible. (क्षेत्रम्) राज्यम्=Kingdom, State. (अश्वम्) प्राप्तिशीलोऽग्निः=Pervading fire.

Sūktam—163

Rishi-Dīrghatamā. Devatā-Ashva in the form of *Agni. Chhanda-Virat* and *Pankti* of various forms. *Svara-Dhaivata* and *Panchama.*

The attributes of a learned person and Agni are described :

यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥१॥

1. TRANSLATION :—O learned person ! active like a deer, when you shine with full splendour, like air created in the beginning by Perfect God from the atmosphere, your arms have become strong like the wings of the eagle. You deserve praise for this glaring great deed. Fire is used by you for the accomplishment of many great works.

PURPORT :—Those who study all sciences with the observance of Brahmacharya (state of continence and chasity) brightly shine like the sun, are full of speed like an eagle and actively jumping like the dear.

NOTES : (समुद्रात्) अन्तरिक्षात्=From the firmament or atmosphere (पुरीषात्) पूर्णात् कारणात् । पालकात् परमात्मन इति (Yv 29-12)—From Perfect God who is the efficient cause of the Universe.

(अर्वन्) विज्ञानवान् [illegible] (Y 29.12)=O learned person active like the horse.

The attributes of science and technology are told :

यमेन दत्तं त्रित एनमायुनगिन्द्र एणां प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट ॥२॥

2. *TRANSLATION* :—O Vasus (learned persons) ! you have observed Brahmacharya at least upto the age of 24 years. The air creates fire from the earth, water, space and famous energy and yokes it to useful ends. In conjunction with air diffused and well understood energy, a distinguished scientist assumes sway everywhere. The air receives, the rays of the Sun, the protector of the earth, and thus makes subtle air with the touch of the Sun the fast moving.

PURPORT :—Those persons remove poverty who acquire knowledge of the fire energy and the air from great scientists and utilise it methodically for various purposes.

NOTES : (त्रितः) संप्लावकः=That which accomplishes various works. (त्रिभ्यः) पृथिवीजलान्तरिक्षेभ्यः=From three—earth, water and space. (इन्द्रः) विद्युत्=Electricity. (गन्धर्वः) य गां पृथिवीं धरति सः वायुः=Air that upholds the earth. (अश्वम्) आशुगमयितारम् अग्निम्=Fire which enables a speedy locomotion.

Underlined three vows are placed :

असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥३॥

3. *TRANSLATION* :—O men! you should know well the nature of that Agni which has controlling power. It is the firmament in the

form of energy or lightening. It is in the sun and by a mysterious **power** is everywhere. It accomplishes various purposes. Though **it is** separate by its nature from the moon and the herbs, yet **it is associated** with them. They (the wise) say that it **(Agni)** has three **bonds** or connections in divine objects.

PURPORT :—A man should know the exact nature of that ***secret*** **Agni** *which pervades the earth, air, herbs and other articles. It* ***has*** *three bonds or connections in the earth (as fire) in the firmament* ***as lightning*** *or energy and in the sun. (These are the three forms of* **Agni,** *to be known and utilised for various works).*

NOTES : (अर्वन्) सर्वत्रप्राप्तः=Pervading all. (विपृक्तः) स्वरूपेण सम्पर्करहितः=Separate by its own nature.

Addl. Notes : It is wrong on the part of Prof. Wilson, Griffith and others take अर्वन् here as the horse, while both admit in the notes that Yama means Agni, Aditya-Sun and Trita-vayu. How can horse be identified with Agni (fire) sun and the air etc. none has cared to justify. To take (Arva) for Agni, there is the clear authority of the Taittireya Brahmana. (1.36,4)

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The attributes of learned man are underlined :

त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन्यत्रा त आहुः परमं जनित्रम् ॥४॥

4. *TRANSLATION :—*O learned wise person! my excellent **birth** is the same as they say is of yours. You as Varuna-most **acceptable**, give strength to all. Let me also be like that. As you **have** three kinds of bonds or causes in the firmament, three in the **water** and three in the shining fire, so also have I.

PURPORT :—As there are three causes of the Agni casual (original and very subtle), subtle and gross, likewise there are three ***causes*** *of the air, fire and earth. Same way, there are three such causes*

of all the born or produced substances. *O learned person! as your* ***birth*** *from the mother and wisdom (vidya) is excellent, let mine also be of* ***the*** *same calibre. Here the idea of Dwijanma.*

NOTES : (दिवि) प्रकाशमये अग्नौ = In the shining fire. (समुद्रे) अन्तरिक्षे = In the firmament. (छन्त्सि) ऊर्जसि = You strengthen. (अर्वन्) विज्ञात: = Learned and wise.

The attributes of men of wisdom given :

इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधाना ।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥५॥

5\. *TRANSLATION :*—O learned Commander of the **army!** **I** look after the bath arrangements of these your horses and **their** stables for the protection of their horses. Moreover, in **this** army, I see the auspicious reins of your horses. They save us **from** misfortunes and direct the right passage. So you should also see **them.**

PURPORT :—Those who know the origin and proper use ***of all*** *objects, become well-versed in science.*

NOTES : (अवमार्जनानि) शोधनानि (शफानाम्) शं फणन्ति तेषाम् = Perfor**mers** of the welfare. (रशना:) आस्वादनीया: = Tasteful purifying and **powers** or processes.

The theme of scholar's abilities are explained :

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥६॥

6\. *TRANSLATION :*—O learned person ! I perceive with wisdom your soul going high up from below like the sun in heaven. Just as I see the the aero planes from far and round like the head, soaring,

striving upward by paths unsoiled by dust and pleasant to travel, so you should also do the same way.

PURPORT : Those who know their own and others' souls and know the attributes of the causes by testing the effects, easily become learned and wise. Those who make their aircrafts fly in the firmament with the combination of air, fire, electricity etc. can travel easily even to distant places.

NOTES : (जेहमानम्) प्रयतमानम् = Trying. (पतत्रि) पतन शीलम् = Flying. (पतङ्गम्) गमयन्तम् = Causing to move.

The scholars are addressed here.

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमानळादिद्ग्रसिष्ठ ओषधीरजीगः ॥७॥

7. *TRANSLATION :*—O learned person ! when a man with good appetite and normal digestive power receives delicious edibles, like the barley and other grains you swallow them. O wise person ! I behold your beautiful form in this dealing of the acquisition of knowledge and practice of Yoga, eager to get victory over internal and external foes and to enjoy the food produced here from the earth. Likewise, you should also do.

PURPORT :—Only industrious persons receive proper enjoyment and not lazy men. Those who acquire scientific knowledge with labour, are honoured everywhere.

NOTES :—(अत्र) अस्मिन् विद्यायोगाभ्यासव्यवहारे अत्र ऋचि तुनघेति दीर्घः = In this dealing of the acquisition of knowledge and practice of yoga. (इषः) अन्नानि = Barley and other grains.

The company of enlightened persons is beneficial to all.

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम् ।
अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥८॥

8. *TRANSLATION :*—O mighty and active person ! Like the horse, the learned among the graceful persons, seek your friendship. The enlightened persons favourably measure your vigour well and conseqnently the aircrafts, ordinary men, kine and supremacy follow them.

PURPORT :—As men go through the fire and aeroplanes etc. they acquire the scientific and other knowledge from teachers and preachers. Those who form friendship with enlightened persons become powerful men of truthfull character.

NOTES : (रथः) विमानादियानम् = Aircraft and other good vehicles. (कनीनाम्) कामयामाननां जनानाम् = Of graceful persons,

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The same subject is continued :

हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन्यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥९॥

9. *TRANSLATION :*—O men! you should seek that **Agni** in the form of energy etc. which has splendours like the horse. It's feet (means of movement) are quick like the mind and are made of varying metals etc. It (electricity or sun) in lustrous like lightning. Learned scientists use it properly and methodically, when a famous person rides over this horse in the form of **Agni** (fire, electricity).

PURPORT :—There is **Agni** *of three kinds in this world. The first is in causal, very subtle form (2) The second is in its subtle form pervaing gross objects like electricity (3) The third is gross in the form of material fire and the sun. Those men enjoy happiness*

who utilise it methodically, having known its attributes, working and nature.

NOTES : (अर्वन्तम्) वेगवन्तम् अग्निम् अश्वम्=The rapid horse in the form of Agni (fire, electricity etc.)

The duties for learned persons are mentioned :

ईर्मान्तासः सिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः ।
हंसाइव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः ॥१०॥

10. *TRANSLATION* :—(1) O man! possess horses of fiery spirit with attractive stables and thin bellied. They should he quick, conquerors in battles, well trained, fast in motion, putting forth their strength like swans flying in the sky in rows and treading on pure paths. (2) The bright swift horses in the form of fire, air, water etc., having tremendous ends, glowing interior and of fiery nature move in rows like the swans and pervade the divine path.

PURPORT :—The persons become prosperous who generate energy etc. from different resources with various machines and utilise it for accomplishing many purposes after using it in vehicles and other articles.

NOTES : (शूरणासः) हिंसकाः कलायन्त्रप्रताडनेन प्रकाशमानाः=Shining by coming in contact with various machines—destroyers of obstacles. (अज्मम्) गमनाधिकरणमार्गम्=Path on which people tread.

In the praise of highly skilled technicians :

तव शरीरं पतयिष्णवर्वन्तव चित्तं वातइव ध्रजीमान् ।
तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा चरन्ति ॥११॥

11. TRANSLATION :—O brave person ! you are active like a horse, your body is like a swift vehicle. Your mind is like the wind in motion. Your sublime actions are initiated from the proper use of fire and electricity. These are spread in all directions like the hoary creatures in the forests.

PURPORT : These persons go everywhere in the world who generate electricity. When produced it works swiftly like the mind, like the summits of the hills. And who make experiments in laboratories like the fire in the forests, thereby drive various vehicles.

NOTES : (अर्वन्) गन्त्राश्ववद् वर्तमान्=Active like a quick going horse (ध्रजीमान्) गतिमान=Speedy. (शृङ्गाणि) शृङ्ग इव उच्छ्रितानि कर्माणि= Sublime acts like the summits of the hills. (जर्भुराणा) अत्यन्तं पुष्टानि=Very strong.

The use of Agni is underlined :

उप प्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः ।
अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः ॥१२॥

12. TRANSLATION :—The men should properly utilise the **Agni** (fire/energy). A leading scientist active and quick going like a horse and knowing the eternal nature of his soul with attentive and concentrated mind in order to approach and benefit other enlightened persons—strikes (uses) machinary for various purposes. Its centre or middle portion is brought forward and backward. Other genius scientists of sound knoledge also follow the footpath of that leading scientist.

PURPORT :—Without deep study, striking and technical utilisation of elements like fire and electricity etc. can not be used in the accomplishment of various works.

NOTES : (शसनम्) हिंसनम, ताडनम्=Striking, beating. (रेभाः) विदित-शब्दविद्याः=Knowers of the science of sound. (कवयः) मेधाविनः= Geniuses.

The path of happiness is indicated :

उप प्रागात्परमं यत्सधस्थमर्वाँ अच्छा पितरं मातरं च ।
अद्या देवाञ्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥१३॥

13. TRANSLATION :—The learned person who serve well the greatest cause (God), father, mother and enlightened men get divine enjoyment or virtues and horses in the form of fire, electricity etc. It confers happiness on a liberal donor, who enjoy much delight.

PURPORT :—Those persons enjoy much bliss, who have received good education from their parents and preceptors. They love the association of highly educated men and dwelling in good places and bestow happiness on all.

NOTES : (अर्वान्) अग्न्याद्यश्वान्=Horses in the form of fire, electricity etc. (वार्य्याणि) वर्तुं भोग्यानि सुखानि=Acceptable happiness,

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Sūktam—164

Rishi-Dīrghatamā, Devatā-Vishve Devas Agni, Vayu, Soorya-Sarasvati, Kala (Time) etc. *Chhanda-Trishtup, Pankti Jagati* and *Pankti* of various forms. *Svara-Dhaivata, Madhyama* and *Gāndhāra.*

The three kainds of AGNI are mentioned.

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ॥१॥

1. TRANSLATION :—Of this old experienced, admirable liberal donor, all pervading electricity is the first brother. The fire on earth consumes all things and is kindled with a button is the second brother. I have beheld the sun who is the upholder of all beings and is born of seven elements (or has seven rays as seven sons) as the third and the elest brother.

PURPORT :—In this world, there is **Agni** *of three kinds. The first is in the form of electricity; the second is the fire on earth kindled with fuel etc. and the third is the sun in the sky that upholds the whole universe.*

NOTES : (वामस्य) शिल्पगुणैः प्रशस्तस्य = Of the person admired on account of artistic quality and other virtues—Admirable. (पलितस्य) प्राप्तवृद्धावस्थस्य = Of the old. (सप्तपुत्रम्) सप्तविधैस्तत्त्वैः जातम् = Born out of seven elements or articles.

Addl. Notes : The seven elements referred to by the commentator in his translation of सप्तपुत्र are the earth, water, fire, air, virat, subtle atom and matter.

The carriers propelled by the use of AGNI are dealt :

सुप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सुप्तनामा ।
त्रिनाभि चुक्रमुजरमनुर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥२ ।

2. TRANSLATION :—There is a one-wheeled chariot in the form of aircraft etc. Seven machines (spokes) are yoked there and it is drawn by one rapid fire in air. It has seven names. The artists should establish the wheel that is thrice exled, sound and undecaying,free from the common horses in the sky; whereon rest all the regions or worlds.

PURPORT :—The persons who manufacture a vehicles with the proper assembling of electricity, fire and water like horses (instruments), they travel (fly) comfortably in the sky. The Space is the support of all planets, and travellersattain all kinds of prosperity.

NOTES : (एक चक्रम्) एकं सर्वकलाभ्रमणार्थं चक्रम् यस्मिन्=In which there is a central wheel to move all machines. (त्रिनाभि) त्रयो नाभयो बन्धनानि यस्मिन्=With three names. (अनर्वम्) प्राकृताश्वयोजनरहितम्= Free form the use of ordinary horses.

REMARKS : The simile used in the mantra is of the solar system in which the sun having rays of seven colours beads. The three rows of the wheel of the **Time** are three main weathers of summer, rains and the cold weathers.

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The praise of technology teachers :

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्ते यत्र गवां निहिता सप्त नाम ॥३॥

3. TRANSLATION :—Seven machines move in unison like sisters where the names of seven rays of the sun are established at a place full of light. Seven steady horses in the form of rays of the sun draw that chariot. It has seven wheels. Those seven persons who ride over this wonderful vehicle enjoy happiness.

PURPORT :—Here persons in question are divided into seven categories consisting of the master, teacher, technocrats, student, manufacturer, controller and driver. They know how to make the above mentioned chariots or vehicle. They are admired everywhere.

NOTES : (अश्वाः) आशुगामिनः अग्न्यादयः=Quick-going horses in the form of fire and air etc. (स्वसारः) भगिन्यः इव वर्तमानाः कलाः=Machines working like sisters. (गवाम्) किरणानाम्=Of the rays.

REMARKS : Here again the simile has been taken from the chariot in the form of the solar world drawn by the seven coloured rays of the sun. Time is taken as chariot and seven horses – 6 ordinary seasons different in their nature and seventh with common characterstic or seven consisting of अयन, ऋतु, मास, पक्ष, दिवस, रात्री and मुहूर्त्त (moments).

The same subject is continued :

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था विभर्ति।
भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसमुप गात्प्रष्टुमेतत् ॥४॥

4. *TRANSLATION :*—Who has seen with his naked eyes? How did the physical body come into existence on this earth out of the pre-mordial matter, which upholds it ? Besides this, the Pri-mordical matter, which is the material cause of the universe, the **Prāna** (vital energy) blood (and other **Dhātus** or constituents), and soul support this material body under the direction of formless God. Where are they and what is the real nature ? Who is it, that approached learned wise men to enqnire about these things ?

PURPORT :—When God made the bodies of various creatures out of the Primordial matter, there was none to see them thoroughly except God Himself (as the power and knowledge of the souls was limited). When souls were made to enter different bodies (according to their previous actions, the **Prānas** *(vital breaths) blood and other* **Dhātus** *(constituents of the body) supported or upheld the essential ingredients of the bodies. It is only a few enquiries sought for truth, that make the learned wise men to ask about these subtle and* **abstruse** *matters and not all.*

NOTES : (अस्थन्वन्तम्) अस्थियुक्तम् देहम्=Bony body. (अनस्था) अस्थि रहित:=Boneless Prakriti (Primordial matter) or God who is absolutely formless.

REMARKS : Though Shri Sayanacharya has tired to give a monistic or Advaitic colour to the Vedic mantra from his own supposition, even he has taken अनस्था to mean either. अस्थिरहिता शरीरा:; Primordial matter प्रकृति of the Sankhya Shastra known as माया in the Vedanta or formless God.

One should acquire full knowledgd :

पाकः पृच्छामि मनसाविजानन्देवानमेना निहिता पदानि।
वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा उ ॥५॥

5. *TRANSLATION* :—Immature mind is undiscerning in spi it. When it desires to be mature in wisdom through the observance of **Brahmacharya** and austerities, I ask questions to myself. I want to go through the subtle matters which are worth knowing. However, these are treated as secret. Many learned persons and wise sages conceal it. There are seven essential ingredients which are like the offsprings for their proper growth and harmonious development of the people.

PURPORT : Men should study all unknown shastras (highly scientific and spirtual knowledge) and the sciences contained in them from learned wise men and should propagate through teaching.

NOTES : (पाकः) ब्रह्मचर्यादि तपसापरिपाचनीयोऽहम् = To be made mature in wisdom by the observance of Brahmacharya and other kinds of austerities. (पदानि) पत्तुं प्राप्तुं ज्ञातुं योग्यानि = Worth knowing and attaining. (बष्कये) वष्कये = Worth seeing. (तन्तून्) सप्त विस्तृतान् धातून = Seven vast essential ingredients of body.

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A scholar should seek knowledge from the high-ups.

अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्मने न विद्वान् ।
वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥६॥

6. *TRANSLATION* :—Being myself ignorant, I search for the sages who know the Truth, not claiming as one who knows it. I do it for the sake of gaining knowledge. Who is that one pervading in the form of the matter or the soul (that are enternal and therefore unborn) ? Who has upheld these six spheres and planets ? Tell me about that one Supreme Being.

PURPORT:—The uneducated persons become learned by seeking and putting questions from the learned persons about difficult subjects. That is how the learned persons become more learned and wiser by putting questions to more capable persons and getting satisfactory answers from them.

NOTES :—(रजांसि) पृथिव्यादीनि स्थूलानि तत्त्वानि = The earth and other gross elements. (अजस्य) प्रकृतेर्जीवस्य वा = Of the matter or the soul (both of which are eternal and therefore un-born).

With several similes, a person is called upon to be sensible.

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुह्रते गावो अस्य वव्रिं वसाना उदकं पदापुः ॥७॥

7. *TRANSLATION* :—As the learned persons know the truth well about the real nature of this bird-like universe, let them declare it before us. As the well-fed cows give milk and as the birds move about freely in the firmament and as trees drink water through their roots, likewise let wise men tell us about the most acceptable or charming nature of this Supreme Being who is like the Head of the Universe.

PURPORT :—*As the birds fly in the sky, so all worlds move in the firmament. As the cows make their calves grow more and more with their milk, similarly it causes multiply effects. As the trees grow by drinking water through their roots, in the same manner, the effect is multiplied by the cause.*

NOTES :—(वामस्य:) प्रशस्तस्य जगत: = Of this praiseworthy world. (वव्रिम) वर्तुम् अर्हम् = Acceptable or charming. (वसाना:) आच्छादिता: = Covered or well-fed.

The cause and effect of the Sun and other objects is told :

माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥८॥

8. *TRANSLATION* :—A mother approaches the father and her child in proper season for begetting a son. Similarly he also approaches her with true knowledge and loving mind; she being desirous of impregnation. Likewise, the mother earth comes in contact with the father sun, for the sake of water (rain) and the **Yajna** also approached him for the same purpose. Then all people desirous of abundant grain, exchange words of love and gratitude.

PURPORT :—By the simile of the sun and the earth the love should exist between husband and wife. And the object of that conjugal love is in the form of good progeny. It is also shown that the sun and the earth etc. are all interdependent in their fuctions, though working separately to a certain extent.

NOTES :—(माता) पृथिवी=Earth as mother. (पितरम्) सूर्यम्=Sun as father. (नमस्वन्तः) प्रशस्तान्नयुक्ताः=Having good grain.

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The same subject is continued :

युक्ता मातासीद्धुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः ।
अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥९॥

9. *TRANSLATION* :—A mother depends upon the sustaining or upholding power of the father (her husband). When mated with him, she gets pregnant and preserves in her womb with all the nerve centres set in her. It cast away all obstacles and the child that is born of this intercourses cries aloud. Likewise, this mother earth depends upon the upholding power of the sun and the clouds stand in from all directions. It roars like the calf when sees its mother. In all a wise man sees the rays of the sun, which is like a cow. The cloud roars like the calf and rains water. Consequently the earth gets impregnated (in a sense) and produces various foodgrains. The matter depends upon the upholding from the Omnipotent God and produces various objects.

PURPORT :—A cloud follows many other clouds and then the earth moves on the lower level of gravitation. It goes around the sun

like a calf follows her mother cow. The earth with various objects of white and other colours upholds or sustains them.

A learned person should invigorate others :

तिस्रो मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥१०॥

10\. *TRANSLATION :*—God who is the illunimator of the sun and other luminaries is supreme of all limitations and He is the most High Supreme Being. He upholds earth of three kinds--the best (fertile), middle, low (inferior) and three father-like protectors in the shape are (i) electricity (ii) fire and (iii) the sun. None can put down His glory. The learned wise men through study get the Vedic knowledge. It is the repository of all knowledge. It is to be studied by all. Seekers of truth attain emanciption by moving freely everywhere. They think about it in solitude and consult among themselves. Such people then do not suffer.

PURPORT :—Men should try to know God who is the upholder of the fire, water and earth etc. and should tell about Him and **Sūtrātmā vāyu,** *etc. (the root cause of air—God) in all truthful language.*

NOTES : (तिस्रः मातॄः) उत्तममध्यमनिकृष्टरूपाः भूमीः=The earth of three kinds—the best, middle and low. (त्रीन् पितॄन्) पालकान् विद्युतप्रसिद्ध-सूर्यस्वरूपान् अग्नीन्=Three sustainers in the form of electricity, fire and sun.

The importance of time is underlined :

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥११॥

11. TRANSLATION :—O learned person! you should **know** that twelve spoked wheel of the time (**Kāla,** as it is called) revolves around the sun. It does not decay. It goes on till dissolution. There are seven hundered and twenty suns born of the **Time Eternal** cause (matter) in the form of different elements.

PURPORT : The time is endless, inmatable and all-pervading. It has neither beginning nor end. Seven hundered and Twenty elements (suns) that are in the world are born out of the eternal matter. They are produced under the Laws of the Lord. Their efficient cause is God who is unborn and eternal and their material cause is eternal matter. A man should go on adding his knowledge till he acquires the knowledge of these elements.

NOTES :—(ऋतस्य) सत्यस्य कारणस्य=Of True cause. (अग्ने) विद्वान्=O learned person!

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The cycle of time is again treated here :

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणाम् ।
अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षळर आहुरर्पितम् ॥१२॥

12. TRANSLATION ;—Learned wisemen ! tell all that this Time is protector of all like a father. It has five feet (legs) known as *kshana* (a twinkling of eye), *muhūrta* (a moment), *prahara* (1/8 of a day or 3 **hrs**), *divasa* (day) and *paksha* (fortnight). It has twelve forms (months) and is in upper one-half of this solar world. But some other learned persons tell that other objects are dependent upon the circle of clouds. It has seven circumferences and six spokes in the form of six seasons. It has been mentioned in the Vedas as wonderful and miraculous.

PURPORT :—O men ! it is difficult to acquire thorough knowledge of the Time which is eternal and infinite and on which the creation, sustenace and dissolution of the world are set. Therefore, you should try to receive this knowledge with great accuracy.

NOTES : (पञ्चपादम्) पञ्चक्षण मुहूर्त्तप्रहरदिवसपक्षाःपादाः यस्य तं संवत्सरं सूर्यं वा= Time or sun having five feet in the form of a क्षण (second) मुहूर्त (a period of about 48 minutes) प्रहर (period of about 3 hours) and पक्ष (fortnight). (उपरे) मेघमण्डले=The cirlcle of clouds.

Relationship between time and world defined :

पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥१३॥

13. *TRANSLATION* :—All space planets and **Panchabhootas** abide in this five-spoked (the five spokes are the five elements) revolving wheel of Time. It's heavily loaded axle is never heated. The Time is heavily laden (so to speak) and has God as a support (axle) and it has no wear and tear.

PURPORT :—This Chakra (circle) in the form af the world consists of the cause(Kārana), Time (Kāla). Ether (Ākāsha), Directions (Dishā) etc. and is pervaded by Omnipresent God. Likewise, the universe is pervaded by Time Ether and Directions.

NOTES : (पञ्चतारे) पञ्चतत्त्वानि अरा यस्मिन् तस्मिन्=Time having five spokes in the form of five elements. (सनाभिः) समाना नाभिः बन्धनं यस्य सः=Having common binding power or support (God).

The circle of time is varyingly mentioned :

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि विश्वा ॥१४॥

14. *TRANSLATION* :—O men! you should know that this undecaying wheel of Time which has its belly or centre in God

moves on continuously. In this universe, there are ten **Prānas** (vital breaths) which hold all the living creatures. The manifesting power of the Sun goes on working surrounded by the planets and they all depend upon Him (the Sun).

PURPORT :—All should know that the entire gamut of the movement is controlled by the all-pervading **Time.** *It is eternal and the support of all universe and that all worlds are illumined because of it.*

NOTES : (सनेमि) समानो नेमिर्यस्मिन् तत्, चक्रम्=The wheel which has common felly or centre in the form of God—the Lord of the world (उत्तानायाम्) उत्कृष्टतया विस्तृतायां जगत्याम्=In the vast universe. (दश) प्राणाः--प्राणापानोदानव्यानसमानाः नागकूर्मकृकलदेवदत्तधनञ्जयाख्याश्च=Ten vital energies. (रजसा) लोकैः सह=With the worlds.

The creation of the earth etc. is dealt :

साकञ्जानां सप्तथमाहुरेकजं षळिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥१५॥

*15. TRANSLATION :—*O learned men! of the six seasons which are born together), the **Mahat Tatva** (the biggest element) is said to be the seventh. It is the product of one eternal material cause —**Prakriti** or matter. These six seasons are controllers of various objects. They are also movers according to their due time and born of energy power. These various objects which are under the steady sun undergo many changes in different forms. We should know their real nature and various forms.

PURPORT :—These various articles in the world are produced by God simultaneously. The cause God is Omnipresent and Omniscient. Therefore, though God Himself does not move, He moves all the worlds. He Himself is Immutable, but He creates various mutations in the objects made by Him. The seasons come per their turn and have

their distinguishing marks. Likewise all objects when coming into existence manifest their attributes.

NOTES : (सप्तथम्) सप्तमं महत् तत्त्वम्=The great principle known also as महान् in Sankhya. (देवजा) देवाद् विद्युतो जाता:=Born out of electricity.

Certain attributes and duties of the learned men and women are placed :

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः ।
कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥१६॥

16. *TRANSLATION* :—Those women who are endowed with wisdom, good education and other noble virtues are not inferior to men possessing good virtues and vitality (they are equally to be honoured and respected). Only one who has eyes (wise man) beholds it. The blind (ignorant) does not see. He who is a sage son understands all this and he who discriminates between right and wrong is the father of the father. (He is to be revered like a father even by elderly persons).

PURPORT :—*Uneducated persons can not know what a learned person can. It is the duty of the learned men and women to make the boys and girls educated. Having acquired the knowledge of quality, working and nature, one becomes capable to know all from God to earth, accomplishes* **Dharma** *(righteousness)* **Artha** *(wealth)* **Kama** *(fulfilment of noble desires) and* **Moksha** *(emnacipations). Such people are regarded as fathers even though they may be young.*

NOTES : (सतीः) विद्यासुशिक्षादिशुभगुणसहिताः=Women endowed with wisdom, good education and other good virtues. (कविः) विक्रान्तप्रज्ञः=Very wise, a sage. (अन्धः) ज्ञानशून्यः=Devoid of knowledge.

The cause and effect of the earth and other things are mentioned :

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात्क्व स्वित्सूते नहि यूथे अन्तः ॥१७॥

17. TRANSLATION :—The earth is like a cow bearing her calf. She stands up below the sun, and above the lowest region and bears men and other creatures in this world by her movement. The direction of movement of the earth is not definitely known to an average man. Likewise it is also a mystery, how she gives birth to different creatures, be they single or in group.

PURPORT :—This earth revolves around the sun below and above, towards the south and the north. None except a learned and wise man can know about its movement. In her later part, there is always darkness and in the former part, there is light. All objects are in the middle. This earth nourishes and upholds all like a mother.

NOTES : (वत्सम्) प्रसूतं मनुष्यादिकं संसारम्=The world consisting of men and other creatures. (गौः) गच्छतीति गौः अर्थात् पृथिवी=The earth that moves. (कद्रीची) अचाक्षुष्यगमना=Whose movement is not visible with eyes.

The learned persons should preach the Divine Sermon :

अवः परेण पितरं यो अस्यानुवेद पर एनावरेण ।
कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम् ॥१८॥

18. TRANSLATION :—The learned person knows very well about the sun above the earth, and the energy below the solar system as the Protectors. After studying the various sciences, being very wise, he should unfold the truth how or when the divine mind is produced.

PURPORT :—The men who know **Agni,** *from electricity to the sun, as Protector like the father, they also know the cause and effect*

of every thing. Such people should tell us about all such mysteries because they are endowed with the divine mind.

NOTES :—(पितरम्) पालक सूर्यम्=The sun who is Protector like a father.

The essential relativity is emphasized :

ये अर्वाञ्चस्ताँ उ पराच आहुर्ये पराञ्चस्ताँ उ अर्वाच आहुः ।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥१९॥

19. *TRANSLATION* :—O calm and learned person ! those articles which you tell as down placed today, we are told later on as going upward after some time. Likewise, those that are near, are sometimes told to be distant (the cycle of time and universe move swiftly). The articles that are upheld by the sun and the air take us to the distant planets like the horses yoked in a chariot. O militia-men and communicators ! you should enlighten people about the real nature of all these things.

PURPORT :—*All these terms that are used in the parleys and communications as up and down, far and near, gross and subtle, heavy and light are relative ones. What is called as near may be distant in comparison with other, and vice versa. The same is the case with the lightness and heaviness. Therefore, you should know that everything in this world is relative and is not quite independent. The ultimate base for dependence is God, and God alone.*

NOTES : (अर्वाञ्चः) अर्वाक् अधः अञ्चन्ति ये तान्=Those are below downward or descending. (इन्द्रः) सूर्यः (च) वायुः=The sun and the air. (रजः) लोकान्=To the worlds.

The attributes of God soul and Nature :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभि चाकशीति ॥२०॥

20. TRANSLATION :—O men ! like two birds of beautiful wings, there are two spirits i.e. the finite and the supreme. And they both are knit together in the relation of pervaded and pervader but with bonds of friendship. Like the birds, the soul and Great Soul reside on the same tree i.e. of the matter. This tree is also eternal like God. One of the twin i.e. the finite spirit or soul enjoys the sweet and ripe fruit of **Karma** produced by its actions, whereas the other i.e. the **Supreme Spirit or God** simply observes alround as an Omniscient without enjoying its fruitage.

PURPORT :—There are three eternal substanees—**Atma, Paramatama,and Prakriti**—*soul, God and matter (which is the material cause of all creation). God and soul are different from each other, the first being Omnipresent and Omniscient and the second one as finite and of limited knowledge. Their relation is respectively of the pervader and the pervaded, but they are freinds. Likewise, the matter is the material cause of the creation and is also eternal without an end or a beginning. All souls enjoy the fruits of their actions, good or bad. God being Omnipresent, observes them like the Dispenser of justice giving the fruit of their actions.*

NOTES : (सुपर्णा) शोभनानि पर्णानि गमनागमनादीनि कर्माणि वा यस्य = With good wings in the case of birds and with good deeds in the case of the souls and God. (सुयुजा) यौ समानसम्बन्धौ व्याप्यव्यापकभावेन सदैव युक्तौ वा = Related to one another or ever living together in the relation of the Pervader and the pervaded. (वृक्षम्) यो वृश्च्यते छिद्यते तं कार्यकारणाख्यं वा) = Tree or Matter-the material cause of all effects. (पिप्पलम्) परिपक्वं फलं पापपुण्यजन्यसुखदुखात्मकभोगं वा = Ripe fruit in the form of happiness and misery caused by good and bad deeds.

ADDL. NOTES : This is one of the most important mantras of the Rigveda from the point of view of Vedic philosophy. Without any ambiguity it shows the eternity of God, souls and matter, and the souls reaping the fruits of their actions.

The subject of God is further dealt here :

यत्रा॑ सुप॒र्णा अ॒मृत॑स्य भा॒गमनि॑मेषं वि॒दथा॑भि॒स्वर॑न्ति ।
इ॒नो विश्व॑स्य॒ भुव॑नस्य गो॒पाः स मा॒ धीरः॒ पाक॒मत्रा वि॑वेश ॥२१॥

21. *TRANSLATION* :—God is the Protector of the whole world and this Omniscient God is the dwelling of the souls of good deeds. Having enjoyed the bliss of Emancipation, may such persever-ant and noble souls give me the sermons and strength to be absorbed in Him. May such a liberated soul who is of meditative nature, enlighten me who am otherwise a mature.

PURPORT :—*It is through the teaching by God in whom sun, other luminaries and planets are dissolved at the end* of creation **(Pralaya).** *The practisers of* **Yoga** *only attain emancipation and not others.*

NOTES : (सुपर्णा) शोभनकर्माणो जीवाः=The souls engaged in doing good deeds. (विदथा) विदथे विज्ञानमये=In God who is Omniscient. (इनः) स्वामी=Lord. (धीरः) ध्यानवान्=Man of meditation. (पाकम्) परिपक्व व्यवहारम्=Of mature dealing.

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Again the attributes of God :

यस्मि॑न्वृ॒क्षे म॒ध्वदः॑ सुप॒र्णा नि॑वि॒शन्ते॒ सुव॑ते॒ चाधि॒ विश्वे॑ ।
तस्येदा॑हुः॒ पिप्प॑लं स्वा॒द्वग्रे॒ तन्नोन्न॑श॒द्यः पि॒तरं॒ न वेद॑ ॥२२॥

22. *TRANSLATION* :—O learned persons ! on a tree of the Matter, the souls are the eaters of the fruits of their actions and are good protectors. Such people settle down and give birth to their children. The sweet fruit of their actions is handy to them, so the wise say. That is never annihilated or goes waste. The one who does not perform good deeds,the Father God who is the Protector of the world can not achieve that sweet fruit, rather he eats a sour fruit in the form of miseries, consequent upon the bad actions.

PURPORT :—*Since an infinite and endless age, this universe is born and then dissolved. The souls have to enjoy the fruit of their*

good and bad actions under the justice administered by God. There is an everlasting relation between the jivas (souls) and their actions. Those who do not know the attributes, actions and nature of God and act as they like, have to suffer. Likewise, who know God and obey His commandments (conveyed through the Vedas) enjoy the bliss.

NOTES : (मध्वदः) ये मधूनि कर्मफलानि वा अश्नीते=Those who enjoy the fruits of their actions. (सुपर्णाः) शोभनपर्णाः सुष्ठु पालन कर्माणः=Good protectors. (पिप्पलम्) उदकमिव निर्मलं फलं कर्मफलं वा। पिप्पल मित्युदक नाम (NG.1-12)=Good and pure fruit like the water or the fruit of actions. (पितरम्) परमात्मानम्= God the Protector.

The achievements of God-seekers :

यद्गायत्रे अधि गायत्रमाहितं त्रैष्टुभाद्वा त्रैष्टुभं निरतक्षत।
यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥२३॥

23. *TRANSLATION* :—God is the Protector. A devotee who recited and studied the Gayatri, and glorified Him through it, and likewise who glorified Him through the **Trishtup** and Jagati–meters of mantras—all these achieve the Eternal Bliss. In fact, He is the sustainer of the three worlds (the whole universe is divided into three) and is praised in the Vedic mantras of Gayatri Trishtup and Jagati.

PURPORT :—*Those persons attain immortality who know the nature and attributes of the objects of the universe and pray to God, who is their creator. Such people always advance their knowledge and Dharma (righteousness).*

NOTES : (गायत्रम्) गायतां रक्षकम्=God who is the Protector of true devotees. (पदम्) वेदितव्यम्=Worth-knowing.

ADDL. NOTES : The **Gayatri**, **Trishtup** and **Jagati** are symbolic of earth, air and sun also, according to Shatapatha and Tandya Brahman's quotations,

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Again something about God :

गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥२४॥

24. TRANSLATION :—O learned persons ! those who acquire the knowledge of God through the **Gāyatri** (and other metres) reveal the Rigveda through a number of **Riks** (Mantras); **Samaveda** is revealed through **Trishtup** in the praise of the knowledge, action and devotion; and the **Yajurveda** with **Jāgati** (and other meters); and with the eternal mantras of two or four lines study the **Atharvaveda**. Endowed with Seven Principal metres, they achieve well the aim of their life.

PURPORT :—All should thank God who has made wonderful letters (words), sentences and chapters of the **Vedas** *for the good of mankind.*

NOTES : (अर्कम्) ऋग्वेदम्=Rigveda. (वाकम्) यजुः एवं अथर्ववेदम्= Yajurveda and Atharvaveda. (त्रैष्टुभेन) त्रिवेदविद्या स्तवेन=With the praise of the threefold subjects consisting of knowledge, action and devotion.

Glory to God who is the Greatest :

जगता सिन्धुं दिव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्र आहुस्ततो मह्ना प्र रिरिचे महित्वा ॥२५॥

25. TRANSLATION :—God set up rivers and oceans etc. in His light alongwith the world and surely the sun in the firmament. The wise men declare that by the knowledge of the **Gayatri,** the happiness of the past, present and future is kindled. Therefoee, He (God) who excels all with His Glory is to be adored by all.

PURPORT:—When God created the universe, He also made rivers, oceans and other things. As the sun upholds the earth and other planets by its gravitational force, likewise God upholds the sets of

suns and other luminaries. God is greater than all the objects of the universe as it is He who having known all the good and bad actions of the living beings gives them proper results.

NOTES : (रथन्तरे) अन्तरिक्षे = In the firmament. (दिवि) प्रकाशे = In the light. (समिधः) सम्यक् प्रदीप्ताः पदार्थाः = Bright objects.

The attributes of a learned person are underlined :

उप॑ ह्वये सु॒दुघां॑ धे॒नुमे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम् ।
श्रेष्ठं॑ स॒वं स॑वि॒ता सा॑विषन्नो॒ऽभीद्धो॒ घ॒र्मस्तदु॒ षु प्र वो॑चम् ॥२६॥

26. TRANSLATION :—I milk this milch cow. The wisdom or knowledge is a milch cow; it accomplishes well our noble desires like a skilful milk-man. We should also do likewise. O learned persons! may God—the giver of good wealth or an **Acharya** (Preceptor) the giver of good wealth in the form of wisdom, grant us good prosperity of all kinds. The simile is that the atmospheric temperature after reaching at a certain stage produces rains. I teach well after acquiring this wisdom from the enlightened persons, likewise you should also do.

PURPORT :—The learned teachers should give noble teachings, full of all wisdom and knowledge to their pupils. It will result in acquiring good wealth and prosperity of all kinds to them. As the sun illuminates all planets, likewise preachers should illuminate all sciences.

NOTES : (धेनुम्) दुग्धदात्री गोरूपाम् (एनाम्) विद्याम् = The milch cow in the form of wisdom. (सवम्) ऐश्वर्यम् = Prosperity. (घर्मः) प्रतापः = Intense or burning heat.

The wealth of cow progeny be increased :

हि॒ङ्कृ॒ण्व॒ती व॑सु॒पत्नी॒ वसू॑नां व॒त्समि॒च्छन्ती॒ मन॑सा॒भ्याग॑त् ।
दु॒हाम॒श्विभ्यां॒ पयो॑ अ॒घ्न्येयं सा व॑र्धतां मह॒ते सौभ॑गाय ॥२७॥

27. TRANSLATION :—This inviolable cow comes to her calf loving and seeks it with no diversion. It is the producer and is store-house of good food like milk, curds, ghee etc. In the similar way, is the earth, the protector of the treasures of the fire and other substances. She takes water from the sun and the air. May that inviolable cow or the earth grow for great and good prosperity. It is she that gives good milk to **Ashvins** (2)—teachers, preachers and others for the growth of their body and mind. May she prosper to our greater advantage.

PURPORT :—As the earth takes us to great prosperity, like-wise the cows give much happiness. Therefore they should never be killed by any one.

NOTES : (वसूनाम्) अग्न्यादीनाम्=Of fire and other substances. (अश्विभ्याम्) सूर्यवायुभ्याम्=From the sun and the air.

REMARKS : Here and in other mantras, the word अघ्न्या is **very** significant. It wards off ambiguity and denotes that she is never to be slaughtered by anyone at any time.

In the Vedic lexicon—Nighantu, the cow has a synonym **Aghnya** (अघ्न्या), which means it cannot be killed, vide अघ्न्या इति गोनाम । (NKT—11.4.45).

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The attributes of cowfolk are mentioned :

गौरमीमेदनु वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ ।
सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥२८॥

28. TRANSLATION :—The cow bellows for the calf who stands with winking eyes, and lows as she proceeds to lick his fore-head; she utters a cry in anxiousness and licks the moisture of all the parts of his body. It also nourishes him with her milk.

(2) As the cow loves her calf and tries to alleviate his sufferings, in the same way the earth with her waters, making days and producing heat and sounds adds happiness.

PURPORT :— As the cows go after the calves and the calves after their mothers, the same way the articles go along the earth and the earth goes round the sun.

NOTES : (गोः) पृथिवी धेनुर्वा = The earth or the cow. (सुक्वाणम्) सृजन्तं दिनम् = Making day. (मायुम्) वाणीम् मायुरिति वाङ्नाम् (NG.1-11) = Speech or sound. (पयते) गच्छति । पय गतौ।भ्वादि० = Goes.

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Something about the earth again :

अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।
सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वव्रिमौहत ।।२९।।

29. TRANSLATION :—The calf in the form of the cloud bellows or makes sound towards the earth. The earth surrounded by the air on all sides revolves on its axle and measures the set path. She makes a mortal active by the combination of the groups of various particles. Then the lightning or energy are its manifestations.

PURPORT :—The cloud is born in proximity of the earth and multiplies in the firmament by raining down water. It makes the trees to grow. Likewise, earth is a phenomenal cause of growth. The energy in it manifests itself in various forms. As an artisan builds a house and other things only after knowing the pattern and collection of various requisite material, similarly God has created this universe.

NOTES : (शिङ्क्ते) अव्यक्तं शब्दं करोति = Makes indistinct sound. (मायुम्) परिमितं मार्गम् = Limited path. (ध्वसनौ) अध ऊर्ध्वमध्य पतनार्थे परिधौ = In the axle for going below, upwards and middle. (वव्रिम्) स्वकीयं रूपम् । वव्रिरिति रूपनाम (NG.3-7) = Its form.

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The attributes of God are dealt with :

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ।।३०।।

30. *TRANSLATION* :—O men ! you should know that God is with you and gives power to the soul which is swift moving, it's living fixed in the central abode of body. This soul is immortal though set in the mortal body. The body lives in the world upon food during the life which again is lifeless. The soul moves about in this inanimate world. Everything in the world dwells in God, He being the Omnipresent.

PURPORT :—That God is unchanging among the changing objects, Eternal among the perishable beings and things, and pervading all as the Inner-most spirit of all. It is ever to be adored by all. There is not even the subtlest thing in the world which is not pervaded by that Supreme Being.

How God administers His system is exemplified :

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३१॥

31. *TRANSLATION* : May I clearly see or comprehend the indestructible God through sense organs ? The **jiva** or individual soul walks through the pathways of coming (called birth) and departure (called death). It traverses its path with its body and even without it and having covered itself with its actions (good or evil) it comes (takes birth) again and again in the various planets and forms, though it is immortal by its nature.

(2) The mantra is applicable to God as well as the Lord of the world who is beyond the reach of the senses and the Giver of the fruits of the souls according to their good and bad actions.

PURPORT : The souls cannot see (with physical eyes) the Omniscient God and only God sees all of them in their true nature. As a thing inside is not seen when covered with clothes so the soul also can not be seen with eyes. These souls roam about in all the planets according to their actions. God guides them all dwelling inside and

outside and gives them birth by giving the fruit of their meritorious and sinful actions.

NOTES : (अनिपद्यमानम्) यो मन आदीनि इन्द्रियाणि न निपद्यते प्राप्नोति तम्= Beyond the reach of senses in the case of God and indestructible. (वसानः) आच्छादयन्=Covering. (विषूचीः) विविधागतीः=various births or forms.

य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात् ।
स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमा विवेश ॥३२॥

32. TRANSLATION : The soul that does all these outer acts does not know her own nature. A wise man knows the real nature of his soul and knows very distinctly that she is separate and hidden from the body. Enveloped within his mother's womb and thereafter born, such a person with a large number of his sons and daughters (progeny) born lives in this world and ultimately suffers.

PURPORT : Those souls who do only outer acts, but do not acquire knowledge and devotion, do not know their real nature. Those who arc well-versed in knowledge action and devotion are capable to fulfil it. They know their own nature and also God. The souls are eternal and on giving up the body they remain in the space for some time and enter mother's womb. Having taken births, they are engaged in doing various deeds. (A couple having a large number of children for upbringing and educating ultimatəly suffer because of heavy family responsibilities. Editor)

NOTES : (ईम्) क्रियाम्=This activity (हिरुक्) पृथक=Separate (निर्ऋतिम्) भूमिम्=Earth

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The parents should procreate shining issues :

द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वो३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥३३॥

33. *TRANSLATION* :— O learned persons ! you should know that where the father sun puts germs (rays) inside the dawn which is like his daughter, the day is born. Such a shining sun is like my father and progenater; the navel of the earth is like my kinsman and the spacious earth is my mother. My dwelling is between the high placed sun and the low established earth. The postures between them are like two standing armies.

PURPORT :— The earth and the sun are like the father, mother and kith and kin of all beings. This is our dwelling place (between the sun and earth). As the sun procreates a son in the form of the day by putting his semen in the dawn, in the same way the parents should give birth to a shining splendid son.

NOTES : (द्यौः) प्रकाशमानःसूर्यः = Bright sun. (दुहितुः) उषसः = of the Dawn. (गर्भम्) किरणाख्यं वीर्यम् = Semen or germ in the form of rays of the sun.

Four questions are set for the learned men :

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः।
पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥३४॥

34. *TRANSLATION :—* O learned person ! I ask you about the last boundary of the earth ? I ask you about the navel of the world ? I ask you about the nature of the semen or **fecundating** power of a virile person who is mighty like a horse. I ask you about the highest pitch of the holy speech ?

PURPORT : These are the four questions which have been answered in the next mantra. The seekers after knowledge should put such questions to scholars and get their satisfactory answers.

The answers to the already four solicted questions are here :

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥३५॥

35. TRANSLATION :— O men, you should know that this sky and the air contained in it help us in veryfying the sound. It is the last boundary of the earth. This sun which is so beneficial and desirable is the navel or attractive (gravitating) power of the universe. This juice of the **Some** (moon plant) and other plants of the moon are like the fecundating power of a virile horse or person. **Brahma,** the knower of all the Vedas or God-the Revealer of the four Vedas is the Supreme Heaven of the holy speech.

PURPORT :— These are the answers to the above four questions. There is the sky or the air all around the earth. There is the sun in the middle of every solar system. There are herbs on earth which increase vitality, The supreme end of knowledge is the knowledge of God and the study of all Vedas.

NOTES : (वेदिः) विदन्ति शब्दान् यस्यां साऽऽकाशवायुस्वरूपा=The sky or the air which enables us know sounds. (यज्ञः) यष्टुं संगन्तुम् अर्हः सूर्यः= The sun,which is highly beneficial. (सोमः) सोमलतादि सरसश्चन्द्रमा वा= The juice of Soma and other herbs or the moon. (ब्रह्मा) चतुर्वेदविज्जनश्चतुर्णां वेदानां प्रकाशकः परमात्मा वा=A scholar who is the knower of all the Vedas or God who is the Revealer of the Vedas.

To know the structure and order of ereation is essential for an enlightened man :

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥३६॥

36. TRANSLATION : The **Mahat tatva** (the great principle) **Ahankara** (Ego) and five **Bhootas** (elements) in subtle form constitute a set of seven materials. These are of imperfect womb—so to speak for the cause, because they are not quite distinct or perceptible sustaining the fecundating element of the world. In fact, they remain in the inanimate sky and abide by the directions of the Omniscient God. By their actions and by their power, the learned wise persons move around the world in order to make attempts to understand the real nature of objects.

PURPORT :— The **Mahat tatva, Ahankara** *and five subtle elements are the cause of all the gross universe. They remain in inanimate space. Those learned persons who know the order and composition of the creation are honoured everywhere and those who do not know it, are dishonoured.*

NOTES : (अर्द्धगर्भाः) अपूर्णगर्भा महत्तत्वाहङ्कारपञ्चभूतसूक्ष्मावयवाः = **Mahat tatva, Ahankara** and five subtle elements. (धीतिमिः) कर्मभिः = **By** actions. धीतिभिः कर्मभिः (NKT 2.7.24) (प्रदिशा) आज्ञाः = By commandment or direction.

Learning is the key to know the truth: It has been instrumental in acquiring the truth:

न वि जानामि यदिवेदमस्मि निण्यः सन्नद्धो मनसा चरामि ।
यदा मागन्प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥३७॥

37, TRANSLATION :— I am yet unaware to know fully what I am in reality, for I am placed within the fettered mind? When I will attain the First Eternal Speech of God (Veda), then and then only I will be able to enjoy the essence of the eternal world.

PURPORT :— The **Jiva** *(individual soul) is not able to grasp anything without the means, as it is of limited knowledge and power. It is practical only when it has ears and other senses and organs, that it can know. So long as it does not know the truth and the Vedic*

wisdom, it roams about like an animal, as his pride comes as a hurdle in his way.

NOTES : (निण्य:) अन्तर्हित:=Ignorant or hidden. अत्र वर्णव्यत्ययेनणंत्वम् (संनद्ध:) सम्यग् बद्ध:=Fettered.

The soul and body are cognate ; their movements :

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम् ॥३८॥

38. *TRANSLATION :—* The immortal (soul) cognate with mortal (matter) moves by the desire of enjoyment. Grown with the water and food etc. it goes to the upper or lower spheres i e. takes birth in upper and lower modes of existence. These mortal and immortal are associated with each other since times inmemorial. They go everywhere together. It is only the learned wise men who know the nature of the soul, while un-enlightened know something about unanimate matter and the body made of it, but not the immortal soul.

PURPORT :— In this world, there are two substances, inanimate and animate. Of the two, the inanimate (matter) does not know the nature of the (soul) nor it's own nature. The animate or conscious soul knows its own nature, as well as that of the matter. Both soul and matter are eternal. They are not born and imperishable. The inanimate gets gross form by combination, but the conscious soul does not give up its own nature by association or separation. However, it appears to be subtle or gross by the association of gross and subtle elements. As a matter of fact, the soul remains what it is and there is no change in it.

NOTES : (स्वधया) जलादिना सह वर्तमान:=With food and water etc. स्वधेत्युदक नाम (NG 1-12) (वियन्ता) विविधान् प्राप्नुवन्तौ=Getting contact with various articles.

The greatness of God is described :

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥३९॥

39. TRANSLATION :—God is imperishable, Supreme, all pervading. It is being dealt within the Vedas and the earth, the sun and other luminaries dwell in Him. What will one do merely by studying the Vedas if he does not know God. Those who know Him they dwell happily in Him.

PURPORT : There is Immortal God who is the Paramount theme in the Vedas. There are souls and the matter, the world consisting of the cause and effect. Out of them, God is the Support of all and Omnipresent like the sky. The world and souls are all pervaded by God and dwell in God. Those who do not know this truth, they should not expect much benefit of the study of the Vedas. Those who know the nature and attributes of God, souls and the world consisting of the cause and effect, enjoy bliss with the cause and effect with the accomplishment of **Dharma** *(righteousness)* **Artha** *(wealth)* **Karma** *(fulfilment of desires) and* **Moksha** *(emnacipation).*

NOTES :— व्योमन् व्योम्नि व्यापके परमेश्वरे = In God pervading the sky and other objects. (देवाः) पृथिवी सूर्यलोकादयः = The earth, sun and other worlds.

Something about a learned lady :

सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥४०॥

40. TRANSLATION:—O learned lady ! blessed with the virtues like a cow, you be happy and full of prosperity of all kinds. Let

us also be owner of wealth of all kinds. As a cow eats good grass and drinks pure water and gives happiness to her calves and mankind by giving milk, likewise, you, enjoy happiness and drink the juice of knowldge, being a liberal donor.

PURPORT : So long as the mothers have no knowledge of the Vedas, their children also generally cannot become scholars. Those women who acquire knowledge, marry according to the **Svayamvara** *(self-choice) rites beget noble offspring. That makes them highly learned by giving good education and make the world delighted like the cows.*

NOTES : (सुयवसात्) या शोभनानि यवसानि सुखानि अत्ति सा=Enjoyer of happiness like a cow that eats good grass. (अघ्न्ये) गौः इव वर्तमाने= Learned lady behaving like an inviolable cow.

The duties for women are pointed out :

गौरीर्मिमाय सलिलानि तक्षत्येकंपदी द्विपदी सा चतुंष्पदी ।
अष्टापदी नवंपदी बभूवुषीं सहस्राक्षरा परमे व्योमन् ॥४१॥

41. TRANSLATION :—Some learned ladies are well versed in one Veda, some in two Vedas, some are teachers of four Vedas, some are of eight (four Vedas and four up-Vedas), some are learned in thousands and innumerable branches of knowledge, grammer etc.—all divided into nine, such women create a world of happiness and their knowledge flows like pure water for the welfare of the mankind.

PURPORT :—Those ladies take the mankind on the path of progress who having learnt all the Vedas with their branches and limbs teach them to others.

NOTES : (सलिलानि) जलानीव निर्मलानि वचनानि=Pure words like water. (एकपदी) एकवेदाभ्यासिनी=Well versed in one Veda. (द्विपदी) अभ्यस्त द्विवेदा=Proficient in two Vedas. (चतुष्पदी) चतुर्वेदाध्यापिका= Teacher of the four Vedas. (अष्टापदी) वेदोपवेदविद्यायुक्ता=Endowed with the knowledge of the four Vedas and four up-Vedas.

(नवपदी) चतुर्वेदोपवेदव्याकरणादिशिक्षायुक्ता = Endowed with the knowledge of the four Vedas, four up-Vedas grammer etc.

Selective words used in the speech create wonders :

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥४२॥

42. *TRANSLATION* :—O men, from the speech of learned and enlightened flow out the bunches of words and sentences. And because of their forcefulness, sincerity and effectiveness the people from all walks of life and of all races, faiths and nationalities abide by them. Out of this emerges, Indestructible Syllable **Om.** The universe exists on that base.

PURPORT :—The sky is like the ocean and the spoken words are like the jewels, which create a wavelength in the universe. Those who use selective and effective words, people from all directions flock to them. By hearing their sermons all beings are benefitted—get a boost in their life.

NOTES : (तस्याः) वाण्याः = From that speech. (समुद्राः) शब्दार्णवाः = The seas of words.

The merits of Brahmacharya (a state of continence and chastity) highlighted :

शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥४३॥

53. *TRANSLATION* :—O men! I have closely watched the smoke of the fire of the Brahmacharya (a state of continence and chastity) which is powerful. From this pervading smoke, learned persons ripen their knowledge of the space and the clouds etc. The observance of Brahmacharya etc. was and still is the primary obligation for all.

PURPORT :—Intelligent persons purify all articles first by purifying the water in the cloud through the performance of **Agnihotra** *(worship God through sacred fire) and other* **Yajna** *(non-violant sacrifices). Therefore along with it they should purify the bodies, minds and souls of all by urging upon them the observance of Brahmacharya (continence). Blessed with it, a seer is capable to perceive clearly all substances, from earth to God.*

NOTES : (शकमयम्) शक्तिमयम्=Powerful. (धूमम्) ब्रह्मचर्यं कर्मानुष्ठान-धूमम्=The smoke of the observance of Brahmacharya. (उक्षाणम्) सचकम् मेघम्=The cloud that sprinkles water. (पृश्निम्) आकाशम्=Sky.

More about the learned persons :

त्रयः केशिनं ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् ।
विश्वमेको अभि चष्टे शचीभिर्ध्राजिरेकस्य तदृशे न रूपम् ॥४४॥

44. *TRANSLATION* :—O teachers and students examiners—There three (**Agni, Surya** and **Vayu**) with a beautiful tresses—so to speak—look down in their several seasons upon the earth; one of them **Agni**—the ritual fire is established once in a year, comes annually shears the ground; the second one (the sun) by his acts illuminates the universe; while the course of the third one (air) is visible; though not in its form.

PURPORT :—O men ! like the **Vayu, Surya** *and* **Agni**—*you should pool the entire knowledge of various sciences through studies and teaching. As the seasons divide the time (year), likewise you should divide time for different activities and distinguish between the knowledge and ignorance and also between Dharma (righteousness) and Adharma (unrighteousness).*

NOTES : (केशिनः) प्रकाशवन्तो ज्ञापकाः=Shining or indicators. (शचीभिः) कर्मभिः=By actions.

The distinction between the right and wrong persons :

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥४५॥

45. TRANSLATION :—Those who have studied the grammer Vedas and God, such self-controlled wise men know the four **parts of** speech namely **Nāma, Akhyāta, Upasaraga** and **Nipāt** (noun, verb, prefix and indeclinable respectively). The first three of them are deep rooted and they attract much significance for the wise. An average ordinary man who is not wise or learned speak only the fourth, that is the colloquial words.

(2) **(Spiritual interpretation) :** There are three illuminating substances which are perceived performing various actions of the world in accordance with the set natural laws. One of them sows the seed in the beginning of the cycle for the creation of the world (i.e. God); one observes the world with all his powers (i.e. the soul) and the one whose force in action is seen but its essence is not visible (i.e. matter in the subtle state). (by Pandit Ayodhya Prasad in the 'Gems of Vedic Wisdom').

PURPORT :—The main difference between highly learned and other men is that highly learned persons know well all the nouns, verbs, prefixes and indeclinables or structuring of the languoge. All these are thoroughly known to them. The fourth group of words is spoken and collaquial. Those who are not highly learned, do not know the first three and they possess only surfacial grasp of the language and iis words.

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The attributes and names of God are mentioned :

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥४६॥

46. TRANSLATION :—God is one but the wise call Him by various names to denote, His different attributes. They call Him

Indra—God of supreme power or Lord of the world; **Mitra**—the friend of all; **Varuna**—the most Desirable Supreme Being; **Agni**—the All knowing Supreme Leader; **Divya**—the shining one and **Garutman** —The mighty universal spirit. The sages (Rishis) describe the one being in various ways calling Him, **Agni**—Self refulgent one, **Yama**—the ordainer of the world and **Matarishvan**—the life-energy of the universe.

PURPORT :—As there are many names of **Agni** *like* **Indra** *and others, so there are thousands of names of the one God like* **Agni, Indra, Yama, Mitra** *and* **Varuna** *etc, These thousands of names are there to denote God's infinite attributes and functions.*

NOTES : (सुपर्णः) शोभनानि वर्णानि पालनानि यस्य सः=Good protector. (गरुत्मान्) गुर्वात्मा=Great universal spirit.

The enlightened delight all with their knowledge and actions :

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद्घृतेन पृथिवी व्युद्यते ॥४७॥

47. TRANSLATION :—The attractive rays of the sun covering the **Prānas** or waters ascend to heaven. They come down again from the dwellings of the rain, and immediately the earth is moistened with the rain.

PURPORT :—As the trained horse carries the chariot to the destination, likewise fire, electricity and other elements carry the air-crafts to the sky. As the rays of the sun draw water from the earth and rain it down, moisten trees etc., in the same way the enlightened persons delight all the human beings..

NOTES : (सुपर्णाः) रश्मयः=Rays. (नियानम्) नित्यं प्राप्तं भूगोलाख्यं विमानादिकं वाः=The earth or aircraft etc. (कृष्णम्) कर्षितुं योग्यम्=Worthy of attraction. (घृतेन) जलेन=With water.

Here the technology is told in the context of the duties and attributes of the learned persons :

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥४८॥

48. TRANSLATION :—O men! who among you know the technology of the vehicle or carrier where there are like three hundred sixty nails moveables and immoveables, twelve fellies (arcs), one big wheel and three axles? (The illustration is that of an year which has twelve months like fellies, one big wheel of year three hundred sixty days and three seasons consisting each of four months.)

PURPORT :—It is only some scholars who know the aeronautics like the sciences of anatomy and physiology. When there is the desire to travel swiftly on land water and sky try the modes of various vehicles. The technologist should manufacture them methodically with the use of the wheel, nails, bellies, fire, water etc. Thus they would accomplish their desires.

Enlightened mothers make the society great :

यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।
यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥४९॥

49. TRANSLATION :—O learned lady! sustain us with that your pure conduct which is like the mother's breast, and source of delight. With it you bestow knowledge, wealth and all other good desirable things. You are the treasure of wealth, the distributor of riches and good liberal donor.

PURPORT :—As a mother gives breastfeeds to her child, the same way a learned lady looks after the whole family. A body gets strong by taking nutrient food, the same manner, the soul becomes developed and strong by taking good education from the mother.

NOTES : (स्तनः) स्तन इव वर्तमानः शुद्धो व्यवहारः = Pure conduct like the breast. (वार्याणि) स्वीकर्तुमर्हाणि विद्यादीनि धनानि वा = Knowledge and other acceptable things or wealth. (सरस्वति) वागिव वर्तमाने विदुषि स्त्रि = Learned lady like a noble speech.

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The benefits of learning with the observance Brahmacharya(continence):

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥५०॥

50. *TRANSLATION* :—The enlightened truthful persons worship Adorable God with the **Yajnas**—noble deeds. Thus they accomplish **Dharmā** (righteousness), **Arthā** (wealth), **Moksha, Kāma** (fulfilment of noble desires) and (the emnacipation) with the group of fire and other divine objects. To attain God, the **Brahmacharya** (perfect continence and self-control) is the first and foremost duty. Thus persons become truely great and venerable and attain the state of genuine emanicipation. Indeed there is not the least element of misery and it is attained by the perfectly enlightened noble souls, whom other seekers of truth also approach for acquiring the true wisdom.

PURPORT :—Those who in the first stage of life observe the rules of **Brahmacharya** *and acquire good education and prompt others also to do the same, become reliable and enlightened persons. Such people enjoy the bliss of wisdom and are respected everywhere.*

NOTES : (यज्ञेन) अग्न्यादिदिव्यपदार्थसमूहेन = By the means of the group of fire and other divine objects. (यज्ञम्) धर्मार्थकाममोक्षव्यवहारम् = The accomplishment of righteousness, wealth, fulfilment of noble desires and emancipation.

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The duties and attributes of the learned :

समानमेतदुदकमुच्चैत्यव चाहभिः ।
भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥५१॥

51. TRANSLATION :—Through the **Homa** (Yajna), water goes up in the form of steam, and downwards it is transformed in the rains after days. The act of the learned persons is just like this purified rain water. The clouds give joy to the earth (through the rains) and lightnings and electricity make the sky source of delight for all the beings.

PURPORT :—When **Homa** *(sacrifice) is performed by the Brahmacharis and others, the air, rain and water are all purified. With this all the beings are gratified because of the raining of pure water. Therefore the acts of the enlightened persons are like this water.*

The duties and attributes of the learned persons are told through the simile of the sun :

दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।
अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥५२॥

52. TRANSLATION :— O men ! I invoke a highly learned person for my protection and preservation who is like the majestic sun. It possesses rays of the sun, which is moving and the greatest of all planets and standing in the centre of firmament like the womb. The sun is the cause of vision, turning the herbs more effective and delighting all with all planets the rains. I ask you to invite the learned person similarly.

PURPORT : As the solar world illuminates all, being in the centre of all its related planets, so a learned man illuminates the souls of all, because he is in the midst of all men. As the sun delights all by raining down water, so a learned person rejoices all people by giving wisdom, good education and the rains of sermons.

NOTES : (सुपर्णम्) सुपर्णाः रश्मयो विद्यन्ते यस्मिन् तम् = Possessed of the rays (वायसम्) अतिगन्तारम् वा-गतिगन्धनयोरित्यतोऽसुन युडागमश्चौणादिकः = Moving all (अपाम्) अन्तरिक्षस्य । आप इत्यन्तरिक्षनाम (NG-13) = Of the firmament.

Rishi of Sūktam—Agastya—Devatā—Indra. Chhanda Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

कया शुभा सवयसः सनींळः समान्या मरुतः सं मिमिक्षुः ।
कया मती कुत एतास एतेऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥

1. TRANSLATION : O men ! the learned persons with their identical age and conditions and neighbourlines accomplish the objectives. They are mighty and like-minded and are almost of equal age, live together with amity. They sprinkle water and do other good deeds. Tell me how do these showerers of happiness and desirers acquire wealth of all kinds (material as well as spiritual), get boost and how it can be procured ?

PURPORT :— The winds delight all by the rains. The question is with what kind of righteous activity should the enlightened persons uplift the people ? How should they respect all with what kind of knowledge and activity should they do so ? The answer is that they should perform the activities that are in accordance with the **Vedic** *teachings and the method be adopted by absolutely truthful learned persons.*

NOTES : (सनीडाः) समीपस्थाः =Living close by. (मरुतः) वायवः इव वर्तमानाः Active or mighty like the winds.

The query further deepens :

कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त ।
श्येनाँ इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥

2. TRANSLATION : Who are the youthful learned persons by the observance of **Brahmacharya** and acquisiton of knowledge ? They are mighty like the winds . Whose wealth and food do they accept with love ? Who is it that conducts himself properly in a **non-**

violent righteous dealing ? With what means we may enjoy travel in the air like the speedy hawks/horses with singular attention ?

PURPORT ; Like the winds associated with the objects of the world, men should also acquire prosperity by the observance of **Brahmacharya** *and knowledge. As we see the hawks and other birds flying in the sky, likewise we may travel in the air and help others to do so. It is only the enlightened persons that are capable to know all this and not the others.*

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The inquisitiveness of a person seeking truth is described :

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥३॥

3. *TRANSLATION :—* O prosperous protector of the good people ! where do you go alone like the sun ? Why do you behave like this or what is your motive of future programme ? O man of charming nature ! tell us in sweet words when you approach us and are questioned by us ? What is in your mind about us?

PURPORT :— As the sun illuminates and attracts the people, and as an absolutly truthful learned person transforms others by visiting everywhere for preaching truth, so where do you go ? From which place you come and what do you do ? These are the questions, that I put to you. I go on the path righteousness, came from the Gurukula and I teach and preach, are the answers.

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The liberal persons are praised :

ब्रह्माणि मे मतयः शं सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ ॥४॥

4. *TRANSLATION* :— O men ! my sermon full of shastric knowledge and powerful benefits all like the cloud. Similarly thoghtful persons desire weatlh, food and happiness and also sweet words from me. The way powers of upholding and attracting carry on us well, you should also be like that.

PURPORT :— *Those who are generous, showerers of happiness on all like the clouds desire to give knowledge to all. As men desire their own happiness, likewise they should also aspire to make others happy by mitigating their sufferings.*

NOTES : (मतयः) मननशीलाः मनुष्याः = Thoughtful persons. (हरी) धारणाकर्षणगुणौ = Merits or powers of upholding and attracting.

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Those who serve deserving persons with their physical strength and mental faculties achieve the Purushastha. (aims of human life) :

अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुम्भमानाः ।
महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ ॥५॥

5. *TRANSLATION* :— O Indra (prosperous person) ! you so kindly accept with pleasure my hospitality of food and water. I did it all with noble desires. Decorating our bodies and minds with nice faculties with all our splendour associated with all great neighbours, let us use all things properly.

PURPORT :— *Those persons soon accomplish* **Dharma** *(righteousness)* **Arthā** *(wealth)* **Kāma** *(noble desires) and* **Moksha** *(emancipation) who are endowed with physical strenght and health, doing all good deeds in association with righteous and mighty learned persons. Moreover, they do their best to deliver justice in their great country.*

NOTES : (अन्तमेभिः) समीपस्थैः अन्तमानामित्यान्तिक नाम (NG 2'16) = With neighbours (स्वधाम्) अन्नम् उदकं वा = Food or water.

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A man should seek the fountain-head of Supreme Energy :

कं१ स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्ये ।
अहं ह्यु१ग्रस्तविषस्तुविष्मान्विश्वस्य शत्रोरनमं वधस्नैः ॥६॥

6. *TRANSLATION* :— O powerful scholars ! you are dear to me like my **prānas** (life). Tell me the source of your power when you supported me (the king) in the act of the annihilation of the serpent-like enemies ? I am indeed fierce, strong and mighty and make my enemies bow down with death-dealing arms.

PURPORT : *Those who destroy the strength of the enemies by upholding* **Dhārma** *(righteousness) like the sun dispersing all the clouds, let them seek knowledge from the learned persons. The query is where resides the upholding power ? They should answer that the Supreme upholding power is everywhere.*

NOTES : (मरुतः) प्राणइव वर्तमानाः = Who are dear like one's own Prānas or vital breaths.

The learned persons should study and teach both :

भूरि चकर्थ युज्येभिरस्मे समानेभिर्वृषभ पौंस्येभिः ।
भूरीणि हि कृणवामा शविष्ठेन्द्र क्रत्वा मरुतो यद्वशाम ॥७॥

7. *TRANSLATION* : O wise men ! you shower good sermons. You bestow upon us happiness with your equally good schemes and initiated through your wisdom. You take pains for it. Likewise, we also make you happy. O mighty Indra ! as you make us learned, so let us serve you well. O learned persons ! the way you think for our benefit, likewise, let us also have the same urge for you.

PURPORT : *As learned persons endow all with their wisdom and good education, likewise we should honour them. Those scholars should hold prominent positions in the fields of teaching and preaching.*

The teachers of all disciplines earnestly desire the welfare and happiness of all.

NOTES : (युज्येभिः) योजनीयैः कर्मभिः = With good schemes. (वृषभः) उपदेशवर्षकः = Showerer of good sermons.

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The duties of the learned are detailed :

वधीं वृत्रं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥

8. *TRANSLATION* :—O wise men ! You are dear to me like my own Prānas (life). Armed with my thunder-bolt or powerful weapons, I, the king (or Commander-in-chief) destroy my enemies with my wrath. My strength of senses, mind and soul are like the sun who thrashes all the clouds and makes the blocked water-currents gently flowing. The thoughtful persons get easily the riches full of gold.

PURPORT : As the whole world lives happily by the rain caused by the sun, similarly all beings live happily after the removal of the obstacles caused by enemies.

NOTES : (भामेन) क्रोधेन = with wrath. (विश्वश्चन्द्राः) विश्वानि चन्द्राणि सुवर्णानि याभ्यस्ताः = Riches full of all gold.

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The human beings should follow the God's path :

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।
न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥

9. *TRANSLATION* :—O Lord ! there is nothing in the universe which is not inspired and pervaded by you. There is no divinity, wisdom and power parellel to you. None was or is ever born

matching you, nor will ever be such in future. Neither in past or in present, nor in future, one would excel you ever in power. None can ever surpass Your glory, O the greatest of all !

PURPORT : There is nothing in the universe which is not pervaded by God, Who is the Innermost Universal Spirit. There never was, is and will ever be any one equal to God and His Glorious deeds. So wisemen should understand that God is Incomparable and they should try to surpass all the other beings in knowledge and other virtues.

Men should try to inculcate the Divine qualities :

एकस्य चिन्मे विभ्वस्त्वोजो या नु दधृष्वान्कृणवै मनीषा ।
अहं ह्युग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥

10. TRANSLATION :—God says—O mighty men ! My power is all-pervading and irresistible. I overcome and surpass all. I quickly accomplish whatever I desire. I give all wisdom and all knowledge. I am Omnipotent, Omniscient and Omnipresent and the lord of all. I am also the destroyer of miseries and am fierce for the wicked unrighteous persons.

PURPORT : As God is Omnipotent and Omnipresent, let the learned persons wade through all the shastras (be well-versed in them) and be engaged in all righteous actions. Being dispensers of justice, let them bring about the welfare of all men and other beings.

NOTES : (इन्द्रः) दुःखच्छेत्ता = Destroyer of all miseries.

The previous theme is further developed :

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥

11. TRANSLATION :—O learned persons ! may these Vedic teachings which are worth listening and is the true praise of God delight me. Let it delight you also. O leading men, you make me happy—being my friends—as I am performer of good **Yajnas**. I am powerful and friendly to all because of my physical assistance and otherwise too. Likewise, let me also make you happy and joyful.

PURPORT : Highly learned persons should teach the Vedas to their pupils with a view that they will cause them joyous and happy. They have also delighted them when studied and well understood. They live long, because of **Brahmacharya,** *health and vitality. Likewise they should make others also happy.*

NOTES : (सुमखाय) उत्तम यज्ञानुष्ठात्रे = For the performer of good Yajnas.

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The motivators to nice actions are praised :

एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
सञ्चक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥१२॥

12. TRANSLATION :— O learnad persons ! you are dear to me like **Prānas**-my own life. You entertain noble desires and are loving to me. With moon-like colour, you cover me with knowledge. You also dispel my ignorance by teaching and preaching the most glorious shastra (Veda). Likewise, I also propose to do it to others.

PURPORT : The persons who enlighten men and women by giving them good knowledge are like the ornaments of the world. Such leaders motivate others to offer their services for righteous deeds. It makes these persons of admirable merits, actions and habits.

NOTES : (अनेद्यः) प्रशस्यम् अनेद्य इति प्रशस्यनाम (NG. 3-8.) = Having taught or preached well. (श्रवः) शृण्वन्ति येन तत् शास्त्रम् = Shastra that is listened to.

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The previous theme is further emphasized :

को न्वत्र मरुतो मामहे वः प्र यातन सखीँरच्छा सखायः ।
मन्मानि चित्रा अपि वातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥

13. TRANSLATION :— O learned persons, you are dear to me like **Prānas**-my own life. Who is there in the universe who does not worship or honour you? In fact, you approach your friends like true friends. Giving the knowledge of wonderful sciences, You grasp my true words and free yourself from all miseries.

PURPORT :— Learned men should be friendly to all. Giving them knowledge, they should prompt them to engage themselves in righteous activities, so that they may be respected everywhere. They should know thoroughly what is true and what is untrue and then preach it to others.

NOTES : (मामहे) महयति=Worships or honours. (अपि वातयन्तः) शीघ्रम् गमयन्तः Giving knowledge soon (नवेदाः) न विद्यन्ते दुःखानि येषु=Free from misery. (मन्मानि) विज्ञानानि=Sciences.

The importance of Vedic knowledge is underlined :

आ यद्दुवस्याद्दुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा ।
ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥

14. TRANSLATION :—O learned persons ! a venerable sage accomplishes well all the works of art and makes us artists. Likewise, a person should serve another learned man, who himself has learnt earlier by serving a greater scholar. Drawn to this conclusion, you should humbly serve a higher learned and intelligent man, who is an admirer of good virtues. Such a seeker of knowledge of the Vedas then honours you well.

PURPORT : All should assemble to acquire the knowledge and meaning of the Vedas, as the artists gather. None can become the most venerable scholar without the knowledge of the Vedas.

NOTES : (दुवस्यात्) सेवमानात् = From a person who serves scholars. (कारुः) शिल्पकार्यसाधिका = Accomplisher of the work of art.

The biggest achievement in life is to perform noble deeds :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

15. TRANSLATION :— O great scholars ! here is the speech (communication) of an admirable capable and industrious person of noble merits, actions and temperament. Let it reach for the welfare of all people and their good desires. May we obtain good food, strength and long life.

PURPORT : *Let us know the formula of success in the human life. The people engaged in the performance of righteous deeds and having acquired the wisdom and education from the absolutely truthful and industrious scholars, get the desired results.*

NOTES : (इषम्) अन्नम् = Food. (इषा) इच्छया = with desire. (वृजनम्) बलम् = Strength. (जीरदानुम्) जीवनम् = Long life.

Sūktam—166

The *Rishi* of the *Sūktam-Agastyā. Devatā-Maruts. Chhanda-Jagati, Trishtup* and *Pankti* of various forms. *Svara-Nishāda*, *Dhaivata* and *Panchama*.

The attributes of the learned persons are mentioned :

तन्नु वोचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन ॥१॥

1. TRANSLATION :— O Mighty Maruts (learned brave your persons)! you use many techniques in your preachings. We would tell you soon the greatness of your learning, which would reveal speedily the source of great happiness. You exert your vigorous energies for our march to noble path of righteousness. We are alert on this front like a soldier and a performer of the **Yajna**, who are always ready to onslaught ?

PURPORT :—It is the duty of enlightened persons to reveal the treasures of knowledge and truth like that they had in the previous as well as in this birth. It is their first duty to develop their physical and spiritual power by the observance of **Brahmacharya** *and self-control.*

Learned persons while give boost to noble, they are equally ferocious to the wrong-doers :

नित्यं न सूनुं मधु बिभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।
नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥२॥

2. TRANSLATION :—O men! you should serve the sweet tongued and good natured persons. In fact, they finish the wicked in the battle-field. Like the eternal cum noble, and dear like **Prānas,** such persons always bring to the performers of **Yajna** and liberal persons at a reasonably compromising point. They are powerful and inspite of being resourceful protect the humble man.

PURPORT :—The noble persons champion the cause of good people and subdue the wicked. They do good to others like their **Pranas** *or own life. Such persons satisfy them with foodstuff and juices and make them joyful.*

NOTES : (नित्यम्) नाशरहितं जीवम् = Eternal soul. (रुद्राः) प्राणाः इव = Like the **Pranas**. (मर्धन्ति) योधयन्ति = Cause to fight.

The learned should show the path of progress to mankind :

यस्मा ऊमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषे ।
उक्षन्त्यस्मै मरुतो हिता इव पुरू रजांसि पयसा मयोभुवः ॥३॥

3. *TRANSLATION* :—O learned persons ! you are protectors and immortal (by the nature of the soul). You bestow happiness and are benevolent like the air and water when mixed. A person surrendering himself to you is blessed with several benefits. In fact, he gives knowledge and prosperity of all kinds.

PURPORT :—The men should help in the advancement of people by imparting the knowledge and true sermons like the tress. They should accomplish the happiness and welfare of all like the air.

NOTES : (हविषा) विद्यादिदानेन=By giving knowledge and other good things.

The duties of Maruts (learned persons) are told :

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अध्रजन् ।
भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिषु ॥४॥

4. *TRANSLATION* :—O learned persons ! you are of mighty powers, and so have stirred the regions up. Your movements are well-directed and are self-run and are not dependent upon anyone else. When you move swiftly, all creatures of the universe and dwellings are frightened. Your advent is shining and brilliant, and your conveyance is self-propelled.

PURPORT :—The learned persons should build various kinds of carriers with the help of their excellent technological know-how and travel in it. They should teach and preach Truth and Wisdom, and should protect all the people.

NOTES : (एवासः) गमनशीलाः=Moving, active. (अध्रजन्) धावन्ति। ध्रज—गतौ=Run. (स्वयतासः) स्वेन बलेन नियमं प्राप्ता, न त्वन्येनानाश्वादिना=Controlled by themeselves and not others.

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The theme of Maruts goes further :

यत्त्वेषयामा नदयन्त पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
विश्वो वो अज्मन्भयते वनस्पती रथियन्तीव प्र जिहीत ओषधिः ॥५॥

5. *TRANSLATION* :—O learned persons ! your vehicles of various kinds are beneficient to men. With dazzling speed, they make the clouds roaring and you shake the firmaments high back in your heroic strength. Because of it, the owners of the trees become apprehensive of accident at this approach. Then bushes wave to and fro like an army loving its chariots.

PURPORT :—It is possible that there may be some sort of noise in the clouds, caused by the great speed of the aircrafts used by leading brave people in the sky. And similarly because of the quaking of the earth, there is the possibility of the shaking of the tress and plants etc.

NOTES : (पर्वतान्) मेघान्=Clouds. (त्वेषयामाः) त्वेषे दीप्तौ सत्यां यामः गमनं येषां ते=Brilliant when marching. (अज्मन्) अज्मनि पथि=On the way.

———

Learned persons should excel in the use of electricity :

यूयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिं पिपर्तन ।
यत्रा वो दिद्युद्रदति क्रिविर्दती रिणाति पश्वः सुधितेव बर्हणा ॥६॥

6. *TRANSLATION* :—O fierce Maruts (mighty and learned persons)! being benevolent to people of the villages, you fill in their

mind good intellect and good knowledge. Your electric weapon armed with its gory teeth (**Sam**) kills the wicked enemies, it protects the creatures well grasped and ever goes on growing in power.

PURPORT :—The electricity applied with the scientific and technological knowledge accomplishes many works like horses and other animals. It is the duty of those learned persons who know its action to make also others well-versed in its use.

NOTES : (विद्युत्) देदीप्यमाना विद्युत्=Shining electricity. (क्रिविर्दती क्रिविर्हिसनमेव दन्ता यस्य=With of violent type. (बर्हणा) या वर्धते सा= Growing in power.

———

In the praise of Maruts :

प्र स्कुम्भदेष्णा अनवभ्रराधसोऽलातृणासो विदथेषु सुष्टुताः ।
अर्चन्त्यर्कं मदिरस्य पीतये विदुर्वीरस्य प्रथमानि पौंस्या ॥७॥

7. TRANSLATION :— The Maruts (learned persons) give enduring gifts, possess unlimited riches and destroy enemies. They are free from ill-will and are ever praised on the moments of tough struggles with successful stamina. You know the heroic deeds of the brave Indra (commander of the army), you honour the venerable learned persons and drink the sweet juice of the exhilarating **Soma** plant etc.

PURPORT :—Those persons who are regular and punctual in their routine life are liked by brave persons. With powerful army at their command, they are capable to annihilate their enemies. Such people possess, inexhaustible wealth and are liberal donors and get praise everywhere.

NOTES : (अर्कम्) अर्चनीयं विद्वांसम्=Venerable learned perons. (अलातृणासः) अलं शत्रूणां हिंसकाः=Destroyers of their enemies. (अनवभ्रराधसः) अविनष्टधनाः=Possessors of inexhaustible wealth, (मदिरस्य) आनन्दप्रदस्य रसस्य=Of the joy-giving juice.

———

The qualities of the Maruts are further developed here :

शतभुंजिभिस्तमभिह्रुतेरघात्पूर्भी रक्षता मरुतो यमावत ।
जनं यमुग्रास्तवसो विरप्शिनः पाथना शंसात्तनयस्य पुष्टिषु ॥८॥

8. *TRANSLATION* :—The Maruts are the brave persons. They always try to make our children strong and sturdy in every way. They are fierce (for the wicked) and mighty like the winds. They are full of wisdom, knowledge and vitality and therefore are great. You protect men from the crooked and build the cities of model standard and of luxurious dwellings, and protect them well. They also save us from the sins of self-praise. Let us also emulate them.

PURPORT :—Those persons enjoy limitless happiness who make their offsprings, strong and robust by giving them good education and keep an observation on their regular life and **Brahmacharya** *(continence). Thus they become free from all sins and become admirers of truth. It delights all people like their very* **Prānas**.

NOTES : (अभिह्रुतेः) अभितः कुटिलात्) = From crookedness on all sides. (विरप्शिनः) पूर्णविद्याशिक्षावीर्याः = Full of wisdom, education and vitality. (शंसात्) आत्मस्तुतिरूपात् दोषात् = From the sin or blame of self-praise.

———

The attributes of the Maruts further developed :

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्येव तविषाण्याहिता ।
अंसेष्वा वः प्रपथेषु खादयोऽक्षो वश्चक्रा समया वि वावृते ॥९॥

9. *TRANSLATION* :—The **Maruts** (soldiers) are mighty like the winds. All good things are in their cars, and their armies are strong. When they are on march, they are welcomed and entertained. Their axles of both the chariot wheels turn together.

PURPORT :—Those soldiers can easily conquer their strong and sturdy enemies who are men of benevolent and are of good character. Such people follow noble path of righteousness and possess good wealth and army.

NOTES : (मिथस्पृध्येव) यथा परस्परं पृत्सु संग्रामेषु भवा सेना तद्वत्=Like an army in the battles. (मरुतः) वायुवद् बलिनः=Mighty like the winds. (स्वादयः) खाद्यानि भक्ष्यविशेषाणि=Nourishing estables. (तविषाणि) बलानि= Strength.

The qualities of benevolents underlined :

भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान्व्यनु श्रियो धिरे ॥१०॥

10. TRANSLATION :—Many benevolent acts are performed by the Maruts, when they wear golden ornaments on their chests, Brilliant and conspicuous with good garlands, they have around their necks, such persons are received by the admirers because of their heroism and other good virtues. In their cultured speech, they use words thereby meaning the noble ideas. These **Maruts** (brave persons) spread their glory out like the birds spread out their wings.

PURPORT :—Those persons attain emancipation who acquire all knowledge by the observance of **Brahmacharya,** *are industrious benevolent and are well decorative in their personal life. Such persons are engaged in teaching in* **Banaprastha** *life, being detached dispassioned and having acquired mature wisdom.*

NOTES : (पविषु) सुशिक्षितासु वाक्षु। पवीती वाङ् नाम(.NG. 1-11)=In sophisticated speech. (क्षुराः) धर्म्मशब्दाः= Words full of noble ideas (अञ्जयः) प्रसिद्धप्रशंसाः=Glorious.

In the praise of Maruts (learned and brave persons) :

महान्तो मह्ना विभ्वो३ विभूतयो दूरेदृशो ये दिव्या इव स्तृभिः ।
मन्द्राः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द्रे मरुतः परिष्टुभः ॥११॥

11. TRANSLATION :—The learned persons are great and competent to do work. They oblige human-kind by giving various kinds of wealth and are far sighted shining like sun rays, renowned like the stars of heaven, exhilirating and lovely with pleasent sweet and truthful language. Such people are upholders of all, being the teachers or preachers and become men of clear and pure knowledge.

PURPORT : The airs are upholders of the all embodied substances and pervading. Shining like the electricity or lightning the enlightened persons should be teachers in various disciplines of arts and sciences to students. The turn out to be the best among all men.

NOTES : (विभ्व:) समर्था: = Competent to do work. (स्वरितार:) अध्यापका उपदेष्टारो वा = Teachers or Preachers. (परिष्टुभ:) सर्वतोधर्तार: = Upholders from all sides.

The same snbject is continued :

तद्व॑: सुजाता मरुतो महित्व॒नं दी॒र्घं वो दा॒त्रमदि॑तेरिव व्र॒तम् ।
इन्द्र॑श्च॒ न त्यज॑सा॒ वि ह्रु॑णाति॒ तज्जना॑य॒ यस्मै॑ सु॒कृते॒ अरा॑ध्वम् ॥१२॥

12. TRANSLATION : The illustrious and mighty persons like the **Prānas** are majestic. For like the the sway of the sky, their, bounty spreads. As electricity removes impurity, so they cast aside all ignobility of the pious person under their own instructions. Such a person is able to do good to the world.

PURPORT : Such persons are able to bestow delight on all, whose glory is like that of the **Prānas.** *The gift of such knowledge is vast, their conduct is peaceful and quiet like the sky and they give up all impurity.*

NOTES : (अदिते:) अन्तरिक्षस्य = Of the firmament of sky. (इन्द्र:) विद्युत् = Electricity or lighting.

The attributes of the Maruts is further developed :

तद्वो जामित्वं मरुतः परे युगे पुरू यच्छंसममृतास आवत ।
अया धिया मनवे श्रुष्टिमाव्या साकं नरो दंसनैरा चिकित्रिरे ॥१३॥

13. TRANSLATION : The immortal learned persons (Maruts) are dear to us like our **Prānas.** Bear us equally in delights and miseries, which may come to us as compliments. By this noble intellect, the **Maruts** get and protect what is worthy of achievement. The leaders in righteousness, with your association **know the results** of our actions.

PURPORT : The souls are eternal like the air. As the airs take even the inanimate things upwards and downwards, so the pure souls of learned persons wander all the times and teach human beings according to their actions.

NOTES : (जामित्वम्) सुखदुःखभोगम्=The enjoyment or happiness and misery. (श्रुष्टिम्) प्राप्तव्यं वस्तु=The thing to be acquired. (दंसनैः) शुभाशुभसुखदुःखप्रापकैः कर्मभिः=By the good and bad actions that result in happiness or misery.

Men should follow the learned :

येन दीर्घं मरुतः शूशवाम युष्माकेन परीणसा तुरासः ।
आ यत्ततनन्वृजने जनास एभिर्यज्ञेभिस्तदभीष्टिमश्याम् ॥१४॥

14. TRANSLATION : The learned persons quick to take proper action are mighty like the winds. We may augment our lives by observing lengthy **Brahmacharya** as a result of their noble sermons. The distinguished scholars increase their strength and fulfil their noble desires because of them. May I be able to fulfil my good desires through the Yajnas (association with the enlightened persons).

PURPORT : Men should always try to advance the noble cause of those persons with whose help they acquire knowledge, wealth and strength. Ordinary persons should emulate as highly learned persons do.

NOTES : (परीणसा) बहुना उपदेशेन परीणस इति बहुनाम् (NG 3-1) = On account of many sermons or teachings. (यज्ञेभिः) विद्वत्संगैः = By the association of the enlightened persons. Among the three meanings of यज-देवपूजासंगतिकरणदानेषु the second one has been particularly taken here.

The Maruts are again adored :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

15. TRANSLASION : We praise the great scholars. These my words are of an admirable, venerable and industrious person of noble merits, actions and temperament. Let us reach every one for the welfare of human beings. With good desire, may we obtain good food, strength and long life.

PURPORT : Men should attain long life by praising the enlightened persons, by listening to the words of absolutely truthful learned persons and by increasing the strength of body and soul.

Sūktam—167

Rishi of the Sūktam—Agastya. Devatā—Indra and Maruts. Chhanda—Pankti and Trishtup of various forms. Svara—Panchama and Dhaivata.

The attributes of a noble person :

सहस्रन्त इन्द्रोतयो नः सहस्रमिषो हरिवो गूर्ततमाः ।
सहस्रं रायो मादयध्यै सहस्रिण उप नो यन्तु वाजाः ॥१॥

1. TRANSLATION : O lord of wealth and President of the State ! you shine with your virtues. May many thousands of your protective aids reach us. O man of charming nature ! may thousands of your food materials reach us when needed. May thousands of your exertions come to us alongwith varied wealth. Come to exhilirate us. May a thousand kinds of knowledge and instructions reach us.

PURPORT : *Men should simultaneously endeavour with the desire for the infinite happiness. It is enjoyed by lucky (fortunate) persons with the best means and proper procedure.*

NOTES : (हरिवः) धारणाकर्षणादियुक्तः=Possessing the power of upholding and attraction. (गूर्ततमाः) अतिशयिता उद्यमाः=Great exertions. (वाजाः) बोधाः=Instructions.

The virtues of good men :

आ नोऽवोभिर्मरुतो यान्त्वच्छा ज्येष्ठेभिर्वा बृहद्दिवैः सुमायाः ।
अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे ॥२॥

2. TRANSLATION : Many good and learned persons, mighty like the winds come to us with benefactions or protective powers. Similarly, good intellectuals come to us alongwith elderly and experienced scholars. May we properly utilise then your electrified nice accommodation. It may take us across the farther shore of the sea for the desired wealth.

PURPORT : *The persons travelling for business by big steamers swiftly like the winds to the farthest shore of the sea, acquire much wealth and enjoy happiness.*

NOTES : (बृहद्दिवैः) बृहती दिवा विद्या येषां ते=With great scholars. (सुमायाः) सुष्ठु माया-प्रज्ञा येषां ते=Possessors of good intellect and

knowledge. (नियुतः) वायुरिव विद्युदादयो श्वाः = Horses in the form of electricity etc. which are useful like airs.

The learned persons are adored :

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋष्टिः ।
गुहा चरन्ती मनुषो न योषा सभावती विदथ्येव सं वाक् ॥३॥

3. TRANSLATION :— O learned person ! you approach those scholars who speak in a cultural and intellegent way. Their words or sermons lead men to progress and usher light in their concience. In fact, it accomplishes good purposes, and is like a noble man's wife who is well aware of her homes' ins and outs and also attends the assemblies.

PURPORT:—Those persons who use for distinguishing truth from untruth and the speech uttered by absolutely truthful men, full of all good merits and actions and endowed with wisdom and knowledge, become prosperous and renowned or glorious.

NOTES : (घृताची) या घृतम् उदकम् अञ्चति सा, रात्री । घृताचीति रात्रि नाम (NG 1.7) = Dewshedding night. (ऋष्टिः) प्रापिका: = Accomplisher of various purposes. (विदथ्येव) विदथेषु-विज्ञानेषु भवा इव = Like one full of knowledge.

Again in the praise of learned persons :

परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।
न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥४॥

4. TRANSLATION :— Pure and quick moving winds sprinkle the earth and the sky with their movements. Though fierce with the

combination of the lighting, they do not destroy the earth and the sky. Likewise, the enlightened persons should make friendship with the common men, as they are useful to all.

PURPORT :— The rain caused by the combination of the air and lightning generates herbs, enlivens all beings and removes their sufferings. Likewise a noble chaste wife delights her husband. In the same manner, the learned persons should make all men happy by raining the water of wisdom and good education and by the observance of **Dharma** *(righteousness).*

NOTES : (अयासः) शीघ्रगामिनः = Quick moving. (यव्या) मिश्रितामिश्रित गत्या = By movement.

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The theme of praise to learned women :

जोषद्यदीमसुर्या सचध्यै विषितस्तुका रोदसी नृमणाः ।
आ सूर्येव विधतो रथं गात्त्वेषप्रतीका नभसो नेत्या ॥५॥

5. *TRANSLATION* :— The best woman is she, who admires good virtues, whose mind is devoted to good leaders (in order to grasp their virtues). Such a woman is like the lustre of the sun, is radiant and is faithful to her husband. She is calm and quiet like the waves of water always with good behaviour and conduct.

PURPORT :— The Agni pervading all in the form of electricity illuminates them, same way a woman makes a family praise-worthy having acquired all wisdom and good education.

NOTES : (असुर्या) असुरेषु मेघेषु भवा = Lighting in the clouds. (सूर्येव) यथा सूर्यस्य दीप्तिः = Like the lustre of the sun. (विषितस्तुका) विविधतया सिताबद्धा सुका स्तुतिर्यया सा = Admiring good virtues (नभसः) जलस्य = of the water.

———

The noble parents should arrange ideal education to their children :

आस्थापयन्त युवतिं युवानः शुभे निमिश्लां विदथेषु पज्राम् ।
अर्को यद्वो मरुतो हविष्मान्गायद्गाथं सुतसोमो दुवस्यन् ॥६॥

6. *TRANSLATION* :— O learned persons! You communicate with youthful girls who are intelligent and highly educated. They perform righteous deeds, in order to achieve good merits, actions and temperament. You possess good store of food-materials. The highly learned and endowed with much wealth person praises you. He follows your admirable teachings and enjoys bliss constantly.

PURPORT :—It is the duty of all officers of the State and others, to get their sons and daughters highly educated with the observance of long **Brahmacharya** *(continence) and then to permit them to marry in accordance with their careful choice and mutual pleasure. Thus they may enjoy happiness and bliss throghout their lives.*

NOTES : (निमिश्लाम्) नितरां पूर्णविद्यासुशिक्षायुक्ताम् = Endowed with full wisdom and good education. (अर्कः) अर्चनीयमन्नम् = Food. (हविष्मान्) आदत्तबहुविद्यः = Having acquired much knowledge. (विदथेषु) धर्म्येषु व्यवहारेषु = In righteous dealings.

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Building a generation on ideal lines is the greatness of learned man :

प्र तं विवक्मि वक्म्यो य एषां मरुतां महिमा सत्यो अस्ति ।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते सुभागाः ॥७॥

7. *TRANSLATION*:— I admire the greatness of the *Maruts*-The learned men who are active and mighty like the winds. Their greatness is true and worthy of the celebration. I also admire the persons who have proper sense of self-respect, are full of virility and are discharging properly their domestic duties. Such persons duly support

great, ever enduring, auspicious and faithful wives begetting noble children.

PURPORT :— The greatness of men lies when they acquire wisdom and good education for the physical and spiritual strength and long life. The object is to get children who are strong in body and mind and are long-living. Thus they become worthy of admiration everywhere.

NOTES : (मरुताम्) वायूनाम् इव विदुषाम्=Of learned men who are active and mighty like the winds. (जनीः) अपत्यानि प्रादुर्भवित्रीः= Women begetting good progeny.

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Happy are those who bestow virtues on mankind :

पान्ति मित्रावरुणावव्द्याच्चयत ईमर्य्यमो अप्रंशस्तान् ।
उत च्यवन्ते अच्युता ध्रुवाणि ववृध ईं मरुतो दातिवारः ॥८॥

8. TRANSLATION:— O learned persons mighty like the winds! You alongwith the teachers and preachers, who are friendly to all and most acceptable, protect men from all that is reprehensible. A group of dispensers of justice gather together and punish the unworthy. Firm steady and irreprehensible actions are taken against them. Contrary to it, the man of liberal disposition always march ahead.

PURPORT :— Those men always enjoy delight, who keep away ignorant persons from the righteousness. They giving them wisdom **Dharma** *and good education, lead them towards the performance of noble deeds and meritorious works.*

NOTES : (मित्रावरुणौ) सखिवरौ अध्यापकोपदेशकौ=Teachers and preachers who are friendly to all and most acceptable. (च्यवन्ते) प्राप्नुवन्ति= Attain.

———

The virtuous men are never overeome and they are enlightened :

नही नु वो मरुतो अन्त्यस्मे आरात्ताच्चिच्छवसो अन्तमापुः ।
ते धृष्णुना शवसा शूशुवांसोऽर्णो न द्वेषो धृषता परि ष्ठुः ॥९॥

9. *TRANSLATION* :— O learned men, (mighty like the winds)! no persons whether they are near you and near us can surpass your strength. These persons become *Aptas* (absolutely truthful (true in words, mind and deeds) who increasingly develop their energy and vigour, and give up animosity.

PURPORT:—If we acquire the physical and spiritual strength in full measures, the enemies would not be able to overcome us. By giving up greed, jealousy, hatred and other vices, they become mighty and are able to ward off all the miseries.

NOTES : (शुशुवांसः) वर्धमानाः—Increasing. (धृषता) प्रागल्भ्येन—With vigour. (शवसः) बलस्य—Of strength.

Glories to Indra described :

वयमद्येन्द्रस्य प्रेष्ठा वयं श्वो वोचेमहि समर्ये ।
वयं पुरा महि च नो अनु द्यून् तन्न ऋभुक्षा नरामनु ष्यात् ॥१०॥

10. *TRANSLATION* :— Our glories to Indra. We are his most beloved. He is a highly learned and wealthy person and occupies a high position in the State—of a President or Commander-in-Chief of the army. Let us glorify and speak to him encouraging and in exhorting words at the time of battles. Let us proclaim the glory of our great scholars as before, every day. Thus the wisest among men would favour us.

PURPORT :— Those persons become popular among mankind, who show love towards the learned, encourage soldiers and officers

of the army at the time of battles and always bring about their welfare expecting no return.

NOTES : (समर्ये) संग्रामे—In the battle. (ऋभुक्षा:) मेधावी—A genius, an extremely wise man.

The path of delight is open to those who respect learned :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥११॥

11. TRANSLATION:—O great scholars! we praise you. It is the cultured and refined speech of an admirable person, because he is the best to shower the bliss and is benefactor of men. Let this message reach each one of you for the welfare of your own men. May we obtain earnestly good food, strength and long life.

PURPORT :— *Those persons live happily who inculcate noble virtues, honour absolutely truthful and enlightened persons and acquire knowledge and vigour for their spiritual and physical strength.*

NOTES : (कारो:) सर्वस्य सुखकर्तु:—Of the benefactor of all men. (मान्दार्यस्य) आनन्दप्रदोत्तमस्य—Of the best among the givers of bliss.

Sūktam—168

Rishi of the Sūktam—Agastya. Devāta—Maruts. Chhanda—Jagati, Trishtup and Pankti of various forms. Svara—Nishāda, Dhaivata and Panchama.

The all good men are compared with the air :

यज्ञायंज्ञा वः समना तुतुर्वणिर्धियंन्धियं वो देवया उं दधिध्वे ।
आ वोऽर्वाचः सुविताय रोदस्योर्महे ववृत्यामवसे सुवृक्तिभिः ॥१॥

1. TRANSLATION :— O learnen persons, as *Prānas* (vital airs) uphold your actions, likewise you also do. As the *Prānas* have fast breathing during the Yajna, (a good and philanthropic noble act) so you should also be active. We desire airs for the richness of the heaven and earth, and for your great protection. Thus we renounce our all evil thoughts and acts, you also positively desire it.

PURPORT:—The airs uphold the world by various regular waves, likewise, the learned, educated and wise persons should uphold their students. Thus prosperity is be obtained.

NOTES:—(सुविताय) ऐश्वर्याय ।—For prosperity or progress. (सुवृक्तिभिः) सुष्ठु वर्जनैः सह—With proper renouncement of all evil thoughts and acts. (तुतुर्वणिः) शीघ्रगति—Speedy movement.

Again in the praise of Maruts :

वव्रासो न ये स्वजाः स्वतवस इषं स्वरभिजायन्त धूतयः ।
सहस्रियासो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः ॥२॥

2. TRANSLATION :— O learned persons! you know the active and mighty persons with their man power. They are fast moving and ward off the wicked people in no time. They are innumerable like the thousands of waves of water. They manifest knowledge and happines with their oral teachings, like the cows which give birth to mighty bulls.

PURPORT :— Blessed are those persons who are mighty like the winds, full of zeal like the waves benevolent like the cows, causing happiness like a noble cause and they ward off the wicked.

NOTES : (वव्रासः) सद्योगन्तारः—Moving rapidly or active. (इषम्) ज्ञानम्—Knowledge.

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The attributes of learned persons :

सोमांसो न ये सुतास्तृप्तांशवो हृत्सु पीतासों दुवसो नासंते ।
ऐषामंसेषु रम्भिणींव रारभे हस्तेषु खादिश्चं कृतिश्च सं दंधे ॥३॥

3. *TRANSLATION* :— I join all my noble actions with persons who are like the *Soma* plants, with well nourished branches. These grow further then poured out (in flibations) and are imbibed. Such persons get affection from all men, and they render useful service voluntarily and self-lessly. I depend upon their shoulders like an active good wife (Depending upon her husband expert in domestic works). Such people have food material at their disposal as well as the power of action.

PURPORT : — The persons can acquire the knowledge of all sciences in this world, if they are capable to destroy ill education and evil conduct. They please like the servants and perform dear acts, like the chaste wives who are dexterous in doing noble deeds.

NOTES : (दुवसः) परिचारकाः—Attendants or servants. (रम्भिणी इव) यथाऽऽरम्भिका गृहकार्येषु चतुरा स्त्री—Like an active chaste wife expert in domestic works.

———

In the praise of learned persons :

अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चोदत त्मना ।
अरेणवस्तुविजाता अचुच्यवुर्दृळ्हानि चिन्मरुतो भ्राजदृष्टयः ॥४॥

4. *TRANSLATION* :— In their subtlest form, the winds are immortal. They descend from the sky, are powerful and move by themselves brilliantly. They even shake the mountains. In the same manners learned persons are mighty like the winds. They are powerful enough to stir and encourage all in doing noble deeds. They also shake off all, who are ignoble and wicked.

PURPORT :— The winds come and go by themselves. Likewise, they strongly kindle fire etc. Similarly the learned persons should engage themselves in teaching and preaching, and should give up all useless activities. They should illuminate the hearts of all men, with their wisdom and good education.

NOTES : (कशया) शासनेन गत्या वा—By rule or movement (भ्राजदृष्टयः) भ्राजन्तः दृष्टयो गतयः येषां ते—Those which have brilliant movements. (तुविजाताः) तुविना बलेन सह प्रसिद्धाः—Distinguished on account of might or power.

The learneed scholars should satisfy the truth-seekers :

को वोऽन्तर्मरुत ऋष्टिविद्युतो रेजति त्मना हन्वेव जिह्वया ।
धन्वच्युत इषां न यामनि पुरुप्रैषा अहन्यो३ नैतशः ॥५॥

5. *TRANSLATION* :— The learned and brave persons are approached by many. They have sharp weapons and their enemy stands terrified. Who sets you to command (set in motion) by the tongue? As the clouds (rain-falls) are essential for good crops, for

the fulfilment of desires. None can withstand you on account of your bravery, though they may provake you in various ways in arguments, like a horse in its daily training.

PURPORT :— When seekers after knowledge, put any questions, it is the duty of the learned persons to give their answers correctly and properly.

NOTES : (ऋष्टि विद्युत:) ऋष्टि: विद्युत् इव येषां ते=Whose spears and other weapons are like electricity or lightning. (एतश:) अश्व: । एतश इत्यश्वनाम (NG-14)=Horse.

The Greatness of God is underlined :

क्वं स्विदस्य रजसो महस्परं क्वावरं मरुतो यस्मिन्नायय ।
यच्च्यावयंथ विथुरेव संहितं व्यद्रिणा पतथ त्वेषमर्णवम् ॥६॥

6. *TRANSLATION* :— O learned persons ! where is the Great and Efficient cause of this universe and where is the effect? This is the question we put to you. The Great and Efficient cause of the whole universe is the *Brahma—God.* Under His laws you come and move various articles. Under whose command, the winds come alongwith clouds towards the lustre of the sun and the sea? The answer is —God is that First Efficient cause of the universe.

PURPORT :— What is the origin of this universe consisting of the earth etc., it comes and goes and trembles? Who is the Great cause like the sky? In whom all these planets are born, get their sustenance and dissolve at the end? The answer is the Greatest Efficient cause called **Brahma** *or the Supreme Being.*

NOTES : (रजस:) भूगोलस्य—Of the globe. (अद्रिणा) मेघेन सह—With the cloud.

The attributes of pious persons :

सातिर्न वोऽमवती स्ववती त्वेषा विपाका मरुतः पिपिष्वती ।
भद्रा वो रातिः पृणतो न दक्षिणा पृथुज्रयी असुर्येव जञ्जती ॥७॥

7. *TRANSLATION:*—O learned and brave persons! you benefit all by your beneficial and liberal donation. It is full of knowledge and gives delight. In the present case, the merited mature brilliant fruitful, divided into several parts like the division of labour among workers. It is like the donation of sacrificial gift (*dakshina*) from a wealthy and learned donor who fills all with knowledge and other virtues. It is a gigantic work, an army, like engaged in fighting in a battle with full force.

PURPORT:— All the persons get wealth in accordance with their meritorious and sinful acts. It ultimately results in happiness and misery. The industrious persons always enjoy happiness when they cast aside all sins like the brave soldiers annihilating their wicked enemies and become engaged in doing the righteous deeds.

NOTES : (सातिः) लोकानां विभक्तिः—Division of labour among men. (अमवती) ज्ञानयुक्ता—Full of knowledge (deliberate). (पिपिष्वती) पिपींषि बहवः अवयवा विद्यन्ते यस्याः सा—Having several parts, divisions or departments. (असुर्या) असुषु प्राणेषु भवा विद्युत् इव—Like electricity force in the *Pranas* or vital breaths. (जञ्जती) यथा युद्धे प्रवृत्ता सेना—As an army engaged in a battle.

In the praise of learned persons :

प्रति ष्टोभन्ति सिन्धवः पविभ्यो यदभ्रियां वाचमुदीरयन्ति ।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥८॥

8. TRANSLATION :— When the winds carry the voice of the clouds, on account of the rains caused by the rays of the sun, the rivers are flooded. When the winds sprinkle water on earth, the lightnings smile in the firmament. You should O learned persons be like the winds, the lightnings and the rays of the sun.

PURPORT :— Those men who are of loving and kind nature like the rivers, are brilliant like the lightning, and teach after acquiring the knowledge of various sciences, become like the sun—the illuminators of truth.

NOTES : (पविभ्यः) वज्रवत् किरणेभ्यः—By the rays of the sun which are like the thunder bolt. (घृतम्) उदकम्—Water.

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In the praise of brave persons :

असूत पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकम् ।
ते संप्सरासोऽजनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन् ॥९॥

9. TRANSLATION :— The brilliant troops of the *Maruts*—the brave soldiers who are resplendent like the sun stood in readiness for waging war with the wicked, un-righteous persons. They being active, produce the necessary agriculture output and shower great happiness, not earlier seen there before.

PURPORT :— Those wonderful persons and officers of the state who boost agricultural productions and other material, having built a good army for victory, get satisfaction and delight.

NOTES : (पृश्निः) आदित्यः—Sun. (सप्तरासः) गन्तारः—Goers.

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The noblemen are a source of happiness for all :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१०॥

10. TRANSLATION :— O great scholars ! Our this praise is meant for you. This is the refined truthful and sweet speech of a noble man which gives bliss. Well untderstood this fact, the speech creates wonders. Let it reach everyone of you for the welfare of physical and spiritual health. Well intentioned, we may obtaion good food and strength. It subdues all foes and enhances our kindness to all living beings.

PURPORT :—The persons bestow happiness upon all. They are admirers of all sciences and wisdom, and are absolutety truthful and kind to all living beings.

NOTES : (मान्यस्य) ज्ञातुं योग्यस्य = Worthy of being known. (जीरदानुम्) जीवदयाम् = Kindness to living beings.

Sūktam—169

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Pankti Trishtup and Ushnik of various forms. Svara—Panchama, Rishabha and Dhaivata.

The attributes of the learned are told:

महश्चित्त्वमिन्द्र यत एतान्महश्चिदसि त्यजसो वरूता ।
स नो वेधो मरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि प्रेष्ठा ॥१॥

1. TRANSLATION:— O Indra! you are destroyer of all misery, highly learned and mighty. You are the acceptor of these great men

of renunciation (*Sanyasins*) and are therefore great. O wise among the learned persons and full of knowledge. You are favourable towards us, therefore grant us the choicest blessing.

PURPORT :— The persons who are blessed with the wisdom by the association of detached **Sanyasins**, *never suffer any harm.*

NOTES : (इन्द्र) दुःखविदारक अतिविद्या बलसम्पन्न = Destroyer of misery, highly learned mighty. (त्यजसः) त्यागात् = By renunciation, (वेधः) प्राज्ञः = Highly intelligent or wise.

अयुञ्जन्त इन्द्र विश्वकृष्टीर्विदानासो निष्षिधो मर्त्यत्रा ।
मरुतां पृत्सुतिर्हासमाना स्वर्मीळ्हस्य प्रधनस्य सातौ ॥२॥

2. *TRANSLATION*:— O giver of happiness ! The persons who condemn all unrighteousness and are highly learned let them unite in the struggle for the acquisition of superior wealth. They bestow happiness upon men, and organise a cheerful brave army of heroes.

PURPORT :— The persons give happiness to the world, having acquired knowledge through the observance of **Brahmacharya**. *The association of absolutely truthful persons make them righeous.*

NOTES ; (पृत्सुतिः) वीर सेना = The brave army. (सातौ) संग्रामे = In the battle or struggle.

The Eternal God is realized by learned only :

अम्यक्सा त इन्द्र ऋष्टिरस्मे सनेम्यभ्वं मरुतो जुनन्ति ।
अग्निश्चिद्धि ष्मातसे शुशुक्वानापो न द्वीपं दधति प्रयांसि ॥३॥

3. *TRANSLATION*:—O *INDRA* (destroyer of the wicked) ! The learned good men serve you—the Eternal, Great and Invisible Cause. Let you be accessible to us. You are like the Resplendent fire. As sea water pervade from all directions, you have pervaded all. You are the first *Eternal Cause* of the whole creation. Therefore, all dedicate to you their most cherished objects.

PURPORT :— The **Eternal Supreme** *Cause (God) is know by the learned persons. He can not be known by other (ignorant) persons.*

NOTES (अम्यक्) अभि सरलां गतिम् अञ्चति गच्छति = Easy. (ऋष्टिः) प्राप्तिः = Attainment. (अभ्वम्) अचाक्षुषत्वेन अप्रसिद्धं कारणम् = Invisible, therefore not so well known cause.

त्वं तू न इन्द्र तं रयिं दा ओजिष्ठया दक्षिणयेव रातिम् ।
स्तुतश्च यास्ते चकनन्त वायोः स्तनं न मध्वः पीपयन्त वाजैः ॥४॥

4. *TRANSLATION* :— O INDRA (giver of much wealth)! You grant us profuse wealth of all kinds, the way the performers of *Yajnas* please priests with ample *Dakshina* (sacrificial present). Grant us the wealth which meets your approval and praise. Indeed, it multiplies your sweet glory just like the mother's milk nourishes the child well.

PURPORT :— As a liberal performer of the **Yajna** *pleases the priest by giving him* **Dakshina** *in abundancee or as the children become strong and healthy by the intake of mother's milk, likewise the Head of the State grants the public servants adequate emoluments and gifts of good food etc.*

NOTES : (चकनन्त) कामयन्ते = Desire. (वाजैः) अन्नादिभिः सह = With good food etc.

The energetic persons are adored :

त्वे रायं इन्द्र तोशतमाः प्रणेतारः कस्यं चिदृतायोः ।
ते षु णो मरुतो मृळयन्तु ये स्मा पुरा गातूयन्तीव देवाः ॥५॥

5. *TRANSLATION*:— O INDRA (liberal minded Commender of the Army) ! Let the truthful aeronautical scientists help us in the the acquisition of wealth. You be pleased and give us happiness under your guidance. They always endeavour like the wise persons and desire to rule over the earth and bring about the welfare of its inhabitants.

PURPORT :— The scientists of air and other elements who are lovers of benevolance knowledge and donation. They uphold all with their industriousness, and thus make the human kind to enjoy happiness.

NOTES : (तोशतमाः) अतिशयेन प्रीताः सन्तः=Being very much pleased. (गातुयन्तीव) आत्मनो गातुं पृथिवीम् इच्छन्तीव=Like the persons desiring the rule or welfare of the earth.

Significance of Brahmacharya and service to learned mentioned :

प्रति प्र याहीन्द्र मीळ्हुषो नॄन्महः पार्थिवे सदने यतस्व ।
अध यदेषां पृथुबुध्नास एतास्तीर्थे नार्यः पौंस्यानि तस्थुः ॥६॥

6. *TRANSLATION* :— O INDRA (Commander-in-Chief of the Army or President of the National Assembly) ! You go to the benevolent, large-hearted and intelligent men and women. Such people are entrenched as powerful like a trader in the ship going for business. Always try to do good to others even while staying at your home.

PURPORT :— The men and women, having developed their strength by the observance of **Brahmacharya** *serve absolutely truthful and noble persons, and ultimately become good scholars.*

NOTES : (मीढुषः) सुखैः सेचकान्=Sprinkling with happiness. (पृथुबुध्नाः) विस्तीर्णान्तरिक्षाः=Large hearted or taking heart lofty to like the firmament. (तीर्थे) तरन्ति येन तस्मिन्=Boat or steamer. (अर्यः) वैश्यः=Trader.

The attributes of a brave person :

प्रति घोराणामेतानामयासां मरुतां शृण्व आयतामुपब्दिः ।
ये मर्त्यं पृतनायन्तमूमैर्ऋणावानं न पतयन्त सर्गैः ॥७॥

7. *TRANSLATION* :— O men ! I hear the noise of formidable and swift moving men and women. They are mighty like the winds and serve those who annihilate their wicked enemies with their protective power. Such persons march together to meet the foes. You should also act similarly.

PURPORT :— Those who do not budge an inch on the threats hurled by the wicked men and women are really brave.

NOTES : (उपब्दिः) वाक् । उपब्दिरिति वाङ्नाम (NG. 1.11) (ऊमैः) रक्षणादिभिः=With protective powers.

The men should acquire physical disciplines :

त्वं मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधो गोअग्राः ।
स्तवानेभिः स्तवसे देव देवैर्विद्यामेषं वृजनं जीरदानुम् ॥८॥

8. *TRANSLATION*:— O INDRA (President of the Assembly) ! associated with the **Maruts** (aeronautical scientists) who admire all sciences for glorifying you, may we know the nature of the waters. It gives happiness and is useful to all. It has the rays of the sun

destroying the germs of diseases and food. Such bright persons are the leaders, and they transform the nature of the soul. You should also note down all this for the guidance of the people.

PURPORT:— Men should acquire the knowledge of all sciences by honouring the learned who are experts.

Sūktam—170

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Anushtup and Pankti of various forms. Svara—Gāndhāra and Panchama.

The attributes of a learned person :

न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥१॥

1. *TRANSLATION :—* O men ! it is not certain what to—day or what to-morrow will yield to us? Who knows that what is wonderful ? The mind of another man is unsteady and therefore it must be comprehended well. Failing in it, the deep study also goes waste.

PURPORT :— The soul is neither born nor does it die. It is eternal and wonderful. It has no beginning or end. One who knows it well, he knows the nature of the soul. Moreover, on moral points, one should act quickly and not postpone its implementation for the next day.

NOTES : (नूनम्) निश्चितम् = Certain. (अद्भुतम्) आश्चर्यभूतमिव वर्तमानम् = Wonderful. (संचरेण्यम्) सम्यक् चरितुं ज्ञातुं योग्यम् = Worthy offering studied or comprehended well.

Those who help right men, they are positively admired :

किं नं इन्द्र जिघांससि भ्रातरो मरुतस्तव ।
तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥२॥

2. *TRANSLATION:—* O INDRA (President of the Assembly)! why do you seek to kill us ? We **Maruts** are your subjects and **men** and are your brothers. Treat them well and accomplish **perfection** with their help. Do not kill us either in the battle or in the **struggle.**

PURPORT :— Those who want to harm our kith and kin become miserable themselves. Those who desire to protect them, turn efficient. Those who are benevolent to all, do not face hardships.

NOTES : (इन्द्र) सभेश=The **President** of the Assembly or King. (समरणे) संग्रामे । समरणइति संग्राम नाम (NG. 2.17.)=In the battle **or** struggle.

The attributes of a real friend :

किं नो भ्रातरगस्त्य सखा सन्नति मन्यसे ।
विद्मा हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥३॥

3. *TRANSLATION :—* O my brother **Agastya** (well-versed in several sciences) ! you are our friend. Why then do you treat us with indifference ? We are anxious to know, what debars us to seek your favour ?

PURPORT :— The friends always do good, whatever is good and pleasant to their friends. They know their mind, words and deeds. Whatever knowledge we possess, we should give it to our friends. You are the greatest friend.

NOTES : (अगस्त्य) अगस्तौ विज्ञाने साधो = Good or well versed in the knowledge of various sciences :

The teachers and preachers extend happiness to all :

अरं कृण्वन्तु वेदिं समग्निमिन्धतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥४॥

4. *TRANSLATION :—* Let the teachers and preachers brighten their intellect. Let them set forward **Agni** (fire of knowledge) in blaze. Let us-we, the teachers and preachers extend the consciousness of immortal soul that binds all of us.

PURPORT :— The performers of the **Yajnas** *and priests benefit the universe by putting the fragrant and medicated substances in the sacred fire. Thus they purify air and water. Likewise, they should further promote happiness among all, by establishing wisdom and good education in their hearts.*

NOTES : (वेदिम्) वेत्ति यया तां प्रज्ञाम् = Good intellect by the help of which a man acquires good knowledge. (अग्निम्) पावकमिव विज्ञानम् = Knowledge which is like fire, the destroyer of sin. (अमृतस्य) अविनाशिनो जीवस्य = Of the immortal soul.

The company of the learned makes wealthy more prosperious :

त्वमीशिषे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
इन्द्र त्वं मरुद्भिः सं वदस्वाध प्राशान ऋतुथा हवींषि ॥५॥

5. *TRANSLATION :—* O INDRA ! you are the Lord of riches and of the **Brahmacharis**. They observe **Brahmacharya** (celibacy) upto

to the age of 24 years and are endowed with forgiveness and other virtues. Like the earth etc., you are the protector of friends and their best upholder. You speak lovingly with the learned men who are mighty like the winds and then partake of food according to the varying seasons.

PURPORT:—Those rich people who are friendly to all and share good and well cooked food alongwith others and who discuss and exchange notes with high learned and experienced persons, become capable and prosperous.

NOTES : (वसूनाम्) कृतचतुर्विंशतिवर्षब्रह्मचर्याणां । पृथिव्यादिवत् क्षमादिधर्मयुक्तानाम्=Of the persons who observe Brahmacharya up to the age of 24 years and are endowed with forgiveness, endurance and other virtues like the earth etc. (मरुद्भिः) वायुवद् वर्तमानैर्विद्वद्भिः=With the learned persons who are mighty like the winds. (हवींषि) अत्तुं योग्यान्यन्नानि=Good food.

Sūktam 171

Rishi of the Sūktam—Agastya. Devatā—Marut. Chhanda—Trishtup and Pankti. Svara—Dhaivata and Pankit.

The duties of a learned person :

प्रति व एना नमसाहमेमि सूक्तेन भिक्षे सुमतिं तुराणाम् ।
रराणता मरुतो वेद्याभिर्नि हेळो धत्त वि मुचध्वमश्वान् ॥१॥

1. *TRANSLATION :—* O Maruts (learned perons)! you are mighty like the winds. I approach you with reverential homage or offer food with admiring words. I cherish to seek the intellect of the active and strong persons. With pleasing mind and joyful praise and

with my worthwhile acts, forgive us for any mistake committed unintentionally and release your swift horses (power of senses).

PURPORT :— Those who acquire the knowledge of various sciences, with crystal pure mind and intellect are not insulted or humiliated anywhere.

NOTES : (नमसा) नमस्कारेण अन्नेन वा = With reverential homage or food. (तुराणाम्) शीघ्रकारिणाम् = of the active persons doing their work quickly. (हेलः) अनादरम् = Insult.

The attributes of the holy scholars :

एष वः स्तोमो मरुतो नमस्वान्हृदा तष्टो मनसा धायि देवाः ।
उपेमा यात मनसा जुषाणा यूयं हि ष्ठा नमस इद्वृधासः ॥२॥

2. *TRANSLATION :—* O Maruts (holy scholars) ! this my reverential praise is for you. It emanated in my heart and is here offered to you. Please accept it gladly. O mighty learned person ! you desire the welfare of all and come to us with intent mind to receive these glorifications. Verily you augment food and other kinds of wealth.

PURPORT :— Those who emulate the character and conduct of the righteous, and learned persons, are admired everywhere.

NOTES : (देवाः) कामयमानाः = Desiring the welfare of all. (नमसः) अन्नाद्यैश्वर्यस्य Of food and other kinds of wealth.

Again the virtues of the learned persons :

स्तुतासो नो मरुतो मृळयन्तूत स्तुतो मघवा शम्भविष्ठः ।
ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥३॥

3. *TRANSLATION* :— Let us praise the mighty learned persons. They bestow happiness upon us. May the Honurable President of the Assembly be source of great delight to us. O heroes! may all thc ensuing days bring victory and success and prove gratifying and full of enjoyment.

PURPORT:— Men should admire persons truly for their virtues, actions and temperament. Those persons only deserve praise who always endeavour for greater happiness of the others. They only deserve to be served who having given up all sinful conduct and are righteous. They should always put forth their concerted efforts to advance the cause of wisdom and good education.

NOTES : (मरुत:) बलिष्ठा: शूरवीरा विद्वांस: = Mighty heroic learned persons. (कोम्या) प्रशंसनीयानि = Admirable. (वनानि) भजनीयानि = Worth serving.

The people should be dealt with justice :

अस्मादहं तविषादीषमाण इन्द्राद्भिया मरुतो रेजमानः ।
युष्मभ्यं हव्या निशितान्यासन्तान्यारे चकृमा मृळता नः ॥४॥

4. *TRANSLATION* :—O Maruts—members of the Assembly ! you are dear to me like my Prãna or vital breath. I am frightened of a very wealthy person who is an honest officer of the State. I feel trembling, when desiring wealth through doubtful-means, so I make this request to you. You have strong and fierce arms of law and order, and we feel nearness with you in order to make us happy. You may also try in return to make us happy.

PURPORT :— It is the duty of the members of the Assembly or of the Council of Ministers to alleviate the sufferings of an oppressed person and victim of wrath of a government officer. He is supposed to put his case or his grievances before them, so that the officers of the State may always deal with justice in order to make him happy. It behoves all men and women of a State to practise the use of arms.

NOTES : (मरुतः) प्राण इव प्रियाः सभासदः=The members of the Assembly or of the Council of Ministers. (ईषमाणः) ऐश्वर्यं कुर्वन्= Enjoying prosperity. (हव्या निशितानि) आदातुमर्हाणि तीव्राणि शस्त्रास्त्राणि= The requisite powerful and fierce arms.

The clarity of path of justice is narrated :

येन॒ मानासश्चि॒तय॑न्त उ॒स्रा व्यु॑ष्टिषु॒ शव॑सा॒ शश्व॑तीनाम् ।
स नो॑ म॒रुद्भि॑र्वृषभ॒ श्रवो॑ धा उ॒ग्र उ॒ग्रेभिः॒ स्थवि॑रः सहो॒दाः ॥५॥

5. *TRANSLATION* :— Men who are original and vigorous inhabitants of the land, living in different regions, they confer consciousness on the people of the State. Likewise, O showerer of happiness! you are fierce to the wicked, grateful to the aged and experienced, giver of strength and guarded by the fierce Maruts (brave persons). Grant us abundant food and other necessary articles and be our ruler.

PURPORT :—There can not be an iota of injustice where the members of the Assemblies are sons of the soil, knowers of the Shastras and righteous. They dispense true justice and their President of the Assembly is old in age and knowledge.

NOTES ; (उस्राः) मूलराज्ये परम्परया निवसन्तः=Living since a very long time in the State or original inhabitants. (श्रवः) अन्नादिकम्=Food and wealth and name and fame. (व्युष्टिषु) विविधासु वसतिषु=In different regions.

The selection of the State employees should be carefully made :

त्वं पा॑हीन्द्र॒ सही॑यसो॒ नॄन्भवा॑ म॒रुद्भि॒रव॑यातहेळाः ।
सु॒प्र॒के॒तेभिः॑ सास॒हिर्दधा॑नो वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् ॥६॥

6. *TRNSLATION* :—O Indra (President of the Assembly)! You protect highly learned persons, who are preservers like the air. Such persons have the power of endurance. You ward off anger and insult, and face all pains and challenges of your opponents in the discharge of duties, and uphold truth. Support us, so that we may acquire true knowledge of the soul and strength and comprehend the nature of the soul.

PURPORT :—Only such persons deserve to be officers of the State who are free from anger and other evils. Such people should be endowed with wisdom, knowledge, forgiveness and Dharma (righteousness). They should also protect good and right type persons. They finish the wicked deservedly.

NOTES : (मरुद्भिः) प्राण इव रक्षकैर्विद्वद्भिः = Alongwith learned persons who are protectors like the Praanas. (इषम्) विद्यायोगजं बोधम् = Knowledge received from wisdom. (जीरदानुम्) जीवात्मानम् = Soul.

Sūktam 172

Rishi of the Sūktam—Agastya. Devatā—Maruts. Chhanda—Gāyatri. Svara—Shadja.

The attributes of the learned persons with illustration of the air :

चित्रो वोऽस्तु यामश्चित्र ऊती सुदानवः ।
मरुतो अहिभानवः ॥१॥

1. *TRANSLATION*:—O Protecting Maruts! you are learned and brave persons and dear to us like our Praanas or vital breaths. You are inseperable splandour and illuminators of the nature of clouds etc. May your march be marvellous. O liberal donors! as the movements

of the air are wounderful and their nature is marvellous, so let it be yours too.

PURPORT :— O men ! as the air has wonderful functions like the giving of life and causing rains, so let it be yours too.

NOTES : (यामः) गमनम् = Movement. (अहिमानवः) अहेः मेघस्य प्रकाशकाः = Illuminators of the nature of the clouds and other things.

Company with the noble persons is desirable :

आरे सा वः सुदानवो मरुत ऋञ्जती शरुः ।
आरे अश्मा यमस्यथ ॥२॥

2. *TRANSLATION:*—O mighty! like the winds you are liberal benefactors. May your bright destructive weapon not hurt us. May the missles that you throw upon yonr enemies like the cloud, be available to us also (so that we may defeat our foes).

PURPORT:— Those persons deserve association who are givers of happiness like the clouds and do not live in the company of the wicked. Rather, they should stay and work with good persons.

NOTES : (ऋञ्जमाना) पाचयित्री = Burner. (शरुः) दुष्टानां हिंसकाः = Destroyers of the wicked. (अश्मा) मेघइव = Like the cloud.

The qualities of noble persons are re-emphasied :

तृणस्कन्दस्य नु विशः परि वृङ्क्त सुदानवः ।
ऊर्ध्वान्नः कर्त जीवसे ॥३॥

3. *TRANSLATION* :—O liberal donor ! protect my people who are strong like the wind that moves the grass. Lift us up, so that we may live happily.

PURPORT :—As the air protects all people, so should be the President of the Assembly. All should behave in such a way, that the sufferings of the people may vanish and the people may live long.

NOTES :—(तृणस्कन्दस्य) यः तृणानि स्कन्दति गच्छति गमयति वा स वायुः। तत्तुल्यस्य = Of a person like the wind that moves the grass.

Sūktam—173

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Pankti Trishtup and Brihati of various kinds. Svara—Panchama, Dhaivata and Madhyama.

The attributes of the enlightened persons :

गायत्साम नभन्यं१ यथा वेरर्चाम तद्वावृधानं स्वर्वत् ।
गावो धेनवो बर्हिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान् ॥१॥

1. *TRANSLATION*:— You accept the *Sāma* (the divine music), and therefore confer and promote happiness, ascending to the heaven. Chant it verily. Like the sun-rays in the sky, the cows and its progeny are not killed or harmed by anybody while entering their divine (clean) shed. We honour the good chanters of the *Sama* and the Kine.

PURPORT :— A simile is used here. The rays of the sun, pervading the firmament, illuminate all. Likewise, we shold illuminate, the hearts of all by imparting them knowledge and wisdom. The birds move in the sky uninterrupted, in the same manner, the learned persons

be free to move from place to place for preaching truth all over the world.

NOTES : (वेः) स्वीकुर्यः=Accepted. (बर्हिषि) अन्तरिक्षे =In the firmament or sky. (अदब्धाः) हिंसितुम् अयोग्याः=Inviolable.

The duties of men and women are described :

अर्चद्वृषा वृषभिः स्वेदुहव्यैर्मृगो नाश्नो अति यज्जुगुर्यात् ।
प्र मन्दयुर्मनां गूर्त होता भरते मर्यो मिथुना यजत्रः ॥२॥

2. *TRANSLATION* :— O learned person ! you shower the choicest words during the sermons, and are well-versed in all sciences. You desire name and fame rightly, are a liberal donor, unite all and endeavour to do good to others. The preachers of Truth, and fair dealing persons consent to industrious and active people like a deer, and uphold all the worships and association with thoughtful persons. So you should also do like the learned couple do always.

PURORT :— The husbands and wives who marry with mutual choice are always active and accomplish all domestic duties quickly like the deer. They accept truth and give up all falsehood because of their association with the learned persons. They adore God and honour the scholars. All men should do likewise.

NOTES :—(वृषा) सत्योपदेशशब्दवर्षकः=Showerer of the words of true sermons. (वृषभिः)=With preachers who are showerers of the happiness and bliss.

The attributes of married couples are mentioned :

नक्षद्धोता परि सद्म मिता यन्भरद्गर्भमा शरदः पृथिव्याः ।
क्रन्ददश्वो नयमानो रुवद्गौरन्तर्दूतो न रोदसी चरद्वाक् ॥३॥

3. *TRANSLATION* :— The fire holds many attributes. It measures stations of the altar and accepts that oblation which is given in varying seasons. As a horse carrying a rider neighs ; as a bull bellows like a messenger, as the sound pervades the earth and the heaven. similarly you should emulate their qualities.

PURPORT:— The horses and bulls or cows go to their destined places; fire reaches to the fixed up points, the righteous persons possess only their own articles and do not misappropriate. Likewise, the varying seasons obtain their own distinctive designs. The earth and the heaven live together inter-connected. So the married people should live together happily and behave lovingly.

NOTES : (नक्षत्) प्राप्नुयात् । नक्षति व्याप्तिकर्मा (N.G. 2-18)= Gets or reaches. (गोः) वृषभ इव = Like the bull. (रुवत्) शब्दायते = Makes noise.

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The truly learned persons attain happiness :

ता कर्माषतरास्मै प्र च्यौत्नानि देवयन्तो भरन्ते ।
जुजोषदिन्द्रो दस्मवर्चा नासत्येव सुग्म्यो रथेष्ठाः ॥४॥

4. *TRANSLATION* :—Those persons desirous to become learned and pure present to Indra (prosperous President of the Assembly etc.) actual affairs of the State. Indra is of conspicuous lustre and he gives happiness, sitting in his car. May he gladly accept our advice like the earth and the heaven.

PURPORT :— Those who behave like absolutely truthful and learned persons being resplendent like the sun and the moon on account of their noble virtues, actions and temperament, enjoy all happiness.

NOTES : (अषतरा) प्राप्त तराणि । अत्र ऋष धातोः रेफस्य लोपः=Obtained. (च्यौत्नानि) स्तोत्राणि=Laudations or praises. (नासत्या इव) सूर्यचन्द्रमसौ इव=Like the sun and the moon.

The enlightened persons should have discriminative powers :

तमु ष्टुहीन्द्रं यो ह सत्वा यः शूरो मघवा यो रथेष्ठाः ।
प्रतीचश्चिद्योधीयान्वृषण्वान् ववव्रुषश्चित्तमसो विहन्ता ॥५॥

5. *TRANSLATION:*-- Glorify that Indra (Chief Commander of the Army) who is mighty, and a fearless hero possessing abundant admirable wealth. Seated at focal point, he is a valiant combatant against adversaries and the wielder of the powerful weapons. He dispels the gloom and inertia like the sun.

PURPORT :— Men should admire the noble and censure who perform condemnnoble actions. Verily the praise and condemnation should be real and truthful.

NOTES : (इन्द्रम्) परमैश्वर्यवन्तं सेनेशम्=The wealthy Chief Commander of the army. (प्रतीचः) यः प्रत्यक् अन्चति तस्य=of an adversary (who stands against a person).

The planets in the universe are dealt :

प्र यदित्था महिना नृभ्यो अस्त्यरं रोदसी कक्ष्ये३ नास्मै ।
सं विव्य इन्द्रो वृजनं न भूमा भर्ति स्वधावाँ ओपशमिव द्याम् ॥६॥

6. *TRANSLATION* :— The sun with planets and Satellites envelops all great objects with its power. He is the producer of food-grains and upholds the sky. The sky and earth combined are not sufficient to encompass Him. So He with His grandeur is the model of strength for all leaders.

PURPORT :— The earth and other planets without light envelop all substances, while the sun showers the light. As the earth upholds all earthly objects, likewise the sun upholds all the Satellites and planets controlled by it.

NOTES : (इन्द्रः) सूर्यः=The sun. (ओपशम्) अत्यन्तं सम्बद्धम्=Intimately (वृजनम्) बलम्=Strength or closely related.

समत्सु त्वा शूर सतामुराणं प्रपथिन्तमं परितंसयध्यै ।
सजोषस इन्द्रं मदे क्षोणीः सूरिं चिद्ये अनुमदन्ति वाजैः ॥७॥

7. *TRANSLATION* :— O Indra (the Chief Commander of the Army) ! You destroy the wicked and those people who lovingly and unitedly support you in the battles with virile heroes and speedy horses, etc. You are invigorator of good for the honour of the noble persons. Yourself follow a noble path and guide others to the right way. Those who give land and its products etc. to learned men, you should also delight them.

PURPORT :— They never create enmity, who treat all living beings alike. They are influential persons and only expand, only those who associate and accompany with good men.

NOTES : (समत्सु) संग्रामेषु । समत्सुइति संग्राम नाम (NG. 2-17)=In the battle-fields. (इन्द्रम्) सेनेशम्=The Chief Commander of an army. (उराणम्) बहुबलं कुर्वन्तम्=Strengthening or invigorating.

The duties of the Head of State are defined :

एवा हि ते शं सवना समुद्र आपो यत्त आसु मदन्ति देवीः ।
विश्वा ते अनु जोष्या भूद्गौः सूरींश्चिद्यदि धिषा वेषि जनान् ॥८॥

8. *TRANSLATION* :— O Indra (President of the Assembly) ! like the waters in the firmament, your riches are the cause of happiness to all. The learned women folk like your mother, wife and sister etc. take delight and make proper use of waters for their prosperity, health and beauty with your wisdom. O Indra ! you cherish to have association with wise scholars. Your soft speech is endowded with wisdom and good education. It becomes pleasing to all.

PURPORT :— The sun causes happiness to all, by raising the the clouds in the sky and raining. In the same manner, the growing wealth of the noble persons pleases all. Like the men the women should also become learned.

NOTES : (समुद्रे) अन्तरिक्षे = In the firmamnet. (वेषि) कामयसे = Desire.

A learned person is a friend, and as such should be dealt with in that way :

असाम यथा सुषखाय एन स्वभिष्टयो नरां न शंसैः ।
असद्यथा न इन्द्रो वन्दनेष्ठास्तुरो न कर्म नयमान उक्था ॥९॥

9. *TRANSLATION:*—O learned persons you achieve happiness by being industrious. May we of noble intentions be your valued friends. May we come to you with good virtues, by the praise of noble leading men, and ultimately intiating them in our practical life. May we behave as an admirable prosperous and active friend who does righteous acts leading to the acquisitiou of sciences.

PURPORT :— Those who treat all living beings as friends are reverved by all. Those are good scholars, who lead all towards good knowledge.

NOTES : (एन) एति पुरुषार्थेन सुखानियः तत्सम्बुद्धौ = He who attains happiness by being industrious. (उस्था) प्रशस्तानि विज्ञानानि = Admirable sciences.

The qualities of an administratore :

विष्पर्धसो नरां न शंसैरस्माकासदिन्द्रो वज्रहस्तः ।
मित्रायुवो न पूर्पतिं सुशिष्टौ मध्यायुव उप शिक्षन्ति यज्ञैः ॥१०॥

10. *TRANSLATION*:—May Indra (President of the Assembly)! be favourable to us. He strikes with the thunderbolt. Various people contend and discuss among themselves, qualities of Indra with praiseful words. Noble persons ared esirous of making and maintaining friendship with all and they give education in good administration to the protectors of the cities. To achieve it, teaching, studying, preachingand association with good and wise scholars are the means.

PURPORT :— Good men are friendly to all and are impartial. They take a comparative view with others in the observance of the rules of righteousness, and practice and preaching of truth. Such people conduct themselves truthfully and honestly. Indra—the President of the Assembly should deal likewise with his subjects.

NOTES : (शिष्टौ) शोभने शासने = In order to have good administration. (यज्ञैः) अध्यापनाध्ययनोपदेशसङ्गतिकरणैः = By the Yajnas in the form of reading, teaching, delivering sermons and association with capable persons.

The means of happiness are mentioned :

यज्ञो हि ष्मेन्द्रं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन् ।
तीर्थे नाच्छा तातृषाणमोको दीर्घो न सिध्रमा कृणोत्यध्वा ॥११॥

11. *TRANSLATION :*—It is the Yajna in the form of the discharge of the duties by a ruler. It augments his power and makes him to advance. It includes to be harsh and strict sometime to a wicked person, in order to treat him with a lesson. This step is like a lake to a thristy person near a pious spot. The treading upon the right path may be a long path, but is an easy and quick than a sinful long path.

PURPORT:—For greater happiness, all people should tread upon the path of righteousness. If men desire to perform benevolent deeds, they should practise and preach the Truth.

NOTES : (ऋन्धन्) वर्द्धमानः सन् = Glowing and augmenting. (सिध्रम्) शीघ्रताम् = quickly.

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The enlightened persons mobilize the masses on the right path :

मो षू णं इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः ।
महश्चिद्यस्य मीळ्हुषो यव्या हविष्मतो मरुतो वन्दते गीः ॥१२॥

12. *TRANSLATION :*—Indra is the Chief Commander of the Army. He bestows the wealth of knowledge, and is instrumental in our battles alongwith other heroic persons. O mighty learned persons! you never do unlawful or unrighteous acts, rather are giver of happiness and knowledge. Their truthful and pious speech flows like a river. You do not strike at or be harsh on us.

PURPORT :— A strong person should not bear enmity with the noble persons. He should always accept the guidance and sermons of the absolutely truthful persons, and of none else.

NOTES : (अवयाः) यः अवयजति विरुद्धं कर्म न सङ्गच्छते सः = He who does not do an unlawful or unrighteous act. (यव्या) नदी इव । यव्येति नदीनाम (NG 1-13) = Like a river.

One should work for others' progress too :

एष स्तोमं इन्द्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः ।
आ नो ववृत्याः सुवितायं देव विद्यामेषं वृजनं जीरदानुम् ॥१३॥

13. *TRANSLATION :*—This praise, O best in the lot of learned truthful persons! is meant for you. By appropriate dealings, O Master of horses (meaning the senses) ! you get the land of your choice. O giver of happiness ! come to us in our accrued prosperity. Get us the right path and long life.

PURPORT :—No good person should indulge in self—praise, nor he should become self—complacent on hearing his praise. One should desire the advancement of another like that of one's own. (It resembles with the 6th Principle of the Arya Samaj laid down by Swami Dayananda Sarasvati. Ed.)

NOTES : (गातुम्) भूमिम् = Land. (सुविताय) ऐश्वर्याय = For the sake of prosperity. (वृजनम्) सन्मार्गम् = The path of righteousness. (हरिवः) इन्द्रियाणि वा मनुष्याः । इन्द्रियाणि हयानाहुः (कठोपनिषदि । ३.४) हरः इति मनुष्यनाम (N.G. 2-3). हरिवः may also mean—O Master of men !

Sūktam 174

Rishi of the Sūktam—Agastya. Devatā Indra. Chhanda—Pankti of various kinds. Svara—Panchama.

The duties of a ruler are told :

त्वं राजेन्द्र ये च देवा रक्षा नॄन्पाह्यसुर त्वमस्मान् ।
त्वं सत्पतिर्मघवा नस्तरुत्रस्त्वं सत्यो वसवानः सहोदाः ॥१॥

1. *TRANSLATION* :—O Indra! you are possessor of abundant riches. You are protector of the Vedas and of good persons. You are endowed with admirable great wealth. You solve our miseries and difficulties. You are the source of wealth and giver of strength. You shine with justice and humility. Therefore, you are benevolent like the cloud. You protect ordinary men as well as the most virtuous, righteous and enlightened persons without any distinction.

PURPORT :— He who desires to become a ruler should protect good men, learned persons, officials and statesmen and through them the subjects. He can attain and retain kingdom, only when he is truthful and mighty and associates with noble persons.

NOTES : (असुर) मेघ इव वर्तमान = Behaving like a cloud-benevolent. (तरुत्रः) दुःखादुल्लंङ्घयिता = Extricator from misery. (राजा) न्यायविनयाभ्यां राजमानः = Shining with justice and humility.

The ruler should undertake protection and welfare of the subjects:

दनो विश इन्द्र मृध्रवाचः सप्त यत्पुरः शर्म शारदीर्दर्त् ।
ऋणोरपो अनवद्यार्णा यूने वृत्रं पुरुकुत्साय रन्धीः ॥२॥

2. *TRANSLATION* :—O Indra ! you are the President of the Assembly, and are quick like electricity and fire. You destroy seven fortificational boundaries of the wicked foes built by them, as an abode in autumn season for their comforts. You are the soft spoken teacher and as such give good lesson and proper instructions. So, O irreproachable ! you are like the sun who for the good of the world, possesses the rays to shower waters through the clouds and accomplish good works.

PURPORT :—A king should destroy the towns and cities of his wicked foes and their places where their soldiers are hidden, so that they may not be able to attack him. As the sun protects the world by raising its rays, so the king also should protect his subjects.

NOTES ; (दनः) अनदः । अलाद्यन्तवर्णविपर्ययोऽभावश्च = Give instructions or orders. (अर्णाः) नदीसम्बन्धिनीः। अर्णइति नदीनाम (NGT 1, 13) = Waters of the rivers etc. (वृत्रम्) मेघम् = Cloud. (पुरुकुत्साय) पुरवः बहवः, कुत्साः वज्राः किरणाः यस्मिन् = For (the solar system) which has several powerful rays.

अजा वृतं इन्द्र शूरंपत्नीर्द्यां च येभिः पुरुहूत नूनम् ।
रक्षो अग्निमशुषं तूर्वयाणं सिंहो न दमे अपांसि वस्तोः ॥३॥

3. *TRANSLATION* :— O Indra ! you are President of the Assembly and destroy the land of the foes when elected as a king. You should know brave persons and their families through your agency, as well as the nature (character) of the light. You should preserve the Agni (power) in order to accomplish the various good deeds in your area of control. This power is not wasteful and with its combination move various vehicles.

PURPORT :— *As a lion controls its area with its might, same way a king should always endevour at his end to achieve spectacular success in all fields. He should travel to distant places alongwith his wife in the speedy vehicles.*

NOTES : (अपांसि) कर्माणि = Works or actions. (तूर्वयाणम्) तूर्वाणि शीघ्रगमननि यानानि यस्मात् तम् = Moving quick-going vehicles.

The brave should protect the weaker sections on the basis of equality :

शेषन्नु त इन्द्र सस्मिन्योनौ प्रशस्तये पवीरवस्य मह्ना ।
सृजदर्णांस्यव यद्युधा गास्तिष्ठद्धरी धृषता मृष्ट वाजान् ॥४॥

4. *TRANSLATION* :— O Indra ! you are Commander of the Army and so are humbled by the might of thunderbolt like the strong weapons, let your foes perish in the battlefield, and thus establish your glory. As the sun creates rains through the clouds, likewise, you subdue the enemies ; check the aggressive speed of your enemy and their advances by strengthening your power.

PURPORT :— All dutiful soldiers should deal firmly within their own right and authority. They should annihilate their enemies and should establish their glory by doing righteous deeds.

NOTES : (पवीरवस्य) वज्रध्वनेः = By the sound of the thunderbolt or of the strong fierce weapon. (धृषता) दृढेन बलेन = With strong force.

वह कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋज्रा वातस्याश्वा ।
प्र सूरश्चक्रं वृहतादभीकेऽभि स्पृधो यासिषद्वज्रबाहुः ॥५॥

5. *TRANSLATION* :— O Indra (President of the Assembly or Commander of the Army)! take your powerful and quick weapons like the lightning to that battlefield where the transport units are quick. Be mighty like the sun with strong arms in your hands; use them properly; keep them safely and expand the kingdom by making your adversaries to surrender.

PURPORT:— A mighty king like the sun should preserve and expand his kingdom by conquering his enemies with his powerful weapons.

NOTES : (कुत्सम्) वज्रम् = Thunderbolt or strong weapon. (चाकन्) कामयसे। कनी दीप्तिकान्तिगतिषु Desire = (चक्रम्) स्वराज्यम् = Self rule.

Again tips to the rulers :

जघन्वाँ इन्द्र मित्रेरूञ्चोदप्रवृद्धो हरिवो अदाशून् ।
प्र ये पश्यन्नर्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥६॥

6. *TRANSLATION :—* O most prosperous Indra! you are the President of the Assembly and resplendent like the sun, invigorated by our animated praises. You have annihilated the miseries and enemies of your friends. The wicked persons who kidnap the

childern of good hospitable men ultimately are convinced of your justice, even when severely punished by them.

PURPORT :— Those wicked and hypocritic persons who speak like friends but behave otherwise and thus terrify good men, should be annihilated by the king. He should never allow injustice in his decisions.

NOTES: (इन्द्रः) सूर्य इव सभेशः = The President of the Assembly who shines like the sun on account of his virtues. (आयोः) सुख प्रापकस्य मनुष्यस्य = Of the man who leads to happiness. (शूर्ताः) विमर्दिताः = Destroyed.

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Again tips to the rulers :

रपत्कविरिन्द्रार्कसातौ क्षां दासायोपबर्हणीं कः ।
करत्तिस्रो मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत् ॥७॥

7. *TRANSLATION :—* O Indra ! you are President of the Assembly, shining like the sun and like a sage or a wise man who turns the earth into a source of growth in food, for the groups of labours. A wealthy and wise man makes three areas—the best, middle and ordinary—marvellous. With his and might and contribution by comman man, he achieves success in the farmfields and battlefieds, both.

PURPORT :— The President of the Assembly should be the knower of all the Shastras. He should give fertile land to the farm labourers and make them well educated in Shastras. He should be liberal in giving donations of all kinds for preaching truth, good character and liberality. He should extend his kingdom by destroying the enemies in the battlefields.

NOTES : (दुर्योणे) समराङ्गणे = On the battlefield. (मृधि) युद्धे = In the war.

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The herosim should be the watchword of the rulers:

सना ता त इन्द्र नव्या आगुः सहो नभोऽविरणाय पूर्वीः ।
भिनत्पुरो न भिदो अदेवीर्ननमो बधरदेवस्य पीयोः ॥८॥

8. *TRANSLATION* :— O Indra ! you are the Commander-in-Chief of the Army and shining like the sun. You are capable to put an end to the war. You have made the enemies to surrender and demolised the cities of the hostile wicked foes. You have defeated the powerful demon with your thunderbolt-like the divine power. Let these your glorious acts of herosim and your splendours be known to the other wicked persons also, so that they may not venture to do their evil designs.

PURPORT :— The rulers should perform such heroic deeds in the battlefield and other places so that the other wicked subjects who have not seen such acts, may get frightened.

NOTES : (नभः) हिंसकान्=To violent enemies. (सना) सनानि प्रसिद्धानि शौर्याणि=Famous heroic acts.

The duties of a king are mentioned :

त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥९॥

9. *TRANSLATION* :— O Indra! you are the Chief Commander of the army and full of splendour like the sun. You ary terrifier to your foes, like the thunderbolt in the solar world, which brings the stirring water. Approach your subjects. O destroyer of your foes ! you have made comfortable arrangements and industrious naval force.

PURPORT :— As the sun brings water to the world through rains, in the same manner, a king should convey happiness to his subjects and should make the wicked tremble before him.

NOTES : (सीड्यः) नाड्यः = Nerves. (तुर्वश) य तूर्णकारी वशंगतः तं मनुष्य = To an active obedient attendant.

The duties of a ruler are again defined :

त्वमस्माकमिन्द्र विश्वधं स्या अवृकतमो नरां नृपाता ।
स नो विश्वासां स्पृधां सहोदा विद्यामेषं वृजनं जीरदानुम् ॥१०॥

10. TRANSLATION :— O Indra ! Chief Commander of the Army ! you be at all the times and by all the means our defender. Preserve our people in whose sway there are no thieves at all. You are the bestower of strength of all these our heroic acts in the battle, so that we may know the real immortal nature of the soul. We may possess the knowledge of the Shastras and the path of the righteousness.

*PURPORT :— Those persons become prosperous who do **not** apply unnecessary violence, and follow other restraints. **They control** their senses, and are protectors of the subjects. With application of this, such wickeds have entirely given up theft and other evil **habits.***

NOTES : (अवृकतमः) न सन्ति वृकाः चौराः यस्य सम्बन्धे सोऽतिशयितः = In whose sway, there are no thieves and other bad persons. (स्पृधाम्) युद्धक्रियाणाम् = Of the activities connected with the battle. (इषम्) शास्त्रविज्ञानम् = The knowledge of the Shastras.

Sūktam—175

Rishi of Sūktam—Agastya. Devatā—Indra. Svara—Anushtup, Trishtup and Ushnik of various forms. Chhanda—Rishabha and Dhaivata.

The duties of a ruler are told in different way :

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥

1. *TRANSLATION*:— O LORD of steeds! you are exhilarated on accepting the **Soma** juice (the juice of nourishing plants). It has been kept in big and appropriate vessels for you. O Mighty, virile and showerer of happiness ! this juice is invigorating, and gives the delight. It makes you prosperous (by toning up the vigour of body and mind). It makes you active and is the giver of unlimited pleasures and powers.

PURPORT :— The horses become mighty and speedy by taking milk and grass. Like wise, the persons take diet and medicines properly to get healthy and happy.

NOTES : (वृषा) बलकर : Invigorating. (इन्द्रः) ऐश्वर्यकरः=One who creates property.

The Divine Bliss is prayed :

आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।
सहावाँ इन्द्र सानसिः पृतनाषाळमर्त्यः ॥२॥

2. *TRANSLATION*:—O Indra—President of the Assembly ! may we also have that **Soma** (juice of nourishing herbs) which is exhilarating, good and invigorating. It is the most acceptable enjoyable, and conqueror over enemies, and gives the power of endurance. You are different from the nature of ordinary persons and are wonderful.

PURPORT :— Men should desire that the medicinal juice prepared by the learned, righteous and absolutely truthful persons may be obtained by them also.

NOTES : (मत्सरः) सुखकरः—Giver of happines. (अमर्त्यः) मनुष्यस्वभावाद् विलक्षणः—Different in the nature of a comman man. (पृतनाषाट्) पृतनां सेनां सहते येन सः--Forward army men facing the brunt of an enemy.

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त्वं हि शूरः सनिता चोदयो मनुषो रथम् ।
सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा ॥३॥

3. *TRANSLATION* :— O Commander of the army ! you are a fearless brave person. Divide your contigents in various formations and order them to transport swiftly to move with battlewares in the field. You are mighty. Perish a wicked man who is a robber, carrying off others, articles by force, like a vessel, which is heated and purified by the flame of fire.

PURPORT :—*The commanders of the armies who know how to arrange formations with their transport and battlewares in the field, can burn robbers like the fires burns the forests.*

NOTES :(दस्युम्) प्रसह्य परस्वापहर्तारम्—A robber taking away others property by force. (सनिता) संविभक्ता—Divider of the army into various formations.

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The duties and functions of a ruler the president are told :

मुषाय सूर्यं कवे चक्रमीशान ओजसा ।
वह शुष्णाय वधं कुत्सं वातस्याश्वैः ॥४॥

4. *TRANSLATION* :—O knower of all sciences! you are lord of wealth. Carry the wheel of your kingdom like the sun. Take up

your thunderbolt—like strong weapons for the wiping out of the ignoble persons. With the strength and the speed and other attributes of the wind, acquired from you, these persons harass and hurt other noble persons.

PURPORT :— Those who desire to enjoy the kingdom of the world, should keep away the robbers and other wicked persons and should deal with them sternly and with justice.

NOTES : चक्रम्=The wheel of the whole world. (शुष्णाय) परेषां हृदयस्य शोषकाय=The person who harasses and hurts other men. (कुत्सम्) वज्रम्=Thunderbolt or strong fierce weapon. (अश्वैः) वेगादिभिर्गुणैः=By the attributes of speed etc.

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The attributes of valiant persons are commended :

शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।
वृत्रघ्ना वरिवोविदा मंसीष्ठा अश्वसातमः ॥५॥

5. *TRANSLATION* :— Your joy is most invigorating. You are beneficient and glorious with your power and strength like that of sun, which destroys the clouds and which deserves worship. We have learnt the ways of bringing about the welfare of all. You make proper transport and vehicular arrangements for the warriors.

PURPORT :—Those persons enjoy happiness who are full of splendour like the sun. They are mighty and glorious like electricity. They bring to human kind knowledge, humility and righteouness.

NOTES : (शुष्मिन्तमः) अतिशयेन बली=Most powerful. (द्युम्निन्तमः) अतिशयेन यशस्वी=Most glorious. (वरिवोविदा) परिचरणं विन्दति येन तेन पराक्रमेण =By the strength which teaches spirit of service.

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In the praise of mighty Indra :

यथा पूर्वेभ्यो जरितृभ्य इन्द्र मयइ वापो न तृष्यते बभूथ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. TRANSLATION :— O Indra ! you possess the wealth of knowledge and give happiness to the ancient admirers of all sciences and merits by your deep knowledge like water to a thristy. Therefore I constantly invoke you because you are endowed with eternal wisdom. With it, we may fulfil all noble desires, strength and long life, as well as the real spiritual knowledge.

PURORT :— Those who get wisdom aud knowledge from absolutely truthful learned persons, by the observance of Brahmacharya and then give it to others, are praised everywhere. They give up all ideas of animosity, mug up their studies and teach one another. Such people know the power of knowledge and the nature of the soul and God.

NOTES : (निविदम्) नित्यविद्यम् = Endowed with eternal wisdom. (जीरदानुम्) जीवात्मस्वरूपम् = The nature of the soul.

Sūktam—176

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Anushtup, Ushnik and Trishtup of various kinds. Svara—Rishabha, Gāndhāra and Dhaivata.

The essential qualities of knowledge and industriousness for a king is underlined :

मत्सि नो वस्यइष्टय इन्द्रमिन्दो वृषा विश ।
ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥१॥

1. TRANSLATION :— O dispenser of justice ! you are like the moon, growing in every way, day by day, after full dark night. You become delighted on having acquired prosperity for uniting us. You are the annihilator of enemises. Treat the army and warriors with justice.

PURPORT :— The way to prosperity is to remove all wicked persons from positions and to delight the common men, who conduct themseleves rightly.

NOTES : (मत्सि) आनन्दसि = Becomes delighted. (इन्दो) आर्द्रस्वभाव अथवा चन्द्रवद् वर्तमान = O kind hearted, a man of moon-like nature. (ऋघायमाण:) वर्द्धमान: । अत्र ऋधुधातो: क: प्रत्यय:, वर्णव्यत्ययेन घ:, तत:, उपमानादाचार इति = Growing in every way.

The ways to ingrain knowledge are described :

तस्मिन्ना वेशया गिरो य एकश्चर्षणीनाम् ।
अनु स्वधा यमुप्यते यवं न चर्कृषद् वृषा ॥२॥

2. TRANSLATION :— O learned person! pervade one with praises who is the unquestioned leader of men, whose instructions are carried out and is an expert in farming and agriculture.

PURPORT :— The farmers get wealth by sowing the seeds in their fields. Likewise the enlightened persons get happiness by spreading wisdom and good education. They enter the souls of the seekers after the truth.

NOTES : (चर्षणीनाम्) मनुष्याणाम् = Of men. (स्वधाम्) अन्नम् = Food or food grains. (वृषा) कृषिकर्मकुशल: = An expert farmer.

Learning is the key to victory and prosperity :

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु ।
स्पाशयस्व यो अस्मध्रुग्दिव्येवाशनिर्जहि ॥३॥

3. *TRANSLATION* :— O learned Indra ! you are President of the Assembly and you hold the treasures of the five categories of men—Brahmanas, Kshriyas, Vaishyas, Shoodras and Nishadas. Destroy him who oppresses us, and slay him like the heavenly lighting.

PURPORT :— That person can lead to the acquisition of the divine wealth who possess all the spiritual and material sciences and are capable to annihilate the enemies (internal as well as external).

NOTES : (क्षितीनाम्) ब्राह्मणक्षत्रियवैश्यशूद्रनिषादानां मनुष्याणाम्=Five categories of men according to their merits actions and temperaments known as Brahmanas (Highly learned and knowers of God and Vedas) Kshatriyas (Warriors, defenders of society) Vaishyas (businessmen and agriculturists) Shoodras (Manual labours) and Nishaadas (Uncultured and unrighteous persons).

———

The lazy and inactive persons should be reformed :

असुन्वन्तं समं जहि दूणाशं यो न ते मयः ।
अस्मभ्यमस्य वेदनं दद्धि सूरिश्चिदोहते ॥४॥

4. *TRANSLATION* :— O king ! punish even a powerful who does not perform his duties and is not industrious. It will delight you and your subjects. Bestow wealth for the pious and deserving worshippers of God. A wise man gives happiness to all.

PURPORT :— The ruler should punish lazy fellows. Like a learned person others also should bestow happiness upon all, to the best of their might.

NOTES : (असुन्वन्तम्) अभिषवादिनिष्पादनपुरुषार्थरहितम् = Not industrious, lazy. (दूणशम्) दुःखेन नाशनीयपम् = Difficult to be destroyed, powerful. (वेदनम्) धनम् = Wealth.

....

The army and its commanders should protect each other ;

आवो यस्यं द्विबर्हसोऽर्केषु सानुषगसंत् ।
आजाविन्द्रस्येन्दो प्रावो वाजेषु वाजिनम् ॥५॥

5. *TRANSLATION :—* O King Indra ! you are the ruler and behave like the moon among your subjects. The person under your protection and care and whose hospitality you accept alway grows by both, knowledge and industriousness.

PURPORT :— A commander of an army protects all his loyal combatants and non-combatants. Likewise they also should guard him well.

NOTES : द्विबर्हसः) यो द्वाभ्यां विद्यापुरुषार्थाभ्यां वर्द्धते तस्य = Of the person who grows both from knowledge and industriousness. (अर्केषु) सुसंस्कृतेष्वन्नेषु = In well-cooked food.

....

The Yogic exercise is emphasized :

यथा पूर्वेभ्यो जरितृभ्यं इन्द्र मयं इवापो न तृष्यते बभूर्थं ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. *TRANSLATION :—* O man ! you are keen to get the knowledge of the Divine great wealth of the yoga, because men well

versed in Siddhas. Having acquired such expertise, you would also be giver of happiness like water to a thirsty. Therefore, I constantly invoke you who are well-versed in the science of Yoga and a man of determination. With it, we would fulfil of our desires, freedom from misery and kindness of living beings.

PURPORT:—Those who acquire the knowledge of the Yoga from the experienced Yogis and practise it incessantly and industriously? become Siddhas (accomplished Yogis). They get much happiness. Those who serve them also share happiness.

NOTES. (इन्द्र) योगैश्वर्यजिज्ञासो=O Eager to know the great wealth of the Yoga. (वृजनम्) दुःखत्यागम्=Renunciation from or free from misery. (जीरदानुम्) जीवदयाम्=Kindness to living beings.

Sūktam—177

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The attributes of a king and learned person are underlined :

आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।
स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥१॥

1. *TRANSLATION* :— O Indra ! you give much wealth and cherish men with knowledge. You are benefactor of mankind, mighty and brilliant among the virtuous men and adored by them. You come to us. We praise you, desirous of good reputation and are concerned about our welfare. We harness your vigorous virtues and therefore reach us for our preservation (stablity).

PURPORT:—As Presidents of the Assemblies of noble merits, actions and temperaments deal with their subjects properly, likewise the people should reciprocate them lovingly and respectfully. As a passenger in an aeroplane goes up and down, so should enlightened persons be aware of the complexities in human beings and their important dealings.

NOTES : (चर्षणिप्राः) यः चर्षणनीन् मनुष्यान् प्राति विद्यया पिपर्ति सः । चर्षणय इति मनुष्यनाम । (NG. 2-3). (पृ) पालनपूरणयोः =He who fills men with knowledge.

The duties of a king are further dealt :

ये ते वृषणो वृषभास इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।
ताँ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमे ॥२॥

2. *TRANSLATION* :— O Indra—President of the Assembly or the Commander of the army! you are beneficent like energy. Deploy your horse power (cavalry or electricity), which is young and vigorous; on whose back, the knowers of the Vedas sit alongwith other learned persons. With bountiful chariots come down to us. O Indra ! you are splendid like the sun. We invoke you when the wealth is desired like the SOMA juice of nourishing herbs which is poured out in Yajnas.

PURPORT : *Those rulers who use properly the transports of various kinds of strong horse powers, get wealth.*

NOTES: (इन्द्र) विद्युदिव सेनेश ! =The commander of the army who is beneficient and replendent like the lightning. (इन्द्र) सूर्यइव वर्तमान= Behaving like the sun. (सोमे) ओषध्यादिगुण इवैश्वर्ये—For the sake of prosperity like the poured out juice of the nourishing herbs.

The rulers should protect the people well :

आ तिष्ठ रथं वृषणं वृषा ते सुतः सोमः परिषिक्ता मधूनि ।
युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मद्रिक् ॥३॥

3\. *TRANSLATION:*—O mighty king ! you are benefector ; ascend your strongly built chariot (aerobus) for the flavoured Soma-juice of various nourishing herbs, so that many sweet items are prepared. Drink them and having harnessed them, come with your vigorous power for the well-being of the mankind. Come with your rapid car to us.

PURPORT :—Those kings enjoy happiness who are regular in their habits of eating and walking etc. who take the juice of Soma and other medicinal plants, observe Brahmacharya for a long period, and get manufactured various vehicles run with power. They keep away the wicked by punishing them and run the administration with justice.

NOTES : (रथम्) विमानादियानम्—Vehicles or cars in the form of aeroplane etc. (प्रवता) निम्नेन मार्गेण—By downward path below. (हरिभ्याम्) हरणशीलाभ्याम्—Electric forces or horses.

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The king, Brahmachari and learned should be received respectfully :

अयं यज्ञो देवया अयं मियेध इमा ब्रह्माण्ययमिन्द्र सोमः ।
स्तीर्णं बर्हिरा तु शक्र प्र याहि पिबा निषद्य वि मुचा हरी इह ॥४॥

4\. *TRANSLATION:*—O mighty Indra (President of the Assembly) ! the Yajna for a king includes the duties of technical progress and association with the wise. It leads to achievement of divine virtues. In this Yajna, the fuel is kindled by putting the oblations of Ghee and Samagri (various fragrant and nourishing ingreadients) which destroys diseases and misery. These are the riches. This is

is the juice of Soma and other nourishing herbs or great prosperity. A beautiful seat has been laid for you. Please take your seat and accept gift of our prayers. Drink this Soma. Take your speedy carriers and vehicles to distant places. They are powerful and attractive, and able to dispel all sufferings.

PURPORT :—*Whenever a king, and Snataka (graduate of the Gurukula) an old man and experienced comes, he should be honoured by giving the proper seat etc. and his level of knowledge should be measured. He should give proper answers and insti uctions to ward off all miseries and the knowledge of energy etc. may be songht from shim.*

NOTES : (यज्ञः) राजधर्मशिल्पकार्यसङ्गत्युन्नतः—Yajna in the form of the discharge of the duties of a king, technical progress and accociation with the wise etc. (मियेधः) मियेन प्रक्षेपेण एधः प्रदीपनं यस्य सः = Which grows by putting the oblation of heated butter etc. (ब्रह्माणि) धनानि । ब्रह्मेति धननाम (NG. 2-10) (बर्हिः) उत्तमासनम् = Good Seat. (हरी) विद्युतो धारणाकर्षणौ अश्वौ । हरी इतीन्द्रस्य—इत्यादिष्टोपयोजननाम (NG. 1-15).

REMARKS: The word ब्रह्म means wealth ब्रह्मेति धननाम (NG. 2-10) means. It also may mean the Vedic mantras or prayers. Following ब्रह्म वै मन्त्रः (Shuth 7.1.1.5.) वेदो ब्रह्म (Jaiminiupnsd 4.25.3).

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The rich should honour the worthy persons :

ओ सुष्टुत इन्द्र याह्यर्वाङुप ब्रह्माणि मान्यस्य कारोः ।
विद्याम वस्तोरवसा गृणन्तो विद्यामेषं वृजनं जीरदानुम् ॥५॥

5. *TRANSLATION* :— O Indra ! you are President of the Assembly and giver of wealth. Glorified by us, you come and accept the praises of the per sons who perform noble deeds. Because of this we would ever enjoy prosperity, strength and long life, after achieving the knowledge about the soul (spiritual science).

PURPORT : *Those who get wealth should always respect others. Those expert technologists who acquire wealth should also be respected. With the intensification in wisdom and other areas, people should become humble and give up pride.*

NOTES: (वृजनम्) सद्गतिम् ।=Good movements. (NG. 2-2) बलम् । वृजनमिति बलनाम ।=Strength. (जीरदानुम) जीवात्मानम्=Soul.

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Sūktam—178

Rishi of the Sūktam—Agastya. Devata—Indra. Chhanda—Pankti and Trushtup of various forms. Svara—Panchama and Dhaivata.

The attributes of a commander of the army are told :

यद्ध स्या त इन्द्र श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।
मा नः कामं महयन्तमा धग्विश्वा ते अश्यां पर्याप आयोः ॥१॥

1. *TRANSLATION* :— O Indra (Commander of the army) your knowledge is admirable and your capablity of being a preacher makes you endeared to the admires. May I enjoy all strength of the Prănas (vital energy) of the human life and earn your favour.

PURPORT :—The commander of the army makes a mark with his knowledge and humility and likewise other officers of the State should not blacklist the good worker of any one. They should always protect all teachers and the pupils, so that the people may become strong and long-lived.

NOTES : (श्रुष्टिः) श्रोतव्या विद्या=Knowledge worth listening. जरितृभ्यः) सफलविद्यास्तावकेभ्यः= For the admirers of all sciences. (आपः) प्राणबलानि=The strength of the Prănas (vital breaths).

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The praise to Indrā is continued :

न घा राजेन्द्र आ दभन्नो या नु स्वसारा कृणवन्त योनौ ।
आपश्चिदस्मै सुतुका अवेषन्गमन्न इन्द्रः सख्या वयश्च ॥४॥

2. *TRANSLATION* :—O men ! as the Indra (President of the Assembly or the Commander of the Army) does not harm us, we may not also harm others in any way. The sisters live lovingly in a home but do not harm each other and their relations. Same way we also not harm each other. All enlightened persons do not harm anv one, and the others should emulate them. The Indra (President of the Assembly) axtends to such person his friendship and longevity alongwith his happiness-linked compassion. Same way, may he bestow, has happiness linked compassion. Same way, may be bestow upon us also his friendly regard and long life.

NOTES : (राजा) विद्याविनयाभ्यां राजमानः=Shining with knowledge and happiness. (सुतुकाः) सुष्ठु आदात्यः—Harbingers of happiness.

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Signiffcanee of learning is underlined :

जेता नृभिरिन्द्रः पृत्सु शूरः श्रोता हवं नाधमानस्य कारोः ।
प्रभर्ता रथं दाशुष उपाक उद्यन्ता गिरो यदि च त्मना भूत् ॥३॥

3. *TRANSLATION:*—The Indra (Commander of the Army) annihilates the enemies, and is finally the victor in battle alongwith other leaders and men, upholding of the good knowledge. When he listens to the invocation of the supplicant of the good deeds and his unquestionable knowledge, he will take his chariot in the battlefeld and will certainly become victorious.

PURPORT :— Knowledge must be imparted to those persons who seek it. It is only the truihful persons of self-control who should

acquire the knowledge. How can those persons get defeated, who are possessed of knowledge and physical power and who fight bravely with their foes.

NOTES : (हवम्) आदातुम् अर्हं विद्याबोधम्—Acceptable knowledge or invocation. (उपाके) समीपे—Near.

The industrious people lead others :

एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो भूत् ।
समर्य इषः स्तवते विवाचि सत्राकरो यजमानस्य शंसः ॥४॥

4. *TRANSLATION:*—O men ! Indra (the Commander of the Army) and his army relish delicious food. They like and eat ideal well-cooked food. Thus he overcomes the adversaries of his friends. He faithfully fulfills his promise, duly assisted by a liberal donor. He praises honest traders for the sale of good edibles.

PURPORT :— Those persons who are industrious, truthful and who preach always truth, become leaders of the community.

NOTES : (सुश्रवस्यया) शोभनेच्छया—By the craving for good food. (समर्ये) सम्यक् अर्ये वणिजि—In an honest trader. (सत्राकरः) सत्ा सत्यं करोतीति—Faithful, truthful.

The attributes of a Commander are outlines :

त्वया वयं मघवन्निन्द्र शत्रूनभि ष्याम महतो मन्यमानान् ।
त्वं त्राता त्वमु नो वृधे भूर्विद्यामेषं वृजनं जीरदानुम् ॥५॥

5. *TRANSLATION:*—By your help, O opulent Indra (Commander of the Army and destroyer of the enemies) ! may we overcome

our mighty, haughty and formiable enemies. You are our portector, May you-guard our prosperity, so that we may obtain good inspiration, strength and noble long-life.

PURPORT :— The army becomes victorious everywhere, if they respect and encourage their subordinates to fight bravely and protect the soldiers and lookafter their wives and sons in case of their death.

NOTES : (इन्द्र) शत्रुविदारक इन्द्रः इन्दन् शत्रूणां दारयितेति। (NKT. 10.1.8) इन्दन् उपपदात् (दृ) विदारणं धातोः—कः प्रत्ययः ।=A commander of the army, who is destroyer of enemies. (इषम्) प्रेरणम्=Urge, inspiration.

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Sūktam—179

Rishi of the Sūktam—Agastya and Lopāmudrā. Devatā—The duties of the married couple. Chhanda—Trishtup and Brihati of various kinds. Svara—Dhaivata and Madhyama.

Dialogue between the learned married couple regarding the conjugal love :—

पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जरयन्तीः ।
मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥१॥

1. TRANSLATION:— Question ; Wife to her husband—Since many years I have been serving you diligently, day and night, and in the mornings. It has brought in old age. The beauty of my limbs is decaying now and getting impaired. What therefore is now to be done? Let virile husbands then approach their wives.

PURPORT :— The learned wives perform all their domestic daily duties including service to their husbands, from morning up of night. Likewise, men and women who have observed Brahmacharya,

should discharge their conjugal obligations properly while engaging themselves in performing good deeds.

NOTES : (शश्रमाणा) तपोऽन्विता—Labouring, doing tapas (austerity), fatigued. (वृषण:) सेक्तार:—Virile husbands inseminating their wives.

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The marriage should be held between matches of similar virtues :

ये चिद्धि पूर्व ऋतसाप आसन्त्साकं देवेभिरवदन्नृतानि ।
ते चिदवासुर्नह्यन्तमापुः समू नु पत्नीर्वृषभिर्जगम्युः ॥२॥

2. *TRANSLATION :*— The ancient sages were dissminators of truth and always spoke truth with the enlightened persons. Therefore they were always happy. The wives while approaching their virile husbands to beget progeny, do not thereby violate the vow of continence (as prescribed for the householders or married couples.) They should alway throw away all evil thoughts and actions.

PURPORT:—The male Brahmacharis should receive wisdom and education from their well read Acharyas (teachers) who are truthful in conduct and are men of self-control. They should marry only those female Brahmacharis who are fully matching in merits, actions and temperaments. They should also be highly learned.

NOTES : (ऋतसाप:) ये आप्नुवते ते आप:, समाना: च ते इति साप:, सत्यस्य मध्ये व्यापका: व्यापयितारो वा विद्वांस:—Learned persons who are absolutely truthful and are disseminators of truth. (आसु:) दोषान् प्रक्षिपेयु:—Throw away all evils and faults.

———

The diologue between the couple husbands and wives over the domestic life :

न मृषा श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव ।
युजावेदत्र शतनीथमाजिं यत्सम्यञ्चा मिथुनावभ्यजाव ॥३॥

3. *TRANSLATION* :— The enlightened persons do not protect a person who pertends fasely. Let us therefore be capable to get over struggles or hurdles in our domestic life, and carry out their duties well. We would triumph in our domestic hardships, if we join together, unite and exert for it.

PURPORT :—Truthful persons do not like to teach dull students who are used to tell lies. They admonish them. Therefore it is the duty of all men and women to give up all bad conduct and evils like adultery. The husbands and wives should conduct themseleves righteously, so that their domestic life become harmonious and beautiful.

NOTES : (स्पृधः) संग्रामान्—Battles or struggles. (आजिम्) संग्रामम्—Battle, struggle or conflict.

The matching couple should be put into wedlock :

नदस्य मा रुधतः काम आगन्नित आजातो अमुतः कुतश्चित् ।
लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति श्वसन्तम् ॥४॥

4. *TRANSLATION* :—Agarstya is the best man among those who do not go astray from the path of rigteousness. He says strong passions from whatever cause comes upon me like a bull making noise, whilst engaged in prayer, would suppress passion (like a controlled canal of a river). Lopaamudra is the woman who conceals herself from the public gaze and then expresses her love. She approaches her

husband ; the impatient female thus upholds or pleases the firm and and resolute man.

PURPORT:—Those who marry the women who are devoid of knowledge, patience and other virtues, do not enjoy happiness. If a man marries a girl without her consent or a girl marries a man, without his consent there can not be any happiness in such a co-habitation. Therefore, those who love each other and are of matching merits and temperament only should marry. Then only they can enjoy happiness and pleasures.

NOTES : (नदस्य) अव्यक्तशब्दं कुर्वतो वृषभादेः=Of thebu ll etc. making indistinct sound or bellowing. (लोपामुद्रा) लोप एव आमुद्रा समन्तात् प्रत्ययकारिणी यस्याः सा—A woman who takee delight when away from the public gaze or privately. (धयति) आधरति—Upholds or pleases.

Merits of the juice of Soma etc. is mentioned alongwith the demerits of the bad life :

इमं नु सोममन्तितो हृत्सु पीतमुप ब्रुवे ।
यत्सीमागश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥५॥

5. *TRANSLATION* :— I tell you about the effect of juice of Soma (herbs) which, I have taken to my hearts content. A man who has many noble desires may confer happiness upon me. Whatever faults we have committed, may be forgiven by all, by the far and near ones.

PURPORT :— Those who drink the juice of Soma and other nourishing herbs become free from diseases and strong. But those who eat unwholesome things suffer from the various diseases.

Somethlng about the prociation is told here :

अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः ।
उभौ वर्णावृषिरुग्रः पुपोष सत्या देवेष्वाशिषो जगाम ॥६॥

6. *TRANSLATION :*—A farmer digging the earth with prpoper implements becomes happy on having high yields of the crops. Likewise an Agastya-the best man among those who do not go astray from the path of righteousness, and desire good State, progeny and strength, by the observance of Brahmacharya (continence) and acquisition of knowledge like a venerable and splendourous sage, becomes quite strong. Such a person fulfils his genuine desires among the enlightened thruthful persons. Both husbands and wives who choose each other for marriage union should be like them (Agastya and Lopamudra).

PURPORT :— Here a simile is potrayed. The farmers get crops by sowing seeds in good field. Likewise righteous and learned persons obtain the fulfilment of their noble desires. The persons having attained youth after the observance af Brahmacharya marry matches of their choice, succeeded in getting good progeny like the combination of good soil and seeds.

NOTES: (अगस्त्यः) ये धर्मात् अन्यत्र न गच्छन्ति, ते अगस्तयः, तेषु साधु=The best among those who do not go astray from the path of righteousness. परस्परेण व्रियमाणौ सुन्दरस्वरूपौ=Beautifui husbands and wives who choose each other for marriage.

REMARRS: Prof. Wilson a Griffith and other translators take the words Agastya and Lopamudra as the names of particular persons. I fact, it denotes certain attributes as interpreted by Rishi Dayananda above.

Sūktam—180

Rishi of Sūktam—Agastya. Devatā—Ashvinau. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of men and women are told :

युवो रजांसि सुयमासो अश्वा रथो यद्वां पर्यर्णांसि दीयत् ।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उषसः सचेथे ॥१॥

1. TRANTLATION :— O men and women, your well-controlled horses in the form of energy are traversing the three regions, and your vehicles proceed to the desired quarters. The golden fellies of your conveyance wheels break up the ground. While drinking the sweet SOMA juice, you participate in the morning rites (rituials).

PURPORT : Those men and women who posses the knowledge af the world and travel by the car manufactured, are drinkers of milk and other nourishing juices. Such people accomplish all works time-bound, and thus enjoy much prosperity.

NOTES & REMARKS : (अश्वा:) वेगवन्तो वन्ह्यादय: । अग्निरेष यदश्वः ॥ (Stpth 6.3.32) Speedy horses in the form of fire etc. (अर्णांसि) जलानि । अर्ण इति उदक नाम । (NGT.1-12) Waters. (प्रुषायन्) छिन्दन्ति = Breakup.

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The same subject is continued :

युवमत्यस्याव नक्षथो यद्विपत्मनो नर्यस्य प्रयज्योः ।
स्वसा यद्वां विश्वगूर्ती भराति वाजायेट्टे मधुपाविषे च ॥२॥

2. TRANSLATION :— O men and women swift moving your car moves direct downwards on the course and goes zigzag paths. It is friendly to the man, and is to be utilised properly. Your sister, O indstrious person ! serves and praises you to seek your knowledge. O drinkers of sweet juice ! you always try to acquire good food.

PURPORT ;—If men and women know the science of energy, they can go to distanl places at their will. Who may not admire the persons, whose sister is also highly learned.

NOTES &REMARKS: (विश्वगूर्ती) समग्रोद्यमौ=Industrious or active. (वाजाय) विज्ञानाय=For knowledge. वाज is from यज—गतौ । गतेस्त्रयो अर्थाः ज्ञानं गमनं प्राप्तिश्च । अत्र ज्ञानार्थग्रहणम्.

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युवं पयं उस्रियायामधत्तं पक्वमामायामव पूर्व्यं गोः ।
अन्तर्यद्वनिनो वामृतप्सू ह्वारो न शुचिर्यजते हविष्मान् ॥३॥

3. *TRANSLATION*:—O men and women ! you are seekers after true knowledge and are takers of pure water (learning). A highly learned and pure person shines like the rays of the sun and wards off anger during the performence of Yajnas with knowledge. Then replace your immature intellect, with the mature and essential knowledge of the experienced and the wise men like milk of milch cow.

PURPORT : *As sun attracts the juice of plants and the moon supports the earth through herbs ete. Same manner let the teachers and the preachers behave. As the men free from anger, jealousness, pride and other evils enjoy happiness and peace, so you should also do.*

NOTES: (ह्वारः) ह्वरस्य क्रोधस्यायं निवारकः=Remover of anger. (वनिनः) रश्मिमतः=Of the sun. (ऋतप्सू) ऋतं जलं प्सातो भक्षयतस्तौ । ऋत-मित्युदक नाम (NG. 1.12)=Those who take pure water (knowledge) etc.

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The wholesome sweets and cattlewealth are key to the happiness in married life :

युवं ह घर्मं मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेषे ।
तद्वां नराविश्वना पश्वइष्टी रथ्येव चक्रा प्रति यन्ति मध्वः ॥४॥

4. *TRANSLATION :—* O leaders ! you are well-versed in the science of energy. You make the days sweet for a great Yogi desiring bliss, who is aloof from all miseries belonging to the past, present and future. Such a person, therefore, remains always cheerful and happy. Supply him pure water and Praanic (vital) energy. You have useful animals like the horses and cows. Your chariots go to distant places for honey and other beneficial sweet articles.

PURPORT : If men and women in their domestic life obtain sweet and other good articles, useful animals and good vehicles, their all days become full of joy and happiness.

NOTES & REMARKS :— (घर्मम्) दिनम्=Day. (अत्रये) न सन्ति त्रीणि भूत भविष्यद् वर्तमानकालजानि दुःखानि यस्य, तस्मै सर्वथा सुखसम्पन्नाय=For a great Yogi who is free from all misery, belonging to the past, present and future. (अपः) प्राणान् । आपो वै प्राणाः (Stpth.3.8.24)=Vital energy. (क्षोदः) उदकम्=Water.

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आ वां दानाय ववृतीय दस्रा गोरोहेण तौग्र्यो न जिव्रिः ।
अपः क्षोणी सचते माहिना वां जूर्णो वामक्षुरंहसो यजत्रा ॥५॥

5. *TRANSLATION :—* O destroyers of misery ! you unify people like an old person hailing from a strong person. I come to you to offer a gift in order to get a good return like sowing the seed. As the earth is great and connected with water, in the same manner, I an old and diseased person, may associate myself with you (to seek advice regarding the health etc.). Study various sciences, and I may keep you away from all sins.

PURPORT :— As we impart knowledge to you and keep you away from all evil conduct, so you should also act. Like earth, you should perform benevolent acts of forgiveness and beneficience.

NOTES : (दस्रा) दुःखोपक्षेप्तारौ=Destroyers of misery. (तौग्रयः) तुग्राः बलिनस्तेषु भवः=Born in the family of the strong. (क्षोणी) भूमिः। क्षोणीति पृथिवी नाम (NG. 1-1)=The earth.

The houeseholders should teach children :

नि यद्युवेथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरंधिम् ।
प्रेषद्वेषद्वातो न सूरिरा महे ददे सुव्रतो न वाजम् ॥६॥

6. *TRANSLATION:*—O philanthropist men and women ! you joint articles pertaining to the attributes of speed and of the wind etc. With the proper diet taken, you acquire desirable knowledge. Done this such a scholar satisfies all, during his whirlwind journeys. Llke a man observing good vows, I also accept true knowledge for real greatness.

PURPORT : *It is the duty of parents and others to make their children experts in arts and industries. Educated issues should know the attributes of all articles. By the use of speedy vehicles like the wind, they should go to all destined places.*

NOTES : (नियुतः) वायोः वेगादिगुणान् इव निश्चितान् पदार्थान्—Fixed articles like the speed and other attributes of the wind. (पुरन्धिम्) प्राप्तव्यं विज्ञानम्—The special knowledge which is worth achieving.

One should be forthright in his delings and speech :—

वयं चिद्धि वां जरितारः सत्या विपन्यामहे वि पणिर्हितावान् ।
अधा चिद्धि ष्माश्विनावनिन्द्या पाथो हि ष्मा वृषणावन्तिदेवम् ॥७॥

7. *TRANSLATION*:—O irreproachable mighty showerers of the benefits, learned men and women! you persuade all the attributes of

the substances (know them well). We verily praise you as benevolent in various ways. We admire you because of being virtuous, and truthful. Likewise, we serve the best among scholars. As water makes us delighted and quenches our thirst, so we may honour the enlightened persons.

PURPORT : *Men should conduct themseleves like the enlightened persons who admire and praise the worthy and reprimand the condemnables.*

NOTES : (अश्विनौ) सर्वपदार्थगुणव्यापिनौ स्त्रीपुरुषौ = Men and women who pervade in or know well the attributes of all articles. (पाथः) उदकम् = Water. (अन्तिदेवम्) अन्तिषु विद्वत्सु विद्वांसम् = The best among the scholars.

The parents should impart good teachings to their children :

युवां चिद्धि ष्मांश्विनावनु द्यून्विरुद्रस्य प्रस्रवंणस्य सातौ ।
अगस्त्यों नरां नृषु प्रशंस्तः कारांधुनीव चितयत्सहस्रैः ॥८॥

8. *TRANSLATION* : O men and women ! you are like the sun and the moon, and Agastya—eminent among the leaders of groups. Such a person is the best among throwers of evils and gives teachings to all like his own son, in ways comparable of an instrument of sound.

PURPORT :— *The persons become admirabble, when they make their progeny illuminated with wisdom and sermons, day and night.*

NOTES : (अगस्त्यः) अगम् अपराधम् अस्यन्ति प्रक्षिपन्ति-तेषु साधुः = Best among the throwers of all evils of faults. (अश्विनौ) सूर्याचन्द्रमसाविव स्त्रीपुरुषौ । = Husbands and wives who are like the sun and the moon.

A person should be helpful to others :

प्र यद्वहेथे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता ।
धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥९॥

9. TRANSLATION :— You are active and absolutely truthful. O learned persons ! you go to distant places to meet men in your own conveyance like a liberal men. You give to learned and wise men wealth and good horses etc. May we get your favour ?

PURPORT :— Men should desire for others, happiness and welfare. They should provide those means whatever they desire to have for themselves. Those who give away liberally to noble teachers become prosperous.

NOTES : (स्पन्द्रा) प्रचलितौ=Aptive. (नासत्या) सत्यस्वभावौ=Absolutely truthful. (सूरिभ्यः) विद्वद्भ्यः=For learned persons.

The same subject is continued :

तं वां रथं वयमद्या हुवेम स्तोमैरश्विना सुविताय नव्यम् ।
अरिष्टनेमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुम् ॥१०॥

10. TRANSLATION :— O most virtuous learned men and women ! we invoke you today with admiration, in order to get prosperity and your nice new beautiful aircraft of undamaged wheels. With it, we would remove our hardships and traverse the sky, so that we may know the real happiness, good movement and spirituality.

PURPORT :— Men should always accomplish new areas of knowledge so that they may earn admiration, and their desires may be fulfilled by travelling in the sky.

NOTES : (रथम्) रमणीयविमानादियानम् = Beautiful vehicles in the from of aircraft etc. (सुविताय) ऐश्वर्याय = For aircraft ete. (अरिष्टनेमिम्) दुःखनिवारकम् = Remover of misery. (इषम्) प्राप्तव्यं सुखम्—Happiness which is worth achieving. रथो रंहतेः गतिकर्मणः । रममाणोऽस्मिंस्तिष्ठतीति निरुक्ते (NKT. 92-11)

So the word रथ in the Vedas denotes not only ordinary chariot or car, but any vehicle which gives delight and takes men to distant places. The adjective of the रथ is परिद्यामियानम्. Wilson has translated it as 'traversing the sky' and Griffith as your new chariot' that circles heaven with never injured fellies. It bears out Dayanada's interpretation that the word रथ here and elsewhere stands for aircrafts etc.

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Sūktam—181

Rishi of Sūktam—Agastya. Devata—Ashvinau. Chhanda—Trishtup of various kinds. Svara—Dhaivata

Comparable with Ashivinau (2), the attributes of teachers and preachers are told :

कदु प्रेष्ठाविषां रयीणामध्वर्यन्ता यदुन्निनीथो अपाम् ।
अयं वां यज्ञो अकृत प्रशस्तिं वसुधिती अवितारा जनानाम् ॥१॥

1. TRANSLATION :— O teachers and preachers ! you are the most liked source of food and and wealth, protect men and uphold practical and spiritual itches. Desirous of Yajna, always you carry the lives of men forward and purify the water. This sort of noble act of sacrifice makes you most admirable.

PURPORT :— When the enlightened persons lead men to the attainment of knowledge, they become endeared and prosperous. By

the process of study and teaching and by putting the oblations of fragrant and nourishing substances in the fire, (in the Yajna), they purify the souls and waters, thus get commendation from all.

NOTES & REMARKS : (अपाम्) जलानां प्राणानां वा । आपो वै प्राणा: । (Shtph. 3.8.2.4) = Of the waters of the Pranas. (इषम्) अन्नाम् इषामित्यन्ननाम NG. 2.7) = Of food of various kinds.

The knowledge of substances leads men to happiness :

आ वामश्वा॑सः शुच॑यः पय॒स्पा वात॑रंहसो दि॒व्यासो॒ अत्या॑: ।
म॒नो॒जुवो॒ वृष॑णो वी॒तपृ॑ष्ठा॒ एह स्व॒राजो॑ अ॒श्विना॑ वहन्तु ॥२॥

2. *TRANSLATION*:— O learned persons ! the horses (in the form of electricity fires etc.) which are speedy, of pure breed, drinkers of clean water, swift as the wind, divine, quick-moving like the mind of a man, vigorous, well-backed and self-irradiating, may they bring you hither to the site of Yajna etc. You are benevolent like the air and electricity.

PURPORT :— Learned persons should teach the attributes and functions of energy and other substances. Until men know the science of the nature of the articles of the world, they can not enjoy all happiness.

NOTES : (अश्वास:) शीघ्रगामिन: = Speedy. (मनोजुव:) मनस: इव जूर्वेगो येषान्ते = Fast as the mind of a man. (अश्विना) वायुविद्युदिव वर्तमानौ = Behaving like the air and electricity.

आ वां॒ रथो॑ऽव॒निर्न प्र॒वत्वा॑न्त्सृ॒प्रव॑न्धुरः सुवि॒ताय॑ गम्याः ।
वृष्ण॑: स्थातारा॒ मन॑सो॒ जवी॑यानहम्पू॒र्वो य॑ज॒तो धि॑ष्ण्या॒ यः ॥३॥

3. *TRANSLATION:*—O Ashvinau (2) (teachers and preachers)! you are benevolent like the air, sun and the moon and are excellent and steady. May your car be speedy etc like the earth, well—jointed and fast like the human mind, emulative and propely manufacturrd. Come here for our benefit and prosperity, as you are possessive of the knowledge of the soul and are adorable.

PURPORT :— The manufacturers of firm vehicles, which are firm like the earth and fast like the human mind, enjoy lasting and full happiness.

NOTES : (प्रवत्वान्) प्रशस्ताः प्रवतः वेगादयो गुणाः विद्यन्ते यस्मिन्=Full of speed and other attributes. (धिष्ण्या) प्रगल्भौ=Clevar, excellent.

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The qualities of a good teacher are mentioned :

इहेह जाता समवावशीतामरेपसा तन्वा३ नामभिः स्वैः ।
जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे ॥४॥

4. *TRANSLATION :—* O sinless Ashvinau (2) (teachers and preachers) ! born in this world, you are glorified together, being faultless in your forms and are perfect in many excellences. One of you score over the hurdles while the other illuminates the light of good Yajna (non-violent saerifice). I take them to be prosperous and purifler.

PURPORT :— O men ! those who know Geology and other sciences becomes famous in this world. They score over all obstacles and is therefore prosperous and protector of all.

NOTES : (अवावशीथाम्) भृशं कामयेथाम् । वशकान्तावित्यस्य यङ्लुङन्तं लङि रूपम्=Desire intensely. (अरेपसा) न विद्यते रेपः पापं ययोस्तौ=Sinless. (पुत्रः) य पुनाति सः=Purifier.

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Acquire the virtues of air and solar systems for happinesss :

प्र वां निचेरुः कंकुहो वशाँ अनुं पिशङ्गंरूपः सदंनानि गम्याः ।
हरीं अन्यस्यं पीपयंन्त वाजैर्मथा रजांस्यश्विना वि घोषैः ॥५॥

5. *TRANSLATION* :— O Ashvinau (2) (teachers and preachers) ! you are benevolent like the air and the sun. May the golden colour car or each one of you traverse at will all different places. Come to our dwellings. The strength and force of upholding and attraction of other powers increase the world speed and other attributies and sounds. So men should help it to grow.

PURPORT :— O men ! ās the air controls all, ās the wind and the sun uphold all, so enjoy happness by upho!ding knowledge and righteoūsness.

NOTES : (ककुहः) सर्वाः दिशः । ककुहः इति महन्नाम (NG—3.3) । ककुभ इति दिङ्नाम (NG—1.6) = All directions. (हरी) धारणाकर्षणाविव बलपराक्रमौ = Force and strength like power of upholding and attraction.

Key to happiness is learning and Dharma :

प्र वां शरद्वान्वृषभो न निष्षाट् पूर्वीरिषंश्चरति मध्वं इष्णान् ।
एवैरन्यस्यं पीपयंन्त वाजैर्वेषंन्तीरूर्ध्वा नद्यों न आगुः ॥६॥

6. *TRANSLATION* :— O teachers and preachers ! a man under your guidance shines like the sun which creates different seaso ns like autumn and winter. Such a person overcomes all foes, goes to the more experienced people. Desiring sweet fruits and other articles, he approaches with his merits to 'the younger people. Likewise, may the flames (of knowledge etc.) going upward with speed and other attributes, help us to grow like swollen rivers.

PURPORT :— Those who having acquired knowledge from absolutely truthful teachers and preachers, give it to others. They become glorious like the fire and being pure make an alround mark.

NOTES : (इषः) ज्ञातव्याः प्रजाः = People whose nature is to be known. (एवैः) प्रापकैः = By merits or virtues which lead to good results. (पीपयन्तः) वर्द्धयन्ति = Multiply or help to grow.

The duties of teachers and preachers are stated :

असंर्जि वां स्थविंरा वेधसा गीर्बाळ्हे अंश्विना त्रेधा क्षरंन्ती ।
उपंस्तुताववतं नाधमानं यामन्नयांमञ्छृणुतं हवं मे ॥७॥

7. *TRANSLATION:*—O wise teachers and preachers! you pervade all time in teachings of the vast three-flood speech that has been uttered in leading to happiness. It is glorified by us. Protect a man who has acquired the wealth of knowledge. Whether moving or resting, hear my invocation, and encourage while going on the path of truth and restrain me otherwise,

PURPORT :— Those who listen to the words of absolutely truthful wisemen, attain the path of righteousness and give up the sinful path. Those who do not want to utter false words or lies even by mind and deed, they become respectable everywhere.

NOTES : (वेधसा) प्राज्ञौ—Wise. (अश्विना) सत्योपदेशव्यापिनौ—Pervading in true teaching. (नाधमानम्) विद्यैश्वर्यवन्तं सम्पादयन्तम् = Acquiring the wealth of knowledge. (यामन्) यामनि, सत्ये मार्गे = In true path that should always be followed.

The duties of teachers and preachers are stressed again :

उत स्या वां रुशंतो वप्संसो गीस्त्रिबर्हिषि सदंसि पिन्वते नॄन् ।
वृषां वां मेघो वृषणा पीपाय गोर्न सेके मनुंषो दशस्यन् ॥८॥

8. *TRANSLATION* :—O mightly teachers and preachers ! your speech uttered from your resplendent and beautiful form pleases all in the Assembly, including the three aged knowers of the Vedas. May we serve the person who is like the cloud showering rains for sprinkling the earth and who expresses himself well in his dealings, and thus helps in the progress of all men.

PURPORT : By speaking the truth, the facial appearence of men does not change ugly, while on telling lies, it becomes dirty and deformed. As the cloud waters help in growing of plants and herbs on the earth, so the truth speaking members of the Assembly help other members, to grow by speaking the truth. Indeed, they are the well-wishers of all.

NOTES & REMARKS : (रुशत:) प्रकाशितस्य=Resplendent or shining. (वप्सस:) सुरूपस्य । वपुरिति रूपनाम (NG—3.7) । वप्सस् is connected with this word found in the Nighantu 3-7)=Of good apearence. (त्रिबर्हिषि) त्रयो वेदवेत्तारो वृद्धा यस्यां, तस्याम्=In a great Assembly where there are three aged knowers of the Vedas. The speech is also classified in three-fold as in Nirukta=त्रिधा बद्धो वृषभो रोरवीति । महोदेवो मर्त्यां आविवेश (Ed.) । (सदसि) सभायाम्=In the meeting.

The tips for teachers and preachers :

युवां पूषेवाश्विना पुरंन्धिरग्निमुषां न जरते हविष्मान् ।
हुवे यद्वां वरिवस्या गृणानो विद्यामेषं वृजनं जीरदानुम् ॥९॥

9. *TRANSLATION* :— O teachers and preachers of truth ! a resplendent man is like the sun, that upholds the world and sustains it and is of liberal disposition. Like fire and dawn, on account of their attributes, he praises right persons. In the same manner, I invoke with devotion, your philanthropic admirable and beneficial works. With that, we may then obtain good knowledge, strength and long life.

PORPORT —The sun being sustainer of the all, manifests the fire and dawn. In the same mnner, a man of liberal disposition manifests and describes the attributes of the scholars.

NOTES : (पूषा) पुष्टिकर्त्ता सूर्यः=The sun-sustainer or nourisher of all. असौ वै पूषा योऽसौ सूर्यः तपति (कौषीतकी ब्राह्मणे 5.2 गोपथब्राह्मणे 3.1.20) =The sun that is upholder of the world. (पुरन्धिः) पुरं जगद्धरति सः (हविष्मान्) प्रशस्तानि हवींषि दानानि विद्यन्ते यस्य सः=A liberal and good donor,

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Sūktam—182

Rishi of Sūktam—Agastya. Devata—Ashvinau (2). Chhanda—Jagati, Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama,

The duties of the learned persons are told :

अभूदिदं वयुनमो षु भूषता रथो वृषण्वान्मदता मनीषिणः ।
धियंजिन्वा धिष्ण्या विश्पलावसू दिवो नपाता सुकृते शुचिव्रता ॥१॥

1. TRANSLATION :— O wisemen ! adore those teachers and preachers from whome true knowledge originates, and are capable to manufacture a strong vehicle. Such people are satisfiers of intellect, steady and wise and are rich in benevolence to mankind. They preserve the light of wisdom, and observe pure vows. Be delighted by their association.

PURPORT :— O man ! those are not good teachers and preachers and therefore avoid them, because they do not protect the people of good character and temperament. The knowledge of God,

Dharma (righteousness) and technology would there may not grow more and more.

NOTES : (वयुनम्) प्रज्ञानम्=Good knowledge. (दिवः) प्रकाशस्य=Of the light.

———

The journey abroad brings prosperity :

इन्द्रतमा हि धिष्ण्या मुरुत्तमा दुस्रा दंसिष्ठा रथ्या रथीतमा ।
पूर्णं रथं वहेथे मध्व आचितं तेन दाश्वांसमुप याथो अश्विना ॥२॥

2. *TRANSLATION :*— O pervaders (well-versed) in all sciences-teachers and preachers ! you are beneficient like electricity and air, and are accordingly blessed* with wealth of wisdom. You destory all miseries, are very wise, associated with the enlightened persons, who are very mighty and eminent in good work. Riding on a car, you bring it back higher heaped-up with honey, other commodities, various arms and missiles for the giver of knowledge.

PURPORT :— Those persons who take up journeys from one country to another in vehicles reign in power, water and air etc. and become prosperous and victorious.

NOTES : (मरुत्तमा) अतिशयेन विद्वद्युक्तौ ।=Associated with good scholars. (दाश्वांसम्) विद्यादातारम्=To the giver of knowledge. (अश्विना) विद्युत्पवनादिव सकलविद्यव्यापितौ=Pervading (well-varsed) in all sciences and beneficient like electricity and air.

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We should emulate noble teachers and preachers :

किमत्र दस्रा कृणुथः किमासाथे जनो यः कश्चिदहविर्महीयते ।
अति क्रमिष्टं जुरतं पणेरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ॥३॥

3. TRANSLATION := O teachers and preachers ! you remove all miseries. Why are you sitting here inactive ? Why do you stay where any non-performer of Yajna and selfish living person is respected ? Reprimand him; take away the life of that wicked person as he deals dishonestly. Grant light (of wisdom) to the pious and wise man who attempts to speak with knowledge and your praise.

PURPORT :— Teachers and preachers should conduct themselves in a manner in which absolutely truthful persons endeavour to work for the welfare of all.

NOTES : (जुरतम्) रुजतम्, नाशयतम्=Destroying. (दस्रा) दुःखोपक्षयितारौ= Destroyers of all misery.

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Only strong and implementators of sermons protect the people :

जम्भयतमभितो रायतः शुनो हतं मृधो विदथुस्तान्यश्विना ।
वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं मम ॥४॥

4. TRANSLATION :— O teachers and preachers ! pervading in the power of knowlege, you annihilate wicked persons who are like the barking mad dogs. Slay those who battle against us. (the external and enternal enemies in the form of lust, anger, pride and jealousy etc.). You know them well through teachers and preachers, who are worshippers of God with their illuminating speech. O obsutely truthful enlightened persons ! protect my praises.

PURPORT ;— Let those be our protectors who possess the power of annihilating the enemies and our adversaries. They gladly accept the teachings of the enlightened persons.

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Journey by sea makes the adventurers and other happy :

युवमेतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तौग्र्याय कम् ।
येन देवत्रा मनसा निरूहथुः सुपप्तनी पेतथुः क्षोदसो महः ॥५॥

5. *TRANSLATION :—* O teachers and preachers! you build a pleasant and big substantial propelled steamer. In it are seated many kith and kin borne on the ocean waters for a powerful God-devoted man. With knowledge, you bear him up. Your movements are good, and so make a path for him across the great waters.

PURPORT :— Those who build vast and strong steamers and make voyages in the sea and on the other shores and come back, enjoy happiness and make others also happy.

NOTES & REARMKS : (प्लवम्) प्लवन्ते पारावारौ गच्छंति येन तं नौकादिकम् =Boats or steamer which takes across the river or ocean. (क्षोदसः) जलस्य । क्षोद इत्युदकनाम (NG—1.12) =Of the waters.

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More about the sea navigation :

अवविद्धं तौग्र्यमप्स्व१न्तरनारम्भणे तमसि प्रविद्धम् ।
चतस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः पारयन्ति ॥६॥

6. *TRANSLATION :=* Four boats launched in the receptacle of the waters (sea) around one steamer/ship are driven by the force of wind and fire (steam). They carry safe to shore a storng team of men who otherwise may have drowned into the waters and plunged in complete darkness.

PURPORT : When men desire to undertake a voyage into the sea, seated in a big boat or ship, they should tie some small boats with a big steamer or ship and thus go across the ocean safely.

NOTES & REMARKS : (तौग्र्यम्) बलदातृषु भवम्-तौग्र्य is from तुजि-हिंसा बलादाननिकेतनेषु—One among the givers of streangth, a powerful man. (अप्सु) जलेष्वन्तरिक्षे वा । आप इत्यन्तरिक्ष नाम (NG—1.3) आप इत्युदक नाम (NG—1. 2) =In the water or in the firmament. (अश्विभ्याम्) वाय्वग्निभ्याम्—By the wind and fire.

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The direction of navigation and fights are run with sophisticated instruments :

कः स्विद्वृक्षो निष्ठितो मध्ये अर्णसो यं तौग्र्यो नाधितः पर्यषस्वजत् ।
पर्णा मृगस्य पतरोरिवारभ उदश्विना ऊहथुः श्रोमताय कम् ॥७॥

7. TRANSLATION :— O Ashvins-manufacturers and carriers of the ship (with water and power) ! do you think that there is any tree or pillar to anchor the ship in the midst of the ocean ? No. An anxious son of a powerful man was carried by you and it has increased your reputation safely. You carry these boats and air-crafts up and down with its paddles and propellers.

PURPORT :— O manufacturers and captains of the boat or ship ! is there a tree in the midst of the ocean from which the boats are anchoreds ? No, there is no tree nor any other support, but there are steamers and there are the oars. As there are the birds that go up and down, in the same manner, there are aircrafts. This is the reply.

NOTES : (अश्विना) जलाग्नी इव निर्मातृ वोढारौ—Manufactuer and carrier of the boat or steamer like water and fire. (नाधितः) उपलप्सः—Sad suffering. (श्रीमताय) प्रशस्तकीर्तियुक्ताय व्यवहाराय—For a dealing leading to renoun.

Again the theme of teachers and preachers is taught. :

तद्वां नरा नासत्यावनु ष्याद्यद्वां मानास उचथमवोचन् ।
अस्मादद्य सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुम् ॥८॥

8. TRANSLATION:— O absolutely truthful and leading teachers and preachers! May you get that you desire. The noble words that are uttered by the men endowed with knowledge should be acceptable by you. May we obtain the fulfilment of our desires, strength and

the means of livelihood from this great and peaceful assembled group.

PURPORT :—It is proper on the part every one to desire others, welfare alongwith his own. Whatever is taught by the enlightened persons, should be consented by all lovingly.

NOTES : (मानास:) विज्ञानवन्त:—Men endowed with knowledge. (जीरदानुम) जीवनोपायम्—The means of livelihood.

Sūktam—183

Rishi of the Sūktam—Agastyā—Ashvino Devatā (2) Chhand—Trishtup and Pankti of various kinds. Svara-Dhaivata and punchama.

The attributes of lerned persons and technocrats are highlighted :

तं युञ्जाथां मनसो यो जवीयान् त्रिबन्धुरो वृषणा यस्त्रिचक्रः ।
येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पर्णैः ॥१॥

1. TRANSLATION :— O strong teachers and preachers of technology ! you shower happiness. You harness the vehicle which has three seats, three wheels and is fast like the mind of a man. That carrier or vehicle is embellished with three metals (iron, silver and gold). You come to the dwelling of a pious man in it, when you travel like a bird with wings.

PURPORT :—How can those persons get much prosperity who do not manufacture a vehicle like the aircraft? Properly manufactured, a person can easily travel in it in the sky like a bird, with all its parts and impliments, duly fitted well.

NOTES & REMARKS : (दुरोणम्) गृहम्=Dwelling house. दुरोणेति गृह नाम (NG. 3-4)

The objectives used for the रथ, beautiful vehicle mentioned in the mantra like मनसो जवीयान् swift like the mind of a man विर्न पर्णैः Like a bird etc. do not leave the shadow of boubt in the mind of an impartial reader that the vehicle mentioned here is an ordinary chariot but something like an aircraft. Prof. Wilson's translation of मनसो जवीयान् is' as quick as thought'. The last line विर्न पर्णैः he has translated as like a bird with wing, Griffith's translation is worth quoting :— "make ready that which passes thought in swiftness, that has three wheels and triple seat, ye mighty, whereon yeseek the dwelling of the pious, whereon three fold ye fly like birds with." (Griffith's Hymns of the Rigveda Vol 1.P. 246)

Our aircraft should be pretty good.

सुवृद्रथो वर्तते यन्नभि क्षां यत्तिष्ठथः क्रतुमन्तानु पृक्षे ।
वपुर्वपुष्या सचतामियं गीर्दिवो दुहित्रोषसा सचेथे ॥२॥

2. *TRANSLATION* :— O intelligent manufacturer and driver of the vehicles ! your aircraft gces round the earth, and then lands at the end of flight. Let its beautiful form come in contact with other objects (planet and stars even). May this cultured and refined speech and its speaker associate with the dawn, daughter of the sun. It is a simile.

PURPORT :— *When men desire to trael by an aircraft, they should make it throughfully fit to go swiftly around the earth and other regions, shining like the dawn.*

NOTES : (वपुः) रूपम् । वपुरिति रूप नाम=From (NG. 3-7). (दिवः) सूर्यस्य—Of the sun. (क्षाम्) पृथिवीम् । क्षेति पृथिवीनाम=Earth (NG. 1-1)

The passengers should carry good quantum of edibles :

आ तिष्ठतं सुवृतं यो रथो वामनु व्रतानि वर्तते हविष्मान् ।
येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥३॥

3. *TRANSLATION:*— O absolutely truthful leaders, ascend on your aircraft, which contains various edibles and other food items. It helps in performing the sacred rites of the worshipper. You propose to come to the path and to the dwelling place of a devotee for doing good to him and his progeny.

PURPORT :— It is the duty of men to travel by such well-built vehicles that may go to the earth, sea and sky. Morever, it should contain all important articles of food and be perfect by all yardsticks and testings, so that they and their children may enjoy happiness.

NOTES : (हविष्मान्) बहुखाद्यादिपदार्थयुक्तः = Containing all kinds of eatables and other articles. (वर्तिः) मार्गम् = Path.

The persons should live fully alert and in well-stocked houses.

मा वां वृको मा वृकीरा दधर्षीन्मा परि वर्क्तमुत माति धक्तम् ।
अयं वां भागो निहित इयं गीर्दस्राविमे वां निधयो मधूनाम् ॥४॥

4. *TRANSLATION :*— O destroyers of miseries, teachers and preacher ! this is your share of right, and here are your instructional speeches. These treasurers of Soma and other sweet juices are yours. Please do not abondon or destory us. Always make such arrangements that no thief person may harm you and any way.

PURPORT :— When men dwell at home in the forests or are on way to travelling by various vehicles, they should have all requisite articles, arms and strong army, so that there may not be any obstacles.

NOTES : (वृकः) स्तेनः । वृक इति स्तेन नाम (N.G. 3-24)=Thief. (धक्तम्) दहतम्=Burn or destroy.

The seekers of knowledge should go to the learned persons :

युवां गोतमः पुरुमीळ्हो अत्रिर्दस्रा हवतेऽवसे हविष्मान् ।
दिशं न दिष्टामृजूयेव यन्ता मे हवं नासत्योप यातम् ॥५॥

5. *TRANSLATION* :— O destoryers of miseries, obsolutely truthful teachers and preacher ! a wisemen, possessing many good qualities and active invokes you for protection. He possesses acceptable articles in abundance, like a farer, who undertakes journey to his destination by a straight path. Surely, you come direct to accept my gifts and offerings.

PURPORT :—As those who travel by the boat or other carriers by the direct route to the destined places, they do so to seek the truth. They should go directly to the enlightened persons to achicve it.

NOTES & REMARKS : (हवम्) दानम्=Gift or donation. (गोतमः) मेधावी । गौरिति स्तोतृ नाम (NG. 3-16)=A wise and learned man. (अत्रिः) सततं गामी । अत्रि is form अत-सातत्यगमने=Active and industrious.

The technologists and engineers are capable to take people through land, sea and sky :

अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. TRANSLATION :— O learned men pervading in (experts in) technology ! through your assistance, we overcome this darkness of night of the ocean. Our praise is addressed to you. Come to us by the paths traversed earlier by the truthful enlightened persons, so that we may obtain the fulfilment of noble desires, strength and long life.

PURPORT :— It is only those who are the besta mong the knowers of the technology that travel by the vehicles. That way the uehides equally be uesed on earth occean and sky and go accross to the distant shores. It is those only who can go to the enlightened persons by the vicheles making use of energy.

NOTES & REMARKS : (अश्विनौ) । शिल्पविद्याव्यापिनौ । अशूङ्-व्याप्तौ = Pervading in (experts in) the technical knowledge. (तमसः) रात्रेः प्रकाशरहितस्य समुद्रस्य वा । तम इति रात्रि नाम (N.G. 1-7) = Of the night or the ocean without light,

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Sūktam—184

Rishi of the Sūktam—Agastya. Devatā.—Ashvinau (2). Chhanda—Pankti & Trishtup of various kinds. Svarā—Panchama and Dhaivata.

The duties of the teachers and preachers :

ता वांमद्य तावपरं हुवेमोच्छन्त्यांमुषसि वाह्निरुक्थैः ।
नासत्या कुहं चित्सन्तावर्यो दिवो नपांता सुदास्तंराय ॥१॥

1. TRANSLATION :— O ever-progressive and never falling absolutely truthful teachers and preachers ! we invoke you to day ; we invoke you on other days here after during the dawns. Where-evere you may be, we may have that reverential dealings with you

like a trader (Vaishya) carrying on his business with a liberal customer in polite words.

PURPORT :—The larned persons take due benefits from the earth and the sky; likewise, we may be benefited by the enlightened persons.

NOTES & REMARKS : (वह्निः) वोढा वह्नि is derived from वह-प्रापणे = One who carries on. (अर्य:) वणिग्जनः (अर्यः) स्वामिवैश्ययोः अष्टाः ३.१.१०३, = A businessman. (सुदास्तराय) अतिशयेन सुष्ठु प्रदात्रे = For a good liberel lonor. दास-दाने (धातुपाठ) = For a good liberal donor.

The sermons of learned persons delight all :

अस्मे ऊ षु वृंषणा मादयेथामुत्पणीँर्हतमूर्म्या मदन्ता ।
श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णैः ॥२॥

2\. *TRANSLATION :—* O mightly, highly learned teachers and preachers ! make us to have our noble dealings exceedingly happy and destory the wicked. We are joyful within the night (through meditation etc). O leaders ! with your own ears listen my praises addressed to you couched in pure words of wise men, as they use the power of discretion.

PURPORT :— The teachers and preachers impart knowledge with the Vedic words to the pupils and the audience and thus make them learned and wise. So their words shou'd be attentively listened to and they should be delighted by all.

NOTES : (ऊर्म्या) राव्या सह । ऊर्म्येति रात्रि नाम (N.G. 1-7) = Within night. (मतीनाम्) मनुष्याणाम् = Of wise men. (निचेतारा) नित्यं ज्ञानवन्तौ ज्ञाहकौ च Full of knowledge and teaching the same to others.

How to impart education :

श्रिये पूंषन्निषुकृतेव देवा नासत्या वहतुं सूर्यायाः ।
वच्यन्ते वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥३॥

3. *TRANSLATION :—* O champion of noble causes ! like absolutely truthful liberal teachers and preachers, you are possessive of the splendour of the sun, and darting like arrows on enemies acquire glory in order to obtain the prosperity. Your glory is recited everywhere, as you are the most acceptable person, like the pure water.

PURPORT :— As an army having good arms and powerful weapons conquers the enemies, so a man should utilise the money properly without waste of time. The things be done in the day time as it may not be equally so nice at the night. So, one should not delay or put off the things unnecessarily. Good virtues are admired everywhere.

NOTES : (सूर्यायाः) सूर्यस्य कान्तेः = Of the splendour of the sun. (वहतुम्) प्रापकम् = Conveyer that leads to. (वरुणस्य) उत्तमस्य जलस्य वा = Of a good acceptable person or of the pure water.

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Emphasis on truthful and honest policy and actions :

अस्मे सा वां माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्याय चर्षणयो मदन्ति ॥४॥

4. *TRANSLATION :—* O liberal donors ! may your sweet liberality be displayed towards us. Accept and acknowledge the admiration of a venerable person, who performs good deeds. May we also honour, desire and please you, in order to get the strengih and fame, O noble teachers and preachers !

PURPORT :=Absolutely truthful and honest policy and praise of the enlightened persons encourage a man to take a right path.

NOTES : (हिनोतम्) प्राप्तुम् । हि—गति वृद्ध्योः । गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थग्रहणम् । =Acquire. (अनुमदन्ति) कामयन्ते=Desire and please.

In the praise of teachers and preachers :

एष वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।
यातं वर्तिस्तनयाय त्मने चागस्त्ये नासत्या मदन्ता ॥५॥

5. *TRANSLATION :—* The teachers and preachers are possessors of the wealth of wisdom and are absolutely truthful. This praise devoid of evil tendency is addressed to you by learned persons. Desirous of the sinless path, come to the path of righteousness for the worshippers' welfare and his progeny.

PURPORT :— Only the sincere praise is accepted by the learned persons. An average man desires of his own welfare as well as of his progeny. He should also try to do good to others. Indeed, the path of righteousness is followed by absolutely truthful persons,

NOTES & REMARKS : (सुवृक्तिः) सुष्ठु वृक्तिः वर्जनं सुवृक्तिः यथा स्यात्तथा= Complete renouncement of all sin or evil. (अगस्त्ये) अपराधरहिते मार्गे । अगम् अस्यति-प्रक्षिपति अत्रेत्यगस्त्यः । असु-क्षेपणे (दिवादिः)=On a sinless path. (मदन्ता) कामयमानौ =Desiring.

The learners of right path and the teachers of the same deliver goods :

अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. *TRANSLATION* :— O teachers and preachers of the highest order ! with your help, may we get over the darkness of ignorance through the praises addressed to you. Come hither by the paths treaded by the truthful and enlightened persons. Thus we may attain the desired happiness, physical and spiritual strength, and get the knowledge of the soul.

PURPORT :— *Those persons alone can take people to the other end of the knowledge who, always tread on the path of righteousness, and are genuine preachers of truth.*

NOTES & REMARKS : (तमसः) अविद्यान्धकारस्य = Of the darkness of ignorance. (इषम्) इष्टं सुखम् = Desired happiness. (वृजनम्) शरीरात्मबलम् । वृजनम् इति बलनाम (NG. 2-9). अतः शरीरात्मबलग्रहणम् = Physical and spiritual strength.

Sūktam—185

Rishi of the Sūktam—Agastya Devatā—Dyāvā Prithivyau (2). Chhanda—Trishtup of various kinds. Svara—Dhaivata.

The attributes of the generator and the generated :

कृतरा पूर्वा कृतरापरायोः कृथा जाते कवयः को वि वेद ।
विश्वं त्मना बिभृतो यद्ध नाम वि वर्तेते अहंनी चक्रियेव ॥१॥

1. *TRANSLATION* :— O wise learned men! which of these two (heaven and earth) has priority and which is posterior ? How were they engendered ? Who knows all this exactly ? Verily, such wise

men uphold the water and other substances of the world and the days and nights revolve around them, like the wheels. You should know their attributes and functions.

PURPORT :— O learned persons ! you should try to know exactly the nature of the heaven and the earth, the cause and effect and the supporter and the supported that revolve around your thoughts. like the days and nights.

NOTES & REMARKS : (अयोः) अनयोः द्यावापृथिव्योः कार्यकारणयोर्वा । अत्र छान्दसो वर्णलोपः Of the heaven and earth or the cause and effect (नाम) जलम् । नाम इत्युदक नाम (NG. 1-12)=Water.

The duties of parents, pupils and sons are defined :

भूरिं द्वे अचरन्ती चरन्तं पद्वन्तं गर्भमपदी दधाते ।
नित्यं न सूनुं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥२॥

2. *TRANSLATION :—* Footless and motionless heaven and earth sustain numerous and footed creatures and people, like a son who is nursed on the lap of his parents. O parents ! like the heaven and the earth, save us from the misery caused by false dealings.

PURPORT :— The earth and sun are firm, and they sustain and make grow the animate. Same way, it is the duty of father and mother as well as of the guest and preceptor (Acharya) to protect their children and pupils and make them grow with wisdom and good education.

NOTES : (द्यावापृथिवी) द्यावापृथिवी इव वर्तमानौ माता पितरौ ।=Father and mother, who are like the heaven and the sky. (अभ्वात्) असत्यादिदुर्गुणजन्याद् दुःखात् ।=From the misery caused by false conduct.

The significance of the First Cause stressed :

अनेहो दात्रमदितेरनर्वं हुवे स्वर्वदवधं नमस्वत् ।
तद्रोदसी जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥३॥

3. *TRANSLATION :--* I accept the gift of the sun and the earth which are without horses or decay. They are givers of happiness, exempt from injury, and endowed with good food. O parents ! you are like the day and night. Grant such gift to me who praisees you. O father and mother ! you are like the heaven and the earth, and protect us from a false conduct.

PURPORT :— The sun and the earth and all other visible articles are born out of the imperishable and eternal Primordial matter.

NOTES & REMARKS : (अदितेः) पृथिव्याः सूर्यस्य वा = Of the earth or the sun. (नमस्वत) नमः प्रशस्तम् अन्नं विद्यते यस्मिन् तत् नमस्वत् । नम इत्यन्ननाम (NG. 2-7) = Endowed with good food. (रोदसी) अहोरात्राविव = Like the day and night. (द्यावापृथिवी) द्यावापृथव्याविव वर्तमानौ मातापितरौ = Father and mother who are like the sun and the earth.

From the marriage ceremony mantra द्यौरहं पृथिवी त्वं तावेव विवहावहै (Atharva. 14.1.71), it is clear that the married couple are, there compared with the earth and heaven. After their progeny, they become parents.

The parents' and teachers' duties are defined by the illustration of the heaven and the earth :

अतप्यमाने अवसावन्ती अनु ष्याम रोदसी देवपुत्रे ।
उभे देवानामुभयेभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥४॥

4. *TRANSLATION* :— O men ! the sun and the earth do not annoy anyone rather staisfy all beings with food and water etc. They are the children (creation) of God and are both endowed with making power of the days and nights divine. They protect all. O parents ! you are like the sun and earth. Guard us from false conduct so that we may enjoy happiness.

PURPORT :— The earth and the sun etc. sustain all animate and inanimate objects. Likewise, it is the duty of the parents, preceptors and kings etc. to protect all subjects.

NOTES : (देवपुत्रे) देवस्य परमात्मनः पुत्रवद् वर्तमाने ।=The sun and the earth that are like the children of God. (उभयेभिः) स्थावरजङ्गमैः सह With in animate and animate objects.

The heaven and earth are the benefactors :

सङ्गच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थे ।
अभिजिघ्रन्ती भुवनस्य नाभिं द्यावा रक्षतं पृथिवी नो अभ्वात् ॥५॥

5. *TRANSLATION* :— O father and mother ! like the heaven and the death, you guard us from all false or evile conduct. The heaven and earth like two sisters go hand-in-hand always together, scenting the name of the world in the form of gravitation or attraction.

PURPORT:— O men ! as young bride and birdegroom who have received education through Brahmacharya enjoy happiness, so the heaven and the earth are for the welfare of the world.

NOTES : (जामी) कन्ये इव (द्यावा पृथिवी) द्यावापृथिव्याविव मातापितरौ ।=Like two virgins. The perent, who are like firmament and earth.

The parents are to be protected :

उर्वी सद्मनी बृहती ऋतेन हुवे देवानामवसा जनित्री ।
दधाते ये अमृतं सुप्रतीके द्यावा रक्षतं पृथिवी नो अभ्वात् ॥६॥

6. *TRANSLATION :—* O revered father and mother ! I praise the heaven and earth which are vast, all supporting and are mighty parents of all things with water etc. They beautify the form and sustain water. In the same way, we praise you sincerely. Guard us from all the false conduct, as you and you only ingrain in human beings all the divine virtues with your true teachings.

PURPORT :— Those parents who with their true teachings develop the physical and spiritual powers of their children and who shine like sun and are endowed with the light of knowledge, they can protect all.

NOTES & REMARKS : (ऋतेन) जलेन । ऋतम् इत्युदकनाम (NG. 1-12) ऋतमिति सत्यनाम । (NG. 3-10)=With water. In the case of parents, सत्योपदेशेन means with the preaching of the truth. (अमृतम्) जलम् । अमृतमित्युदकनाम (NG. 1-12)=In the case of parents the nectar of wisdom and knowledge etc.

All should endeavour to march on the path of happiness :

उर्वी पृथ्वी बहुले दूरेअन्ते उप ब्रुवे नमसा यज्ञे अस्मिन् ।
दधाते ये सुभगे सुप्रतूर्ती द्यावा रक्षतं पृथिवी नो अभ्वात् ॥७॥

7. *TRANSLATION :—* I teach about the heaven and earth. They are vast, expansive, multiform, infinite, harbingers of good prosperity, rapidly moving in this Yajna of the mundane dealings,

that are to be done unitedly alongwith food. O revered father and mother ! you are like the heaven and earth, and so you guard us from all false conduct and dangers.

PURPORT :— The moon is close to the earth, but the sun is very distant. In this way, everywhere there is the pair of light and darkness. The persons should try to make proper use of all sources of energy for their progress.

NOTES : (नमसा) अन्नेन = With food. (अस्मिन् यज्ञे) अस्मिन् संगन्तव्ये संसारव्यवहारे = In this worldly dealing which is to be done unitedly.

The parents should perform their duties towards their children and vice versa :

देवान्वा यच्चकृमा कच्चिदागः सखायं वा सद्मिज्जास्पतिं वा ।
इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥८॥

8\. *TRANSLATION:*—Whatever fault or offence we may commit or have committed against absolutely truthful learned persons, or against a friend at any time, may this good knowledge or action be a sort of expiation, with a resolve not to commit and repeat any such offence. O revered parents ! you are like the heaven and earth, and guard us from false conduct or danger.

PURPORT:—Those parents who do not look after their children like the food and water, fail to discharge their duty. Those children who do not support their parents and fail in the discharge of their duty become sinners and condemend.

NOTES : (अवयानम्) अपगमनम् निरसनम् = Expiation. Giving up of sin in the future.

She learned should delight all :

उभा शंसा नर्या मामविष्टामुभे मामूती अवसा सचेताम् ।
भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः ॥९॥

9. *TRANSLATION :—* May our revered parents who are admirable and noble, who are like the sun and the earth, protect me ! May I get the protective power of both the spiritual and secular knowledge ! O learned persons ! as a good trader is happy to have the company of a liberal donor and gives generously to the needy, may we make others happy with the fulfilment of their noble desires through food etc.

PURPORT :— As the sun and the moon give happiness to all beings, as a sincere rich trader (Vaishya) pleases the Sanyasis and other needy persons by giving them good food, so the enlightened should be pleasing or satisfying all.

NOTES & REMARKS : (अर्यः) वणिग्जनः । अर्यं स्वामिवैश्ययोः (अष्टा 3.1.101) = A vaishya or trader. (सुदास्तराय) अतिशयेन दात्रे दासृ-दाने (भ्वा:) = For a liberal donor.

The duties of parents and their children underlined :

ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
पातामवद्याद्दुरितादभीके पिता माता च रक्षतामवोभिः ॥१०॥

10. *TRANSLATION :—* O men ! I endowed with pure intellect teach truth to everyone who listens and who preaches it to other and practises ; I tell it to the women who are of forgiving nature like the earth. I tell this truth for bringing about divine happiness to every human being; that is desirable, May the teachers and preachers

preserve us from reprehensible false conduct. May my parents, who are like the heaven and the earth provide us their protection.

PURPORT :— The preacher should always tell good things to the audience. You should also tell the sweet (pleasant) and beneficial truth, as I utter, As the parents serve their children, so the children also should act vice versa,

NOTES & REMARKS : (दिवे) दिव्य सुखाय=For divine happiness. (पृथिव्यै) पृथिवीव वर्तमानायै स्त्रियै=For a woman who is of forgiving nature like the earth. (अभीके) कमिते। अभीके इति उत्तरपदानि (NG. 3-29). पद-गतौ। गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च। प्राप्त्यर्थमादाय कमितार्थग्रहणम्। अत्र धातोः मोदार्थग्रहणं कृत्वा दिव्यसुखायेति व्याख्यानम्।=In a desirable dealing.

The significance of simple and universal truth is underlined :

इदं द्यावापृथिवी सत्यमस्तु पितर्मातर्यदिहोपब्रुवे वाम्।
भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

11. TRANSLATION :— O father and mother ! you are like the heaven and earth or like electricity and firmament. May my this praise be true and fruitful, which has been uttered in this dealing of the entightened persons. It has to protected. Be ever for your protection in the proximity of those who praise you, so that we may obtain good food, strength and long life.

PURPORT : The parents should always tell children of their righteous dealings. They should initiate only the truthfuls. Similarly, the children also should act and say to their parents that you should accept only our truthful conduct and nothing adverse. (Save us from all undesirable false conduct).

REMARKS : (द्यावापृथिवी) विद्युदन्तरिक्षे=Electricity and firmament. (अवमे) रक्षितव्ये व्यवहारे=In a dealing to be protected.

Sūktam—186

Rishi of the Sūktam—Agastya. Devata—Vishve Devas Chhanda—Tristup and Pankti of various types. Svara—Dhaivata and Panchama.

The attributes and duties of the scholars :

आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।
अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥१॥

1. TRANSLATION :— O scholar ! come to us with nutrient and tasteful food and fine speeches. God is self-refulgent like the sun and Supreme Leader of all beings. He is Benefactor of all men with His most admirable Vedic sermons spread (is manifest) into the whole world in all the mutual dealings of wisdom which is to be attained from all sides. O young learned persons ! you delight all with your pure intellect. This is truthful dealing, so you delight us also.

PURPORT :— God is just to all, with no element of partiality. He loves all equally, so should learned persons be. As young men marry loving young women of matching temparament and make them happy, same way the enlightened persons rejoice on making their pupils highly learned.

NOTES and REMARKS :—(इष्टाभिः) अन्नादिभिः वाग्भिः सह वा । इष्टा इति अन्न नाम (N.G. 2-7) इष्टा इति वाङ्नाम (N.G. 1-11) = With good food etc, and with admirable speeches. (अभिपित्वे) अभितः प्राप्तव्ये (व्यवहारे) । अभिपित्वे is from अभि पदी—गतौ । गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम् । = In the dealing to be attained from all sides.

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The married couple should serve learned and guests :

आ नो विश्व आस्क्रा गमन्तु देवा मित्रो अर्यमा वरुणः सजोषाः ।
भुवन्यथा नो विश्वे वृधासः करन्त्सुषाहा विथुरं न शवः ॥२॥

2. *TRANSLATION* :— May all the reformers of evils, truthful and learned persons endearing to us like our very Pranas, despensers of justice, very noble, loving and serving, all come to us. May they all be helpful to us in making alround progress and advancement ! May they not leave us during our hardships, rather provide us endurance and confidence.

PURPORT :— *All should follow that path which is followed by the enlightened persons. They share the happiness and misary with all. We should emulate them.*

NOTES and REMARKS :— (आस्क्राः) शत्रुबलस्य क्रमितारः = Destroyers of the strength of the foes. (मित्रः) प्राणवद् वर्तमानः। प्राणो वै मित्रः (Shtph. 8.4.2.61/12.9.2.12) = Behaving or dear like ones' own Pranas. (शवः) बलम् । शव इति बलनाम (N.G. 2-9) = Strength.

Shri Sayanacharya has explained शवः as अन्नम् but he has not quoted any authority to substitute his interpretation. Neither in the Vedic laxicon Nightntu nor in Nirukta, the meaning of शवः as अन्न is given anywhere.

The spirit of service brings richness :

प्रेष्ठं वो अतिथिं गृणीषेऽग्निं शस्तिभिस्तुर्वणिः सजोषाः ।
असद्यथा नो वरुणः सुकीर्तिरिषश्च पर्षदरिगूर्तः सूरिः ॥३॥

3. TRANSLATION :— O learned persons ! you are active, equally loving to all, parise a great knowledgeable scholar like the fire with laudations. You are most beloved and venerable like a guest. An industrious noble learned person attempts to subdue his enemies, possesses good reputation and gives us good food and fulfils our noble desires. So let him work for us.

PURPORT :— Those married couple who lovingly serve the guests and absolutely truthful persons, and are industrious in the righteous dealings, and are active in returning knowledge to others and become prosperous.

NOTES : (तुर्बणिः) सद्योगामी। तुर्वणिः इति पदनाम (N.G. 4.3.)=Going quickly, active. (अरिगूर्तः) अरिषु शत्रुषु, गूर्तः उद्यमी=Industrious in subduing the foes.

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Importance of being industrious is underlined :

उप॑ व॒ एषे॒ नम॑सा जिगी॒षोषासा॒नक्ता॑ सु॒दुघे॑व धे॒नुः ।
स॒मा॒ने अह॑न्वि॒मिमा॑नो अ॒र्कं विषु॑रूपे॒ पय॑सि॒ सस्मि॒न्नूध॑न् ॥४॥

4. TRANSLATION :— O learned persons, I approach you with reverence and with the offereings of good food etc, day and night. In return, I hope to get power to overcome easily my adversaries, like a gentle cow coming every day to be milked. I see the milk of the cow being taken from all udders with the same splendour.

PURPORT :— The Vidya (knowledge) and Avidya (ignorance) are like the day and night. They persons knowing the real nature of both are always industrious. They benefit all people like the cow and conquer the wicked, become like the gem of the society or like the cream in the milk.

NOTES & REMARKS : (अर्कम्) सत्कर्तव्यम् अन्नम् । अर्कमन्नं भवति अर्चति भूतानि (N.T. 5.1.4)=Good food. (नमसा) अन्नादिना । नम इत्यन्ननाम (N.G. 2.7)=With food and reverence.

The clouds, sun, air and lightning are essentials :

उत नोऽहिर्बुध्न्यो॒३ मयंस्कः शिशुं न पिप्युषीव वेति सिन्धुः ।
येन नपातमपां जुनाम मनोजुवो वृषणो यं वहन्ति ॥५॥

5. *TRANSLATION :—* O men ! the cloud in the firmament is accompanied by lightning, which is swift like the mind. It brings rains which may utilise properly and never wasting its water. It gives us happiness, like mother who develops her child growing in every way and it delights her. The river also gives happiness to us.

PURPORT :— If there were no clouds, who would feed all beings like the mother ? Had there been no sun, lightning and the wind, who would uphold it (the cloud) ?

NOTES & REMARKS : (अहिः) व्याप्तिशीलो मेघः । अहिरिति मेघनाम (N.G. 1-10)=Pervading the cloud. (बुध्न्यः) अन्तरिक्षस्थः । बुध्नमन्तरिक्षं बद्धा अस्मिन् धृता आप इति (N.T. 10-4-44)=The cloud dwelling in the firmament. (पिप्युषीव) यथा वर्धयन्ती माता । पिप्युषी is from (ओ/प्यायी वृद्धौ भ्वा०)=Like the mother who tries to make her child grow in every way. (सिन्धुः) नदी=River.

The illustration of the cloud and the sun is given :

उत न ईं त्वष्टा गन्त्वच्छा स्मत्सूरिभिरभिपित्वे सजोषाः ।
आ वृत्रहेन्द्रश्चर्षणिप्रास्तुविष्टमो नरां न इह गम्याः ॥६॥

6. TRANSLATION :— O learned person ! come to us as leader of the men. The sun is the thrasher of clouds, filler of men with happiness, most potent and resplendent and it rains down the water. In our noble dealing from everywhere, come to us along with other scholars, who equally love and serve all.

PURPORT :— Those persons become mighty, who illuminate their knowledge like the *sun and thus make all persons happy like themselves.*

NOTES : ईम् । जलम् । ईम् इत्युदकनाम (N.G. 1-12). (इन्द्रः) सूर्यः । एष एवेन्द्रः य एष (सूर्यः) तपति । (Shtph 1.6.4.18)=The sun. (वृत्रहा) मेघहन्ता । वृत्र इति मेघनाम N.G. 1.10)=The destroyer of the clouds.

The attributes and duties of the scholars illustrated with other simile :

उत नं ईं मतयोऽश्वयोगाः शिशुं न गावस्तरुणं रिहन्ति ।
तमीं गिरो जनयो न पत्नीः सुरभिष्टमं नरां नसन्त ॥७॥

7. TRANSLATION :— Horse riders go to distant places, the cows go their calves, and the virile husbands approach their wives (for the continuous flow of their generation). Likewise, a person who on account of his divine virtues is the most fragrant, is approached by all, with their sweet words of praise. Let us also serve such a person.

PURPORT :— As the riders of horses go quickly to distant places, as the cows go to their calves, as the faithful husbands go to their chaste wives, likewise the learned persons study various sciences and listen to the words of the absolutely truthful persons.

NOTES : (ईम्) सर्वतः=From all sides. (जनमः) जनयितारः= Progenitors, husbands or procreators.

The brave but virtious persons are alwyas happy :

उत नं ईं मरुतों वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु ।
पृषंदश्वासोऽवनंयो न रथां रिशादसो मित्रयुजो न देवाः ॥८॥

8. *TRANSLATION :*—Like the winds come to waters, let the mighty generals come to us with a strong army for defence. Let the great and united scholars love each other and go to the length and breadth of the earth and the heaven. Let brave men with powerful horses, and who are strong enough to smash their foes, protect our chariots and forgive like the earth. And those who are united with their friends become happy and popular.

PURPORT :— Those mighty and learned persons with a strong army, have good chariots and other vehicles, are of forgiving nature like the earth, and are endearting to friends and do good to all, they enjoy happiness.

NOTES & REMARKS : (पृषदश्वासः) पृषतः पुष्टा अश्वा येषान्ते=Having strong horses. (रिशादसः) ये रिशान् शत्रून् दस्यन्ति नाशयन्ति ते । रिश—हिंसायाम् (तुदा) दसु—उपक्षये (दिवा)=Destroyers or devourers of their enemies.

The duties of the learned persons emphsized :

प्र नु यदेषां महिना चिकित्रे प्र युञ्जते प्रयुजस्ते सुवृक्ति ।
अध यदेषां सुदिने न शरुर्विश्वमेरिणं प्रुषायन्त सेनाः ॥९॥

9. *TRANSLATION:*—Those persons attain delight and right path, who use proper means for the propagation of knowledge by the greatness of their scholars. These scholars diligently discharge their duties. A brave person takes the help of strong army to

shake off all wicked persons. Likewise, the civil officers of the State should act and achieve success.

PURPORT :— Those rulers, who appoint great scholars for the propagation of knowledge, achive greatness and glory. Those who support the army consisting of faithful, brave and persons hailing from reliable and noble families, are ever victorious.

NOTES : सुवृक्ति । सुष्ठु व्रजन्ति यस्मिन् सा ताम्=Good path on which people go and enjoy happiness. (शरुः) हिंसकः । शरु is from शॄ—हिंसायाम् (क्र्यादि०)=Destroyer of enemies. (इरिणम्) कम्पितं जगत् । इरिणम् is from ईर—गतौ कम्पने च (अदादि०)। अत्र कम्पनार्थं ग्रहणम्=Shaken world or bond of wicked persons. सुवृक्तिभिः सुप्रवृत्ताभिः शोभनाभिः स्तुतिभिरिति निरुक्ते । (N.K.T.) 7.24)=It indicates admirable noble path that leads to good delight.

About the teachers and preachers :

प्रो अश्विनावव॑से कृणुध्वं प्र पूषणं॒ स्वत॑वसो॒ हि सन्ति ।
अ॒द्वे॒षो विष्णु॒र्वात॑ ऋभु॒क्षा अच्छा॑ सु॒म्नाय॑ ववृतीय दे॒वान् ॥१०॥

10. TRANSLATION :— O officers of the State and the men representatives of the public ! you should appoint highly renowed and enlightened teachers and preachers for to act as supervisors over the group of other learned men. They should hold independents powers (depending upon their inherent qualities, and not the persons who get job on mere recommendation and by flattery). The appointees should be free from bias and hatred. I am active and mighty like the wind, pervading in good virtues and possess great, pure and subtle intellect by God's grace. I deal with wise men reverentially for happiness. You should also likewise make appointment of promoters of noble causes and supporters of men committed to all-round progress and advancement of the State.

PURPORT :— Those highly learned righteous persons who are blessed with perfect physical and spiritual powers are fond of propogating the acquired knowledge, and are free from all attachment and aversion should be appointed for the preaching work. Thus real happiness shall grow more and more.

NOTES & REMARKS :— (अश्विनौ) विद्याव्यापिनौ अध्यापकोपदेशकौ = Teachers and preachers pervading (or experts in) all sciences. (स्वतवसः) स्वकीयं तवः बलं येषां ते । तव इति बलनाम (N-G 2-9). = Those who possess their own inherent powers, not dependent upon others' recommendation, particularly based upon flattery etc. (विष्णुः) व्यापकः (गुणेषु) । सः यः स विष्णुर्यज्ञः । स यज्ञो असौ स आदित्यः (Shatph. 14.1.1.6) यदह दीक्षते तद्विष्णुर्भवति (Shatph 3.2.1.17) = Pervading in good virtues. So the word विष्णुः permanently and primarily used for God, may also be used for a man who is full of splendour like the sun and who has taken initiation (दीक्षा) in truth etc. (ऋभुक्षाः) मेधावी । ऋभुरिति मेधावि नाम (N.G. 3.15) ऋभुक्षा इति महन्नाम (N.G. 3.3) = A wise man possessing pure and subtle intellect or great genius.

The learning is the grertest wealth :

इयं सा वो अस्मे दीधितिर्यजत्रा अपिप्राणी च सदनी च भूयाः ।
नि या देवेषु यतते वसूयुर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

11. TRANSLATION :— O adorers of the enlightened persons ! may this great light of the Vedic wisdom which great scholars always seek in order to get true prosperity, be given to us. It is the indomitable and certain strength of the Pranas and of true delight and dispells all miseries. Because of this, we can accomplish the fulfilment of all noble desires, strength and long life.

PURPORT :— Vidya or wisdom is the true source of real happiness. He who has not acquired the wealth of wisdom or true knowledge, remained always a poor.

NOTES :— (इयम्) इयं वेदविद्या=This Vedic wisdom. (दीधितिः) विद्या प्रदीप्तिः। दीधितय इति रश्मिनाम (N.G. 1.5)=Light of wisdom. Rays of wisdom or true knowledge. (अपिप्राणी) निश्चितप्राणबलप्रदा।= Giver of indomitable and certain power of the Pranas. (सदनी) दुःखविनाशनेन सुखप्रदा।=Giver of happiness by dispelling all misery.

Sūktam—187

Rishi of the Sūktam—Agastya. Devatas. Aushadhis (grains and herbs). Chhandas—Ushnik, Gāyatri and Anushtup of various forms. Svaras—Rishabha, Shadja and Gāndhara.

The attributes of good food :

पितुं नु स्तोषं महो धर्माणं तविषीम् ।
यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥१॥

1. *TRANSLATION :—* I admire good meals and its power which upholds and enables a man to perform good deeds. Because of it's force, a person exerts his mind, speech and actions and becomes capables to earn honest wealth of various kinds.

PURPORT :— Those who take good and well—cooked food knowing its varying qualities by mixing requisite substances get physical and spiritual power. Thus performing the righteous deeds they are able to achieve much prosperity with their industriousness.

NOTES & REMARKS :— (पितुम्) अन्नम्। पितुरित्यन्ननाम (N.G. 2-7) Food. (तविषीम्) बलम्। तविषीति बलनाम (N.G. 2-2)=Strength.

(वितः) मनोवाक् कर्मभिः=With mind, speech and action. (वृत्तम्) वरणीयं धनम्=Acceptable wealth.

The qualities of good meals :

स्वादो॑ पितो॒ मधो॑ पितो व॒यं त्वा॑ ववृमहे ।
अ॒स्माक॑मवि॒ता भ॑व ॥२॥

2. TRANSLATION :— O God ! we take tasty drink and savoury meals given by you. Be our Protector and grant all this (meals and drink) to us.

PURPORT :— Men should take nourishing and delicious meals prepared in accordance with Ayurvedic and dietetic techniques. It keeps away all diseases, and imparts longevity and preserves health.

God is friendly to human beings by giving good meals :

उप॑ नः पित॒वा च॑र शि॒वः शि॒वाभि॑रू॒तिभि॑: ।
म॒यो॒भुर॑द्वि॒षेण्यः॒ सखा॑ सु॒शेवो॒ अद्व॑याः ॥३॥

3. TRANSLATION :— Come to us, O God ! you are master and skilled in giving and preparing meals. It gives happiness and is the source of delight, loving, and well-wishers. Well respected and matchless, you provide it auspicious power of protection.

PURPORT :— God is existent in all materials of meals as well as in everything else in the world. It provides support that makes us healthy and thus is always our true friend.

NOTES :— (पितो) अन्नव्यापिन् परमात्मन्=O God pervading in the meals.

God creates favourable air, water, lands etc :

तव॒ त्ये पि॑तो॒ रसा॒ रजां॒स्यनु॒ विष्ठि॑ता।
दि॒वि वाता॑ इव श्रि॒ता ॥४॥

4. *TRANSLATION* :— O God ! you exist in the meals. The flavours of the meals are diffused through the varying lands, and regions, as the winds are spread throughout the sky.

PURPORT :— In this world, according to the order established by God, the saps of various herbs and plants grow and are spread in the different regions agreeable with the earth, water and air etc. They are not the same kind everywhere.

तव॒ त्ये पि॑तो॒ दद॑त॒स्तव॑ स्वादि॑ष्ठ॒ ते पि॑तो ।
प्र स्वा॒द्मानो॒ रसा॑नां तुवि॒ग्रीवा॑ इवेरते ॥५॥

5. *TRANSLATION* :— O God ! you are master of the meals and thus protect all. You are the sweetest and the best. O Giver of enjoyment ! all different saps are your gifts. You are the Greatest Donor. Your saps are present in different plants and herbs etc. and they have raised their power, create love and delight among the living beings.

PURPORT :— It is Omnipresent God that gives food and other materials to all beings. The substances created by Him are delicious,

more delicious and most delicious (It is all His glory that they manifest.)

त्वे पितो महानां देवानां मनो हितम्
अकारि चारु केतुना तवाहिमवसावधीत् ॥६॥

6. *TRANSLATION* :—O God ! you give knowledge about the meals and protect the world. It is by your protective power that the sun uncovers the clouds and it is through your knowledge that the pure and delighted mind of the great enlightened persons is always devoted to you.

PURPORT :— If the meals are not taken properly, nobody's mind can remain delighted, because the mind gets the power from the meals. Therefore the food whose origin is in the cloud (rains) should be properly cooked and then eaten.

NOTES & REMARKS :— (केतुना) विज्ञानेन। केतुरिति प्रज्ञानाम (N.G. 3-9) किती—संज्ञाने। By special knowledge. (अहिम्) मेघम्। अहिरिति मेघनाम (N.G. 1-10)=Cloud.

Remember God when take your meals :

यद्दो पितो अजगन्विवस्व पर्वतानाम्।
अत्रा चिन्नो मधो पितोऽरं भक्षाय गम्याः ॥७॥

7. *TRANSLATION* :— O Omnipresent God ! you give us the food. Be established in the hearts of those wisemen, who know the

qualities of proper food, such people dwell happily on earth. O Sweet Protector and Giver of food ! grant us sufficient food for our maintenance through the clouds (rains) which produce vast crops.

PURPORT :—One should always remember Omnipresent God at the time of taking meals, by whose grace, all crops and foodgrains become worth of eating. One should begin to take suitable good food only after remembering and thanking God.

NOTES & REMARKS : (पर्वतानाम्) मेघानाम् । पर्वत इति मेघनाम (N.G. 1-10)=Of the clouds. (पितो) पालकान्नदातः । पितुरित्यन्ननाम (N.G. 2-7)=O protector, Giver of food.

The significance of good meals :

यद॒पामोष॑धीनां परि॒शमा॑रि॒शाम॑हे ।
वाता॑पे पीव॒ इद्भ॑व ॥८॥

8. *TRANSLATION :—* O God pervading in all objects like the air ! be giver of strength to us, because we enjoy the plenty of Waters and the herbs.

PURPORT :— The persons who partakes of well-cooked meals with proportionate water, butter and other vegetables would become robust by taking meals at regular intervals.

NOTES & REMARKS : (वातापे) वात इव सर्वान् पदार्थान् व्याप्नोति, तत्सम्बुद्धौ=God who pervades all objects like the air. Though Shri Sayanacharya has taken वातापे to men body वातेन—प्राणेन आप्नोति स्व निर्वाहमिति, वातेनाप्यायते इति वा, वातापि शरीरम् and Wilson has also translated it as body, but Sayanancharya has also given the interpretation of the word corresponding to Rishi Dayananda Sarasvati's saying हे वातापे वातवत् सर्वव्यापक ।

(परिशम्) परितः सर्वतः अंशलेशम् ।=Taken from all sides inits particles. (पीवः) वृद्धिकरः=Strengthener.

यत्ते सोम गवाशिरो यवाशिरो भजामहे।
वातापे पीव इद्भव ॥९॥

9. *TRANSLATION :—* O God ! pervading like the air in the sap of different herbs plants and crops, like the barley, you give nutrients like milk etc. We enjoy the good meals properly cooked with the sap of barley etc. Grant strength to us. (Make us robust and healthy).

PURPORT :— In our meals to be taken, all ingredients should be suitable and easily digestible. They should use proper juices in their drinks.

NOTES : (सोम) यवाद्योषधिरसव्यापिन् ईश्वर ! = O God pervading in the sap of barley and other plants ! (यवाशिरः) यवाद्योषधिसंयोगेन संस्कृतस्य । =Prepared with the mixture of the juice of barley etc.

One should be sober in taking medicines :

करम्भ ओषधे भव पीवो वृक्क उदारथिः ।
वातापे पीव इद्भव ॥१०॥

10. *TRANSLATION :—* O God ! you know well about the medicinal plants. O creator of the world and Omnipr esent like the air ! ward off all the diseases, invigorate and augmente our strength.

PURPORT :— A sober man of spotless character, makes his body and soul powerful. So all should utilise all substances with self-restraint and thus augment their physical and spiritual power.

NOTES (ओषधे) ओषधिव्यापिन् = O God pervading in all medicinal herds & plants. (वृक्कः) रोगादिवर्जकः = Remover of all diseases. (उदारथिः) उद्दीपकः = Invigorator. (करम्भः) कर्त्ता = Creator of the world.

तं त्वा वयं पितो वचोभिर्गावो न हव्या सुषूदिम ।
देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् ॥११॥

11. *TRANSLATION :—* O God ! blessed with the foodgrains, we take shelter in you with the noble words of praise, like we milk the cows. Let all learned persons take recourse to you, who delights all enlightened persons.

PURPORT :— The cows eat grass and give precious and nourishing milk. Likewise, the men should take the best essence and sap from the food. Those persons who honour and entertain their friends and neighbours by giving meals in order to enjoy true bliss, take shelter in God. They become admirable.

NOTES :— (हव्या) अत्तुं योग्यम् = Worthy of eating or taking. Here used for milk and its product. (सधमादम्) सह मादयितारम् = God Giver of delight while living within us.

Sūktam—188

Rishi of the Sūktam—Agastya. Devata—Apriya. Chhanda—Gayatri of various kinds. Svara—Shadja.

The attributes of a ruler :

समिद्धो अद्य राजसि देवो देवैः सहस्रजित् ।
दूतो हव्या कविर्वह ॥१॥

1. TRANSLATION :— O ruler ! you are conquerer of thousands and are brilliant like the fire. You in order to seek victory shine today alongwith other brave warriors. They are equally desirous of conquering their foes. You frighten the hearts of the wicked and unjust adversaries and are yourself wise. Convey to us acceptable articles.

PURPORT :— He can be a good ruler, who frightens the wicked like the fire. He conquers the foes with the help of righteous persons. In fact, because of their association with the learned people, they become wise and get the objects worth getting.

NOTES and REMARKS : (देव:) जिगीषु:=Desirous of conquering. (देवै:) जिगीषुभि: वीरै: सह । देव: and देवै: are from दिवु—क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा०)=Alongwith brave soldiers desirous of conquering foes. Here in both places the meaning of विजिगीषा or the desire of conquering the wicked foes has been taken, while Sayanacharya has interpreted देवै: as देवै: व्यवहर्तृभिऋ्र्त्विग्भि:=The priests. He has taken the meaning of व्यवहार ।

(पूत:) य दुनोति परितापयति शत्रुस्वान्तानि स:=He who causes pain in the hearts of his adversaries.

A person should endeavour to acquire wealth :

तनूनपादृतं यते मध्वा यज्ञः समंज्यते ।
दधत्सहस्रिणीरिषः ॥२॥

2. TRANSLATION :— The YAJNA that imparts thousand tonnes of foodgrains, and does not allow the body to decay, rather supports it and buildsup.. It is manifasted for the benefit of a person because he engages himself in truthful and sweet conduct. such people, should be accomplished by all.

PURPORT:— All men should regularly and continuously perform noble and philanthropic deeds like the YAJNA. It imparts, incomparable wealth and foodgrains.

NOTES & REMARKS : (ऋतम्) यज्ञं सत्यव्यवहारं वा । ऋतमिति सत्यनाम (N.G. 3-10) । अग्निर्वाऋतम् (तैत्तिरीय० 2-1-11-1) = Yajna or truthful conduct.

We should subserve noble persons :

आजुह्वानो न ईड्यों देवाँ आ वंक्षि यज्ञियान् ।
अग्ने सहस्रसा असि ॥३॥

3. *TRANSLATION* :— O Agni (noble teachers like the fire) ! invited by us and performing HOMA (YAJNA), you are praiseworthy and are giver of thousands of articles. Bring to us adroable divine and enlightened persons, because they may accomplish our Yajna (non-violent sacrifice).

PURPORT :— The fire (energy) utilised properly after acquiring the knowledge of its attributes, functions and nature, acomplishes various works. In the same manner, an absolutely truthful you learned persons can accomplish many objects.

NOTES : (सहस्रसाः) यः सहस्राणि पदार्थान् सनोति विभजति सः = Distributor of thousands of articles. (यज्ञियान्) यज्ञसाधकान् = Accomplishers of the Yajna (noble deeds or sacrificial acts).

Like sun, we all seek lights from Him :

प्राचीनं बर्हिरोजसा सहस्रवीरमस्तृणन् ।
यत्रादित्या विराजथ ॥४॥

4. *TRANSLATION :—* O men ! you should always dwell in that Eternal Cause (God). The enlightened persons shine in Him like the rays of the sun. Let us cover the vast scientific knowledge like the ancient splendour in which thousands of heroes dwell.

PURPORT :—We and you shine in that Eternal Cause—God in Whom the sun and other worlds shine or from whom-they seek their splendour.

NOTES & REMARKS : बर्हिः) संवर्धितं तेज इव विज्ञानम् । पद—गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् =Developed scientific knowledge which is like splendour.

A men should acquire knowledge about all substances :

विराट् सम्राड्विभ्वीः प्रभ्वीर्बह्वीश्च भूयसीश्च याः ।
दुरो घृतान्यक्षरन् ॥५॥

5. *TRANSLATION :—* O scholar ! you shine and excel in various virtues activities, and in all like sciences and are like an emperor. You should know throughly about the subtle powers of the Primor dial matter ; they are pervading, powerful manifold, excellent and numerous. They are also the cause of the happiness, waters etc.

PURPORT :— O men ! you should accomplish all the works after knowing the nature of subtle elements, and of the eternal matter.

They in fact consist of SATVA, RAJAS and TAMAS, and the substances like the earth were made out of them.

NOTES : (घृतानि) उदकानि=Waters.

सुरुक्मे हि सुपेशसाधि श्रिया विराजतः ।
उषासावेह सीदताम् ॥६॥

6. *TRANSLTION :—* O teachers and preachers ! the brilliant and beautiful cause and effect shine brilliantly with beauty. So you should know them well like day and night and be engaged incessantly in doing benevolent deeds.

PURPORT : —Those who get the knowledge of the causes in this world after seeing the effect through proper wisdom and good education, they take delight in doing good to others like the sun and the moon.

NOTES & REMARKS : (सुपेशसा) प्रशंसास्वरूपे कार्यकारणे । पेश इति रूपनाम (N.G. 3-7) रुक्मम् is from रुच—दीप्तौ अभिप्रीतौ च (भ्वा०)=Admirable cause and effect. Beautiful. (उषासौ) रात्रिदिने इव=Like day and night.

The benefactors are invariably respected :

प्रथमा हि सुवाचसा होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥७॥

7. *TRANSLATION :—* O men ! these teachers and preachers are augmenters of knowledge and strength. They are of noble

speech, wise and know all sciences. Let such persons, endowed with divine virtues and acceptors of every good thing, accomplish this our YAJNA (good act), for it leads us to prosperity.

PURPORT :— Those who do good to others, must be respected by them in return.

NOTES : (प्रथमा) आदिमौ विद्याबलविस्तारकौ=First and augmentors of knowledge and strength. (कवी) सकलविद्यावेत्तारौ अध्यापकोपदेशकौ= Teachers and preachers, who are knowers of all sciences. (यज्ञम्) धनादिसंगमकम् ।=Leading to wealth and other kinds of prosperity. (यज्ञम्) is from यज—देवपूजासंगतिकरणदानेषु । Here the second meaning of संगतिकरण has been stressed.

Learned girls prosper after mariage :

भार॒तीळे॒ सर॑स्वति॒ या व॒: सर्वा॑ उपब्रु॒वे ।
ता न॑श्चोदयत श्रि॒ये ॥८॥

8\. *TRANSLATION :—* You uphold all sciences, O noble lady ! You possess good knowledge. I utter you all useful words of wisdom, so that you may direct us to prosperity.

PURPORT :— The beautiful, virtuous and highly learned virgins should marry matching husbands and should lead them to prosperity through righteous means.

NOTES : (भारति) सकलविद्याधारिके= O Upholder of or expert in all sciences ! (इलेटे) प्रशस्ते ।=Admirable. (सरस्वति) प्रशस्तं सरो विज्ञानं गमनं वा विद्यते यस्यां सा ।=Possessor of good knowledge or movements.

The greatness of God is underlined :

त्वष्टां रूपाणि हि प्रभुः पशून्विश्वान्त्समानजे ।
तेषां नः स्फातिमा यंज ॥९॥

9. TRANSLATION :— O learned person the Twashta (God) is the Master in fashioning the forms of all beings. He has created all animals etc. distinctly and has arranged their growth. In the same way, let Him lead us to proper development and growth.

PURPORT ;—God has made all these wonderful articles-sun moon, earth, planets, the human and other beings out of the most subtle invisible Eternal Cause (Prakriti or Matter). Similarly various objects should also be made by people to accomplish their dealings. This is possible by acquiring the knowledge of the merits, functions properties and nature of the various articles,

NOTES : (त्वष्टा) सर्वस्य जगतो निर्माता । इन्द्रो वै त्वष्टा (Aitareya Br. 6-10) (TTRY. 2-7-2-1) त्वष्टा हि रूपाणि विकरोति (TTRY. 2.7.2.1) त्वष्टा वै पशूनां रूपाणां विकर्ता (TNDY. 2.7.2.1)) God, the creator of the world. (समानजे) व्यक्तीकरोति ।=Manifests. स्फातिम्) वृद्धिम् Growth.

In the praise of a learned donor :

उप त्मन्यां वनस्पते पाथों देवेभ्यः सृज ।
अग्निर्हव्यानि सिष्वदत् ॥१०॥

10, TRANSLATION :— O protector of the forests ! as energy turns all the eatables into delicious, likewise with your admirable actions, we make (prepare) good meals for the enlightened persons.

PURPORT :— Those who preserve and help the growth of the vegetables, herbs and plants, through the conservation of forests etc. they are able to deliver benefits to all.

NOTES: (त्मन्या) आत्मनि साध्व्या क्रियया । By good activity or process. (पाथ:) अन्नम् । अन्नमपि पाथ उच्यते (NKT. 6-2-6)=Food. हव्यानि । अत्तव्यानि । हव्यानि is from हु—दानादनयोः आदाने च । अत्र आदानार्थग्रहणम् । Eatables.

Energy provides prosperity. It's attributes are mentioned :

पुरोगा अग्निर्देवानां गायत्रेण समज्यते ।
स्वाहाकृतीषु रोचते ॥११॥

11. TRANSLATION :— Those who are engaged in doing good to others are respected everywhere like the energy which is the main power on this earth and other divine objects. It becomes manifest during the performing of YAJNAS (various philantrophic acts) with the knowledge contained in the mantras of the Gayatri metre a symbolic.

PURPORT : —If men utilise energy and other divine objects for the accomplishment of their works, they become prosperous and respectable.

NOTES : (देवानाम्) दिव्यगुणानां पृथिव्यादीनां मध्ये ।=Among the objects endowed with divine attributes like the earth and others. (गायत्रेण । गायत्री छन्दो अभिहितेन बोधेन ।=By the knowledge contained in the mantras of Gayatri metre.

Sūktam—189

Rishi of the Sūktam—Agastya. Devatā—Agni. Chhanda—Tristup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of God are mentioned :

अग्ने नयं सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥१॥

1. TRANSLATION :— O God ! you are Giver of the most desirable Bliss, Self-resplendent Lord, and possessing all the kinds of knowledge. Lead us by righteous easy and straight path to prosperity and Bliss. Keep us away from the sin, because it would take us astray, and we may not be able to offer you the most respectful and worthy adoration.

PURPORT :— The persons should always pray to God for the achievement of path that leads to Dharma (righteousness), true knowledge and for refraining from the unrighteousness. They should always follow the noble path and should keep away from unrighteousness. All should have that intense love towards God, like the enlightened wise men.

NOTES & REMARKS :— (अग्ने) स्वप्रकाशस्वरूपेश्वर = Self-refulgent God. (देव) कमनीयानन्दप्रद । = Giver of the most desirable Bliss. (राये) ऐश्वर्यानन्दप्राप्तव्ये । = For the achievement of prosperity and Bliss. (जुहुराणम्) कुटिलगतिजन्यम् । विश्वानि देव वयुनानि विद्वान् अन्यत् प्रसंगे = Born out of crookedness.

Prof. Wilson has translated even विश्वानि देव वयुनानि विद्वान् which has been used as an epithet of अग्नि thereby meaning all kinds of knowledge. Obviously, that meaning is impossible in the context of material fire of fuel. Yet, these Western scholars generally plant the meaning of material fire.

The learned persons guard against evils :

अग्ने त्वं पारया नव्यो अस्मान्त्स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शं योः ॥२॥

2. *TRANSLATION* :— O Adorable God ! convey us by the path leading to happiness and is beyond all the evils. May our city be spacious, and our land exhaustive. Be the bestower of happiness upon our offsprings, upon our sons and daughters and grandsons, too.

PURPORT :—As God keeps away meritorious persons from the unrighteous conduct and protects them like earth, likewise an enlightened person keeps aloof other men from all evils by giving them good education. And he protects them through good conduct.

NOTES : (पारय) दुःखाचारात् पृथक् कृत्वा श्रेष्ठाचारं नय ।=Keep aloof from misery and lead towards noble conduct. (बहुला) बहून् पदार्थान् लाति सा=Bringer of many articles.

The attributes of a scholar :

अग्ने त्वमस्माद्युयोध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।
पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतेभिर्यजत्र ॥३॥

3. *TRANSLATION* :— O God—like divine learned physician ! meeting people lovingly and desiring their welfare, you remove from us the diseases which make people ill. Without them, the people do not attain health. Help us in having good administration on earth by way of giving the nectar like nourishing medicines in order to acquire wealth and prosperity.

PURPORT :—As God keeps people away from the disease of ignorance through the Vedas, in the same mannar, good physicians

treat and cure all diseases in men and make them grow more and more by nectar like medicines. So they become prosperous.

NOTES : (यजत्र) संगच्छमान=Meeting men lovingly. (देव) कामयमान =Desiring the Welfare of all.

The attributes of a learned man are given :

पाहि नो अग्ने पायुभिरजस्रैरुत प्रिये सदन आ शुशुक्वान् ।
मा ते भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥४॥

4. *TRANSLATION* :—O learned man ! you are shining like the fire and bright with knowledge and humility. Protect us with your incessant protective powers in our loving home, in our body and outside. O young (energetic) and enduring scholar ! let no fear overcome your admirer today, nor in future.

PURPORT :—*Those are only admirable persons who protect people all the time and do not frighten and weaken them.*

NOTES & REMARKS : (शुशुक्वान्) विद्याविनयाभ्यां प्रकाशितः । शुशुक्वान् is from शोचतिर्ज्वलति कर्मा (N.G. 1-16)=Shining with knowledge and humility (सहस्वः) सोढुं शीलः=Men of enduring power. (अजस्रैः) निरन्तरैः=Incessant, in continuation.

The duties of the rulers and administrators :

मा नो अग्नेऽव सृजो अघायाविष्यवे रिपवे दुच्छुनायै ।
मा दत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥५॥

5. *TRANSLATION* :—O mighty scholar ! shining with wisdom like the fire, you do not abandon us under the charge of a wicked, voracious, and malevo lent foe. Neither abandon us to one who has fangs and who bites nor to a malignant, violent person. Please never ask us to do any sinful act, but inspire us to perform noble deeds.

PURPORT :—Man should pray to the enlightened persons, rulers, and teachers in the following words, never make us inclined for any vice or dissociation with the wicked ; but always unite us in the righteous conduct, path of Dharma (duty) and association with good men.

NOTES :—(अविष्यवे) धर्मम् अव्याप्नुवते=Not pervading Dharma or righteousness-an unrighteouse person. (दुरुछुनायै) दुष्टं शुनं गमनं यस्यास्तस्यै। अत्र शुनगतौ इत्यस्माद् घनर्थे कः इति कः=For bad movement or sinful activities. (रिषते) हिंसकाय=For a man of violent nature.

Path to nobility is pointed out :

वि घ त्वावाँ ऋतजात यंसद्गृणानो अग्ने तन्वे३ वरूथम् ।
विश्वाद्रिरिक्षोरुत वा निनित्सोरभिह्रुतामसि हि देव विष्पट् ॥६॥

6. —.*TRANSLATION* :—O learned person ! you are shining like Agni (energy), excellent and renowned on account of truthful conduct. You are always desirous of conquering all evils. A scholar like you, praising God bestowes happiness and health for our body. You are near to those who are virtuous and keep at distance from all those who are inclined to harm. Therefore, you keep the crooked persons in check.

PURPORT :—Those persons enjoy full happiness who know the merits and demerits of everything. They are of truthful conduct, keep themselves aloof from all violent people revilers and the crooked.

NOTES :—(ऋतजात) सत्याचारे प्राप्तप्रसिद्धे ।=Renowned on account of truthful conduct. (विष्पट्) यो विषः—व्याप्नुवतः पटति प्राप्नोति सः= He who approachest the virtuous. (रिरिक्षोः) हिंसितुमिच्छोः=From a person who desires or is inclined to harm. (अभिह्रुताम्) सर्वतः कुटिलाचरणानाम्=From the alround crooked.

त्वं ताँ अ॑ग्न उ॒भया॒न्वि वि॒द्वान्वेषि॑ प्रपि॒त्वे मनु॑षो यजत्र ।
अ॒भि॒पि॒त्वे मन॑वे॒ शास्यो॑ भूर्मर्मृ॒जेन्य॑ उ॒शिग्भि॒र्नाक्रः ॥७॥

7. *TRANSLATION* :—O adorable learned man ! You are punisher of the wicked like the fire. You are sagacious and administer punishment to both kinds of men, the crooked, revilers or violent at appropriate time. In proper dealings, you are worthy for giving instructions to a thoughtful person. You are to be honoured by those who love and are like you. You never leave a wicked without advice or punishment, as and when necessary.

PURPORT :—The learned persons refrain and check the violent, crooked and cruel persons from evil deeds by their power, and delight the lovers of truth. Thus they become good educators and rulers.

NOTES :—(अग्ने) दुष्टप्रशासक विद्वन् ।=O learned person who are punisher of the wicked. (उभयान्) कुटिलान् निन्दकान् हिंसकान् वा ।=The crooked, revilers and violent. (उशिग्भिः) कामयमानैर्जनैः ।=By men who desire or love.

The learned should propogate their teachings :

अवो॑चाम नि॒वच॑नान्यस्मि॒न्मान॑स्य सू॒नुः स॑हसा॒ने अ॒ग्नौ ।
व॒यं स॒हस्र॒मृषि॑भिः सनेम वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् ॥८॥

8. *TRANSLATION* :—O men ! we utter good righteous and balanced words to a man who equally is equally the son of a learned person and is himself a fire like learned mighty man, and who subdues his enemies. We distribute that knowledge alongwith the sages, because they know the true meaning of the Vedas. You should also do the same way, so that we may fulfil the noble desires, strength and long life.

PURPORT :— Absolutely truthful preachers of peaceful and impressive appearance make the audience happy by giving them noble teachings. Thus alongwith them, others become learned. In the same manner, the persons should spread the knowledge after listening to the good sermons delivered by the wise.

NOTES :—(मानस्य) विज्ञानवतो जनस्य ।=Of a thoughtful learned person. (अग्नौ) पावक इव विदुषि ।=With regard to a learned person who is purifier like the fire.

Sūktam—190

Rishi of the Sūktam—Agastya. Devatā—Brihaspati. Chhandas—Trishtup and Pankti of various kinds. Svara—Dhaivata.

The attributes, duties and temperament of the learned persons are :

अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः ।
गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य मर्ताः ॥१॥

1. *TRANSLATION* :— O learned householder ! you honour by offering food etc. to a worthy guest who is well-versed in and

preserver of the Shastric knowledge. He is the showerer of happiness, sweet-tongued, generally preaching on foot (and not riding a horse) and recites good stories.

The appreciative words uttered by him are listened by high scholars. They give knowledge even to an ordinary man, because he is admirable. He loves righteous actions and is respected among the new scholars.

PURPORT :— Those householders who listen the praise of the admirable righteous and highly learned guests, should invite lovingly them. Even honouring them with the offer of food, drink, clothes and money, they should associate with them and thus develop their physical power and spiritual faculty. They should delight all treating with justice.

NOTES :— (बृहस्पतिम्) बृहत: शास्त्रबोधस्य पालकम् अतिथिम् = A guest who is well-versed in and preserver of the great Shastric Knowledge. बृहस्पति: वाग् वै बृहती तस्या एष पतिस्तस्माद् बृहस्पति: (Shatapatha 14.4.1.22) (अर्कै:) अन्नादिभि: । अर्क इत्यन्न नाम (N.G. 2-7) = With food and other means of honouring. अत्र बहुवचनं सूपाद्युपलक्षणम् (सुरुच:) शोभने धर्म्ये कर्मणि रुक् प्रीतिर्यस्य । रुच—दीप्तौ अभिप्रीतौ च । अत्र अभिप्रीत्यर्थग्रहणम् = Of the person who is lover of righteous actions.

A scholar should be humble :

तमृत्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि ।
बृहस्पतिः स ह्यञ्जो वरांसि विभ्वाभवत्समृते मातरिश्वा ॥२॥

2. *TRANSLATION :—* Brihaspati, the great master and preserver of the Shastric wisdom, is a benefactor of men like the air. He is loved by all on account of his truthful conduct. He is created by Omnipresent God who has done many a noble deeds. The Brihaspati has been meant and made for the welfare of those who

cherish to make themselves divine. All appropriate words full of wisdom and good education glorify him like the creation.

PURPORT :— As water flows downwards and then becomes steady at surface, likewise a man, endowed with wisdom and good education gives up pride and turns to be polite. He becomes full of knowledge and a distinguished good speaker. The Omnipresent God has properly made this varying universe. Similarly a follower of the enlightened persons becomes the maker of various objects in the world.

NOTES : (अज्ज:) सर्वैः कमनीयः = Desired by all. (मातरिश्वा) वायुः इव = Like the wind. (सर्गः) सृष्टिः । = Creation.

A truthful person is always to be honoured :

उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितेव प्र बाहू ।
अस्य क्रत्वाहन्यो३ यो अस्ति मृगो न भीमो अरक्षसस्तुविष्मान् ॥३॥

3. *TRANSLATION :—* With the help and knowledge of a good person who is free from crookedness and recites His Glory, works hard and speaks truth, he protects a humble person like the sun rays. Likewise, an industrious man doing works during the day time, becomes strong like a fearful lion.

PURPORT :— O men, that man should be served by all who is well educated, possesses good reputation and is industrious. With his intelligence and strength like the light of the sun, he shines.

NOTES : (नमसः) नम्रस्य = Of a humble man. (अरक्षसः) अकुटिलस्योत्तमस्य वा = Of a good man who is free from crookedness. (उद्यतिम्) उद्यमम् = Industriousness or labour. (श्लोकम्) सत्यां वाणीम् = True speech.

A scholar can change the complexion of the society :

अस्य श्लोको दिवीयते पृथिव्यामत्यो न यंसद्यक्षभृद्विचेताः ।
मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायाँ अभि द्यून् ॥४॥

4. TRANSLATION :— The glory and truthful speech of this Brihaspati (a great scholar) is apparent in the divine dealing and on the earth. It is quick like a fast horse. Brihaspati upholds the adorable learned men and is very intelligent. He delivers happiness to all like a racing dear. All should utilise the speeches of that great scholar, because these spread out on all days and have benevolent wisdom like cloud.

PURPORT :— The person who serves the enlightened men endowed with divine wisdom, the intellect and good temperament can purify all by imparting knowledge to ignorant persons like the sun giving light during the days, darkened by the clouds.

NOTES : (दिवि) दिव्ये व्यवहारे=In the divine dealing. (अत्यः) अश्वः= Horse. (यक्षभृत्) यक्षान्-पूज्यान् विदुषो बिभर्ति सः ।=The upholder or supporter of the adorable learned men. (अहिमायान्) अहेर्मेघस्य माया इव मायाप्रज्ञा येषां तान् ।=To the persons whose intellect is beneficial to all, like the cloud.

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The Brihaspati (a scholar) should reform the sinners :

ये त्वा देवोस्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पज्राः ।
न दूढ्ये३ अनु ददासि वामं बृहस्पते चयस इत्पियारुम् ॥५॥

5. TRANSLATION :— O great divine scholar ! you should properly punish and weed out the haughty persons who are habitually

sinful. The protectors of the cows are benevolent man of noble speech. You do not bless a stupid person with desired wealth. Rather you give it and approach a man, desirous of drinking milk etc. and the nectar of devotion.

PURPORT :— The learned become very happy on making the ignorant. proud and sinners righteous.

NOTES & REMARKS : (उस्रिकम्) यः उस्राभिः गोभिः चरति तम् । उस्रा इति गो नाम (N.G. 2-11) गौरिति वाङ्नाम (N.G. 1-11) = He who feeds or protects the cattle and is a man of noble speech. (बामम्) प्रशस्यम् । वाममिति प्रशस्य नाम (NG. 3-8) (दूढ्ये) यो दुष्टं ध्यायति विचायति तस्मै । अत्र चतुर्थ्यर्थे सप्तमी । = For a wicked person of ignoble throught. (पज्राः) प्राप्ताः अत्र वर्णव्यत्ययेन पस्य जः = Coming close a approaching.

The attributes of ideal teachers and preachers :

सुप्रैतुः सूयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः ।
अनर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥६॥

6. *TRANSLATION :—* Our preachers should be the persons who never go astray from the path of Dharma or righteousness. They should be men of determination, who never make us ignorant. They tell us the truth like the path followed by a noble learned person. Such a man eats good food and is affectionate and friend of administrators restraining the bad elements.

PURPORT :— These persons become good teachers and preachers who are highly learned, educate the ignorant on the path of Vidya (knowledge) and Dharma. Such persons teach men self-control and teach their pupils like their friends.

NOTES : (सुप्रैतुः) सुष्ठु विद्योपेतस्य = Of men endowed with good knowledge. (अनर्वाणः) अविद्यमानम् अर्वं—धर्मादन्यत्र गमनं येषां ते = Those who do not go astray from the path of righteousness.

The scholars should have ideal deainlgs :

सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः ।
स विद्वाँ उभयं चष्टे अन्तर्बृहस्पतिस्तर आपश्च गृध्रः ॥७॥

7. *TRANSLATION :—* The teacher imparts happiness upon all whom students approach. Like the earth, which upholds all the things and revolves around the sun, the rivers go to the sea. Likewise such an upholder of the great Vedic wisdom, crosses the river of miseries. Indeed, he is desirous of bringing about the welfare of mankind, and imparts mundane and spiritual knowledge to all.

PURPORT :— The earth revolves around the sun and the rivers go towards the sea. Likewise, it is the duty of noble persons to go to the absolutely truthful persons, to seek knowledge from them, in order to follow the path of Dharma-(righteousness) and to purify the inner and outer dealings.

NOTES : (रोधचक्राः) रोधाश्चक्राणि च यासु ता नद्यः । रोधचक्रा इति नदी नाम (N.G. 1-3)=In the rivers with whirling waves. (चष्टे) उपदिशति= Instructs. (गृध्रः) सर्वेषां सुखम् अभिकांक्षकः=Desirous of the welfare of all. (उभयम्) व्यवहारपरमार्थसिद्धिकरं विज्ञानम्=Dual knowledge of mundane and spiritual matters.

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The Lessons to the pupils be given in nutshell :

एवा महस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभो धायि देवः ।
स नः स्तुतो वीरवद्धातु गोमद्विद्यामेषं वृजनं जीरदानुम् ॥८॥

8. *TRANSLATION :—* Brihaspati is the protector of all learnings and preahchings of the Vedas. He is the best among the scholars, is mighty and beneficent. He is also full of physical and

spiritual forces. He is the most desirable and has been glorified by us. May he make us possessed of the knowledge which builds heroes and makes the speech noble. Thus we may obtain wisdom, strength and long life.

NOTES & REMARKS : (तुविष्मान्) शरीरात्मबलयुक्तः। तुवीति बलनाम (NG. 3-1) बहुशारीरिकात्मिकबलसम्पन्नइत्यर्थः = Endowed with physical and spiritual power. (देवः) कमनीयतमः। = The most desirable. (इषम) विज्ञानम्।

Sūktam—191

Rishi of the Sūktam—Agastya. Devatas—Water, Medicine and Sun. Chhandas—Ushnik and Anushtup of various kinds. Svaras—Rishabha and Gandhra.

The treatment of poison and its doctors is mentioned :

कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः।
द्वाविति प्लुषी इति न्य१दृष्टा अलिप्सत ॥१॥

1. TRANSLATION:—There are some creatures of mild (poison) while others of strong venom. Some are acquatic (living in water), some reptiles snakes and some are insects, but they all are either destructive of life or ereate burning in the body. The anoint with their poison, we should have fully knowledge about them, so that proper treatment may be resorted to.

PURPORT : As an unsteady man goes hither and thither, even after getting good teachers and preachers, in the same way some subtle

poisonous creatures and insects attack the body, and escape from them sometimes becomes a problem.

NOTES & REMARKS : (कङ्कतः) विषवान्=Poisonous. चञ्चलः= Unsteady. (सतीन कङ्कतः) सतीनमिव चञ्चलः । सतीनमित्युदक नाम सुपठितम् (NG. 1.12) (प्लुषी) दाहकौ दुःखप्रदौ । प्लुष—स्नेहनसेचनपूरणेषु (क्र्यादिः) । धातूनामनेकार्थत्वादत्र प्रकरणवशाद् दाहार्थग्रहणम् ।=Burning and causing pain.

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One should be careful about the poisonous creatures :

अदृष्टान्हन्त्यायत्यथों हन्ति परायती ।
अथों अवघ्नती हन्त्यथों पिनष्टि पिंषती ॥२॥

2. *TRANSLATION :*—The antidote in the case of bitten person counteracts the effect of venomous insects and creatures. It though causing pain in the beginning, destroys the venomous creatures, and insects with its odour and spray of powders.

PURPORT :—Those persons who use proper antidotes (remedial drugs) for the removal of the poison caused by poisonous creatures, are not troubled by them.

NOTES : (अवघ्नती) अत्यन्तं दुःखयन्ती=Causing much pain for some time. (आयन्ती) समन्तात् प्राप्यमाणा ओषधी=The antidote curing urgently.

=——=

One should be careful of the stings or poison of the insects creatures :

शरासः कुशरासो दर्भासः सैर्या उत ।
मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥३॥

3. *TRANSLATION* :—The groves and the grass like the bamboo grass, other kinds of shrubs and groves of trees, and sometimes the acquatic creatures with venomous teeth and stings, and the other creatures found in the deserts or barren lands—all these anoint with their venom. (Proper antidoes should be administered to remove their effects).

PURPORT :—The little or subtle venomous creatures which sit on the grass shrubs etc of various kinds, sometimes to take the odour thereof, cause pain with their teeth and stings to men and other living beings.

NOTES : (शरासः) वेणुदण्डसदृशा अन्तश्छिद्रास्तृणविशेषस्थाः=Vencmous creatures sitting in some kind of grass like the bamboo pole with holes within. (वैरिणः) वीरिणेषु भवाः=Dwelling in the desert grasses.

One should be cautions about the poisonous creatures :

नि गावो॑ गो॒ष्ठे अ॑सद॒न्नि मृ॒गासो॑ अविक्षत ।
नि के॒तवो॒ जना॑नां॒ न्य१॒॑दृष्टा॑ अलिप्सत ॥४॥

4. *TRANSLATION :*—As the cows lie down in their sheds; as the wild beasts live in the forests as the knowledge resides within the scholars, same way these invisible subtle venomous creatures lie somewhere and anoint men with pain.

PURPORT :—As various living beings take shelter in suitable habitat for their safety, in the same manner the poisonous creatures take shelter cogenial to them.

NOTES : (केतवः) ज्ञानानि=Knowledge of various kinds.

Protction and serving cow progeny is essential for a learned person :

एत उ त्ये प्रत्यदृश्रन्प्रदोषं तस्करा इव।
अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥५॥

5. TRANSLATION :— They (venomous creaturers) may be discovered in concealment in the darkness like the thieves. Hidden and invisible by others, they all could see others. Therefore, men should carefully know their nature and dwellings well, (in order to counteract their harmful effect).

PURPORT :—The robbers mix with the thieves during the day-time, while others are not generally noticed or visible. In the same manner, persons should know species and nature exactly of all venemous creatures, their identity and their venom.

Way to the cure of poison victimis :

द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कम् ॥६॥

6. TRANSLATION :—O visible or invisible venomous creatures ! the sun is like your father, while the earth is your mother ; (moon) SOME is brother, while Aditi or Prakriti (matter) is the sister. Abide in your own holes, enjoy your own pleasure, but do not give trouble to other beings.

PURPORT :—The venomous creatures should be kept away by means of insecticides and other alleviating drugs. Moreover, their poison should be treated by appropriate tranquilizing medicines.

NOTES : (सोमः) चन्द्रः=Moon. (इलपत) गच्छत । अत्र अन्येषामपीति दीर्घः=Go away. (द्यौः) सूर्यः=The sun. (अदितिः) अदितिः । अदीना देवमाता (N.K.T. 4.22)=The mother of all divine objects the matter.

Again about the poisonous creatures :

ये अंस्या ये अङ्ग्याः सूचीका ये प्रकङ्कताः ।
अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥७॥

7. *TRANSLATION* :—O invisible venomous creatures ! you move with your shoulders, with your bodies and some sting with sharp fangs. They cause pain like the needle prick, like the scorpions etc. May the virulent venemous and moving from place to place creatures leave far from us.

PURPORT :—It is the duty of all men to remove the poisons. They cause pain on the body and the mind, and on its removal industriousness may even grow more and more.

NOTES :—(प्रकङ्कताः) प्रकृष्ट पीडाप्रदाश्चञ्चलाः=Unsteady and causing severe pains. (जस्यत) मुञ्चन्तु मोचयन्तु वा=Leave or depart far from us.

The physicians like the sun should treat venomous ailments :

उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा ।
अदृष्टान्त्सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्यः ॥८॥

8. *TRANSLATION* :—O Vaidyas ! the sun destroys the invisible venomous creaturers and drives away all the invisible

venemous creåtures. Likewise, you should do your best to destroy such evil creatures and treat the victims well.

*PURPORT :—As the sun dispels all darkness and generates light, in the same manner, Vaidyas (physicians) should destroy and **make** ineffective all poisons creatures and insects by administering **proper** drugs. They should destroy them and treat the patients.*

The physicians should treat venomous ailments like the sun :

उदपप्तदसौ सूर्यः पुरु विश्वानि जूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥९॥

9. *TRANSLATION :*—O learned person ! the sun rises and **destroys** all the poisons. The Aditya, the Resplendent Sun has risen **above** the clouds is seen by all and destroys the poisonous creaturers-**invisible** through naked eyes. Likewise, the physicians should try **to** remove all poison.

*PURPORT :—The sun illuminates with its light on all objects **(and** destroys their poisonous element). Same way, the physicians **are experts** in removing all effects of pollution and poison in the air, water-**food** etc. They take away all venom and make all living beings **happy**.*

NOTES & REMARKS : (जूर्वन) विनाशयन्=Destroying. (अदृष्टहा) यो गुप्तान् विषान् हन्ति सः=He who destroys the secret poison, which is invisible. (पर्वतेभ्यः) मेघेभ्यः शैलेभ्यो वा । पर्वत इति मेघनाम (NG. 1-10) =From the clouds or the mountains.

Removal of poison by the solar energy is underlined :

सूर्ये विषमा संजामि दृतिं सुरावतो गृहे ।
सो चिन्नु न मराति नो वयं मरामारे अस्य योजनं
हरिष्ठा मधु त्वा मधुला चकार ॥१०॥

10. TRANSLATION :—I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun does not thus lose its existence. Nor, shall we die as the sun puts the poison far away. The science of antidotes converts the poison into nectar.

PURPORT :—The removers of poison ! remove the effect of the poison by the use of drugs and with the combination of the rays of the sun. Sun rays are the best anti-toxic and they cure many diseases and they generate sweetness. This does not in any way harm the sun. The persons who know the science of antidotes become long lived.

NOTES : (हरिष्ठा:) यो हरौ विषहरणे तिष्ठति सः=The sun or the Vaidya who removes the effect of the poison. (मधुला) मधुविद्या मधुलाति आददाति सा ।=The science of sweetness that removes the effect of poison (Toxicology).

About the toxicology or anti-toxic measures :

इयत्तिका शकुन्तिका सका जघास ते विषम् ।
सो चिन्नु न मराति नो वयं मरामारे अस्य
योजनं हरिष्ठा मधु त्वा मधुला चकार ॥११॥

11. TRANSLATION :—O man ! you are apprehensive of the poison. That small insignificant bird named Kapinjala swallows the poison (chaatak in Sanskrit). It does not die thereby nor shall we die. The Vaidya (a Physician or Specialist in toxicology)

keeps far away the effect of the venom or poison. The science of toxicology or a particular drug named Madhula—and sweetness converts the poison into ambrosia.

PURPORT :—Men should have full knowledge of toxicology and under their protection should remain such birds which remove the effects of poison. They be utilised by them for the removal of the ill effects of the venom or poison.

NOTES : (इयत्तिका) इयति प्रदेशे भवा बाला = Little or insignificant. (शकुन्तिका) = Bird named Kapinjala.

About other non-toxic creatures :

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पमक्षन् ।
ताश्चिन्नु न मरन्ति नो वयं मराम।रे अस्य
योजनं हरिष्ठा मधुं त्वा मधुला चकार ॥१२॥

12. TRANSLATION :—Those little birds of 21 kinds (known as विष्पुलिङ्गका) consume the effect of the poison. They verily do not perish, nor shall we die. The physician expert in toxicology cures the effects of the poison, removes completely its effects and this science of sweetness (toxicology) converts the poison into an ambrosia.

PURPORT :—As leeches alleviate the effect of poison so there are twenty one kinds of small insects, birds etc. that suck up the poison. The persons who destroy fully the toxic symphoms live long.

NOTES & REMARKS : (विष्पुलिङ्गकाः) ह्रस्वाः पक्षिणः । = Small birds of special type. (अक्षन्त) अदन्ति । = Eat away or swallow.

Which are exactly the birds referred to in the mantra as विष्पुलिङ्गका and which are its twenty one kinds is a matter of research yet, and it should be carried on in the interest of this wonderful science.

About the anti-toxic drugs :

नवानां नवतीनां विषस्य रोपुषीणाम् ।
सर्वासामग्रभं नामारे अस्य योजनं हरिष्ठा
मधु त्वा मधुला चकार ॥१३॥

13. TRANSLATION :—O learned person ! I recite the names of ninety nine drugs that are anti-toxic. The expert physician takes away the all effects of the poison and the particular drug named Madhula converts poison into an ambrosia.

PURPORT :—O men ! we should know the names, attributes, actions and nature of ninety nine kinds of poison and the medicines that remove their ill effects and by taking them properly, may we get rid of the diseases caused by the poisons af various kinds.

NOTES : (रोपुषीणाम्) विमोहयन्तीनाम्=Destroyers or removers.

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Eradication of the ill effects of poisi on is narrated by the illustration the peahens :

त्रिः सप्त मयूर्यः सप्त स्वसारो अग्रुवः ।
तास्ते विषं वि जंभ्रिर उदकं कुम्भिनीरिव ॥१४॥

14. TRANSLATION :—May the thrice seven (21) kinds of peahens, cause happiness like seven sisters by destroying the serpents. Let the Vaidya eradicate your poison, as maidens, with pitchers, carry away water.

PURPORT :—Men should never kill twenty one kinds of peahens, rather they should feed them well. Those rivers which are of stagnant water should not be used for bath, as they cause diseases in absence of flow of fresh water. The water that flows and touches the rays of the sun and air, is good remover of diseases.

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Importance of toxicologists described :

इयत्तकः कुषुम्भकस्तकं भिनद्म्यश्मना ।
ततो विषं प्र वावृते पराचीरनु संवतः ॥१५॥

15. TRANSLATION :—May the insignificant mongoose having poison in its system carry off your venom. I will strike the vile creature with a gem stone which removes the poison. Let the poison release my body, as well as of other beings.

PURPORT :—The persons who remove the poison with gems that carry off the effects of toxic and cure the toxic diseases. Being mighty, such people conquer their foes—the various diseases.

NOTES : (कुषुम्भकः) अल्पः कुषुम्भो नकुलः । अत्रोभयत्र कन् प्रत्ययः ।=Small or insignificant mongoose. (अश्मना) विषहरेण पाषाणेन ।=From a stone in the form of a gem that removes poison.

Treating the poison of scorpions etc :

कुषुम्भकस्तदब्रवीद् गिरेः प्रवर्तमानकः ।
वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषम् ॥१६॥

16. TRANSLATION :—The small or insignificant mongoose grown in a mountain thus speaks (metaphorically). O scorpion ! your venom is innocuous (harmless).

PURPORT :—The persons should protect and feed hilly mongooses, as they can remove the poison of the scorpion. In fact, they may destroy the diseases caused by poisoning.

HERE ENDS RISHI DAYANANDA SARASWATI'S COMMENTARY OF THE FIRST MANDALA OF THE RIGVEDA SAMHITA WITH TRANSLATORS' NOTES AND COMMENTS. THE TOTAL NUMBER OF THE MANTRAS TRANSLATED AND EXPLAINED HERE BEFORE IS 2007.

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ओ३म

ऋग्वेद संहिता

द्वितीयं मण्डलम्-प्रथमं सूक्तम्

AUM

The Holy Rigveda

Mandalam 2

Sūktam (Hymn)-1

Rishi (Seer) of the Sūktam—Āngiras Shounahotra Bhārgava Gritsamada. Devatā (subject matter)—Agni. Chhanda (metres) —Swarat Pankti, Jagati and Trishtup of various forms. Svara (Tunes)—Panchama, Nishāda and Dhaivata.

The scholars and students are ordained to emulate the Agni :

त्वम॑ग्ने द्युभि॒स्त्वमा॑शुशु॒क्षणि॒स्त्वम॒द्भ्यस्त्वमश्म॑न॒स्परि॑ ।
त्वं वने॑भ्य॒स्त्वमोष॑धीभ्य॒स्त्वं नृ॒णां नृ॑पते जायसे॒ शुचि॑: ॥१॥

1. TRANSLATION : O Agni (brilliant protector of human beings) ! you are illuminative with learning. Like cloud, you are quick and nurse beings with rains. You are pure like moon in the forests and are comparable with a physician purifying with the medicines. You are worthy to be respected.

PURPORT :—This mantra has similes. It states that the learned persons take the people on right path with their conduct like, the energy (electricity) which purifies and nurtures water, stone, forests and drugs with its light.

NOTES : (आशुशुक्षणिः) शीघ्रकारी=Quick or Fast. (अग्ने) अग्निरिव राजमान विद्वन्=O brilliant learned man.

The qualities of noble persons are defined :

तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

*2. TRANSLATION :—*O Agni (learned person strong like fire)! you are brilliant with learning, righteousness and politeness. You carry the holy mission and actions to all. You also perform the duties of a **Ritvik** (priest) and enlighten all like fire. You prefer righteous persons and teach them. You are well-versed in the four Vedas and perform sacrifice without violence. You have check on the senses and help us in the household duties.

PURPORT :—The scholars are benefactors like the **Yajna** *to others, and are just and learned in the Vedas. Such people acquire prosperity and fame.*

NOTES : (अध्वरीयसि) आत्मनो ऽध्वरमहिंसामिच्छसि=One who performs non-violent sacrifice. (दमे) दाम्यन्ति जना यस्मिन् तस्मिन् गृहे=In the house. (अग्ने) पावकवद्बलिष्ठ=Strong like fire. (अग्नित्) पावकप्रदीप्तकरः= O preacher of the Vedic knowledge !

The pre-conditions to become a benefactor and admired :

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या ॥३॥

3. *TRANSLATION* :—O excellent and beautiful scholar ! you enlighten the people fully like a sun. You have taken a vow of truth and are great and glorified physically, spiritually and psychologically. You thrash out the wicked and evils and therefore admirable and friendly to the Prānas (vital breaths). You administer all with justice and protect the noble persons and good conducts.

PURPORT :—*In the battlefield you manage nicely and are therfore our ruler. The person receiving meaningful ideas from the scholars and dealing with justice can become an ideal ruler.*

NOTES :—(विष्णु:) जगदीश्वरवत्=Like God. (विधर्त्त) यो विविधान् गुणान् धरति तत्सम्बुद्धौ=O ruler full of various attributes. (ब्रह्मणस्पते) वेद विद्याप्रचारक=O preacher of the Vedic knowledge.

The attributes of a ruler are defined :

त्वम॑ग्ने राजा॒ वरु॑णो धृतव्र॑तस्त्वं मि॒त्रो भ॑वसि द॒स्म ईड्यः॑ ।
त्वम॑र्य॒मा सत्प॑ति॒र्यस्य॑ सं॒भुजं॑ त्वमंशो॑ वि॒दथे॑ देव भाज॒युः ॥४॥

4. *TRANSLATION* :—O Excellently charming and illuminating like the sun, ruler ! you accomplish the undertaken vow and are therefore most acceptable. You are strong by body, soul and mind. You wreck the sorrow and wicked and are friendly and admirable to others. You rule over us, because you deal with justice and protect the noble and good character people in the battlefield. In dispute, you distinguish between the right and wrong contestants.

PURPORT :—*An ideal ruler decides the matters with correct perspective, so he is friendly and adorable to all of us.*

NOTES : (राजा) शरीरात्ममनोभिस्तेजस्वी=Physically spiritiully and psychologically strong. (संभुजम्) संभोक्तुम्=In order to enjoy. (भाजयुः) अर्थिप्रत्यर्थिनां न्यायव्यवस्थायोः विभाजयिता=Distinguisher of justic among the contestants.

Those who learn and and listen the science of energy are worshipped :

त्वम॑ग्ने त्वष्टा॑ विध॒ते सु॒वीर्यं॒ तव॒ ग्नावो॑ मित्रमहः सजा॒त्य॑म् ।
त्वमा॑शु॒हेमा॑ ररि॒षे स्वश्व्यं॒ त्वं न॒रां शर्धो॑ असि पुरू॒वसुः ॥५॥

5. *TRANSLATION* :—O scholar in the sciences of energy (Agni-fire) ! you thrash out ignorance and make strong those who serve the people. You behave friendly with excellent in speech and who love all sections. You promote the quick and efficient men and impart power generating knowledge and through this method rehabilitate and strengthen the human beings.

PURPORT :—Truthful but strong persons is admired among the rulers.

NOTES : (ग्नावः) ग्ना प्रशंसिता वाणी विद्यते यस्य तत्सम्बुद्धौ=O person with fine speech. (मित्रमहः) यो मित्राणि महति सत्करोति, तत्सम्बुद्धौ ।=O accorder of respect to friendly persons.

Again about the scientists :

त्वम॑ग्ने रु॒द्रो असु॑रो म॒हो दि॒वस्त्वं शर्धो॒ मारु॑तं पृ॒क्ष ई॑शिषे ।
त्वं वातै॑ररु॒णैर्या॑सि शंग॒यस्त्वं पू॒षा वि॑ध॒तः पा॑सि॒ नु त्मना॑ ॥६॥

6. *TRANSLATION* :—O terrifier like the fire ! you cause the wicked to weep and are great like the clouds (donors). You possess great powers and are the master of bright strength, and are fully capable to enlighten others. You move with energy and winds, nourish and delight people with your protection and are therefore admirable.

PURPORT :—Here is a simile. Those who delight the righteous persons and aspire to make others happy always prosper.

NOTES : (शङ्गयः) शं सुखं गमयति सः=One who imparts happiness. (असुरः) मेघ इव=Like cloud. (विधतः) सेवकान्=To the servants.

Again about the science scholars :

त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥७॥

7. *TRANSLATION* :—O scientist ! you delight beings like the sun. You provide wealth to industrious people, discover and wear the jewels (precious stones and metals), and are glorious and handsome. O protector of human beings ! you apportion due significance to wealth and protect the dwellers carrying on rightly.

PURPORT :—Worthy are the rulers who honour industrious and condemn the idle persons. They delight the conscious public servants.

NOTES : (अरंकृते) पूर्णपुरुषार्थिने=For industrious persons.

The theme of scientists is further developed :

त्वामग्ने दम आ विश्पतिं विशस्त्वां राजानं सुविदत्रमृञ्जते ।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति ॥८॥

8. *TRANSLATION :*— O fire—like majestic scientist ! you protect the people and therefore they admire you throughout. You are a donor, and therefore are accepted as superior. With your army you become owner of all articles, and immeasurable wealth.

PURPORT :—The ruler should be acceptable to the masses of his kingdoni. Likewise, a commander should be capable to face the onslaught of ten, hundred even of a thousand warriors.

NOTES : (विश्वचर्षणिम्) प्रजापालकम् (ऋंजते) प्रसाध्नुवन्ति । ऋंजति प्रसाधनकर्मा (N.G. 2-11)=Protector of the people. (स्वनीक) शोभनमनीकं सेना यस्य तत्संबुद्धौ ।=Having a brilliant army.

The theme of rulers is mentioned :

त्वाम॑ग्ने पि॒तर॑मि॒ष्टिभि॒र्नर॒स्त्वां भ्रा॒त्राय॒ शम्या॑ तनू॒रुच॑म् ।
त्वं पु॒त्रो भ॑वसि॒ यस्तेऽवि॑ध॒त्त्वं सखा॑ सु॒शेवः॑ पास्या॒धृषः॑ ॥९॥

9. *TRANSLATION :*—O Agni ! you protect us like fire and are our ruler One who sets his happiness in accordance with your dictates, you become friendly to him. Those who violate your rules, you punish them. The gentlemen should treat their brothern under protective cover and should respect them with gifts. This is possible only through your actions.

PURPORT:—Here is a simile. As fire in the Yajna protects all, the same way friends sons and brothers should behave with mutuallove.

NOTES : भ्रात्राय) बन्धुभावाय=For spirit of brotherhood. (आधृषः) समन्ताद्धर्षणं कुर्वतः=Protecting from all sides.

The rulers duties are elaborated :

त्वम॑ग्न ऋ॒भुरा॒के न॑म॒स्य१॒स्त्वं वाज॑स्य क्षु॒मतो॑ रा॒य ई॑शिषे ।
त्वं वि भा॒स्यनु॑ दक्षि दा॒वने॒ त्वं वि॒शिक्षु॑रसि य॒ज्ञमा॒तनिः ॥१०॥

10. TRANSLATION :—O learned and mighty ruler ! you are wise and worthy of salutations. You are master of scientifically produced enoromus stocks of foodgrains and articles, and are therefore wealthy. Like fire, you enlighten all the substances and eradicate ignorance. Your nature is to donate wealth and impart teaching and extend the Yajna activities.

PURPORT:—The rulers should not inflame the sorrows and griefs of their subjects. They should rather push up their prosperity through industriousness and give others learning politness and virtues. They are honoured by all.

NOTES : (क्षुमतः) बह्वन्नादि विद्यते यस्य तस्य = One who possesses large stock of foodgrains etc. (दक्षि) दहसि । अत्र बहुलं छन्दसीति शपो लुक् । = Burns. (विशिक्षुः) सुशिक्षकः = A good teacher.

The attributes of a teacher are underlined :

त्वम॑ग्ने॒ अदि॑तिर्देव दा॒शुषे॒ त्वं होत्रा॒ भार॑ती वर्धसे गि॒रा ।
त्वमिळा॑ श॒तहि॑मासि॒ दक्ष॑से॒ त्वं वृ॑त्र॒हा व॑सुपते॒ सर॑स्वती ॥११॥

11. TRANSLATION :—O shining teacher ! you expand the light of learning among your donor pupils. The factor of your good education and nice speech is your deep studies which are like a beautiful girl. You are adorable like a hundred-year-old teacheress, owner of wealth, thrasher of darkness like sun and are endowed with science coated in sweet speech.

PURPORT :—A good and highly skilled teacher looks after the pupils like a mother. He imparts good virtues, and hence his pupils soon become strong and learned.

NOTES : (शतं हिमा) शतहिमानि यस्यायुषि सा = One whose ages are hundred years. (दक्षसे) बलाय, विद्याबलदानाय = For giving strenght of learning.

The pre-requisites of a scholar are mentioned :

त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्णे आ सन्दृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥१२॥

12. TRANSLATION :—O strong man ! powerful like lightning you accept happiness and substances, and thus demolish completely the sorrows of those who perform good deeds. You are knowledgeable and you inculcate happy life and prosperity among your pupils, which others envy.

PURPORT :—Here is a simile. The learned people become prosperous with the study of energy and good deeds. They get longevity through Brahmacharya. The others should also emulate.

NOTES : (स्पार्हे) अभीप्सनीये = Desirable. (संदृशि) सम्यग्द्रष्टव्ये = Worthy of seeing. (प्रतरणः) यः प्रकृष्टतया दुःखानि तरति = One who extensively thrashes the sorrows and griefs of noble people.

The attributes of a scholar are repeated :

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥

13. TRANSLATION :—O scholar ! you know all the Vedas and their branches, and are powerful like the Agni (fire) and sun. As the sun creates twelve months and six seasons regularly, you are also a spokesman of your student communities. The holy persons accept your versions and speech, seen in the scarificial and contributory activities. They meet you fairly well and accept only honest offerings. Be (you) our teacher.

PURPORT :—Here is a simile. The sun creates months and seasons. Likewise, the scholar disseminate true teachings through their speech and Yajna.

NOTES : (आदित्यासः) द्वादश मासा इव विद्यार्थिनः=The students comparable with twelve months. (आस्यम्) मुखमिव प्रमुखम्=Spokesman or mouthpiece. (कवे) सकलसाङ्गोपाङ्गवेदवित्=Knowing the Vedas with all branches. (रातिसाचः) दानं सेवमानाः=Accepting donations.

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The duties of scholars referred :

त्वे अ॑ग्ने विश्वे॑ अ॒मृता॑सो अ॒द्रुह॑ आ॒सा दे॒वा ह॒विर॑द॒न्त्याहु॑तम् ।
त्वया॑ मर्ता॑सः स्वदन्त आसु॒तिं त्वं गर्भो॑ वी॒रुधां॑ जज्ञिषे॒ शुचिः॑ ॥१४॥

14. TRANSLATION :—O scholars ! like fire you keep the souls under sacrificial spirit and fearlessness. You eat and speak properly. The human beings after their birth and living a decent life, become reputed and pure like the fire purifies shrubs and plants.

PURPORT :—As the persons leave and eat with the help of energy, likewise, the learned scholars become pure enjoying a dedicated life, free from malice or enmity.

NOTES : (अमृतासः) स्वस्वरूपेण जन्ममरणरहिता जीवात्मानः=The souls free from birth and death by their nature. (मर्तासः) शरीरयोगेन जन्ममरणसहिताः=Persons having no association of physicial birth or death

The subject of scholars is further developed :

त्वं तान्त्सं च प्रति चासि मज्मनाग्ने सुजात प्र च देव रिच्यसे ।
पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥१५॥

15. TRANSLATION :—O scholars ! you are reputed and handsome and shine like electricity. With your power and industriousness, you get salvation, happiness and other delights for human beings. You also treat their representatives same way. On contrary, the wickeds weep for their misdeeds. With your glory and excellent teaching, we request you to be our teacher.

PURPORT :—The scholars are virtuous like fire. They dissude people from wrong paths and ingrain virtues.

NOTES : (रिच्यसे) पृथग्भवसि = Become separated. (पृक्षः) विद्यासंपर्चनम् = Endowed with learning.

In the praise of scholars :

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१६॥

16. TRANSLATION :—The scholars achieve knowledge of controlling their senses. They are kind to their admirers. They spread knowledge quickly like a horse and provid e good accommoda tion, merits and debating faculties among us. We should praise them greatly.

PURPORT :—Like the scholars who impart knowledge and teach, we should also please them with our behaviour and actions.

NOTES : (गोअग्राम्) गाव इन्द्रियाण्यग्रसराणि यस्यां ताम्=Those who move their senses forward with a balance. (रातिम्) विद्यादानक्रियाम्=To process of teaching.

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Sūktam—2

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Jagati of various forms and Bhūrik Trishtup: Svara—Dhaivata.

Significance of technologists underlined :

यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥१॥

1. *TRANSLATION* :—O Agni (technologist and scholar)! with your speech and actions helping in the flights of aircrafts, you come at the altar of the Yajna (non-violent sacrificial act). You accept the offerings are brilliant and handsome and giver of happiness. It imparts wealth and knowledge and is obtainable through donations and Yajnas. Let us all grow with spirit of sacrifices.

PURPORT :—Such people become prosperous who apply their faculties for generating energy and manufacturing aircrafts.

NOTES : (समिधानम्) सम्यक् प्रदीप्तम्=Well brilliant. (सुप्रयसम्) सुष्ठु कमनीयम्=Handsome and impressive. (स्वर्णम्) सुखस्य नेतारम्=To one who brings happiness. (वृजनेषु) व्रजन्ति जना येषु, तेषु मार्गेषु=The paths.

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The theme of scholars' importance continues :

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
दिवइवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥२॥

2. *TRANSLATION :*—As the cows bellow in the sheds on seeing their calves rotate and day and night and create sounds. Likewise, O Agni ! you are brilliant like fire and acceptable to many because of your light and knowledge. It accomplishes our dealings in controlling the periods of time with a regulate, life. They shine.

PURPORT :—As the cows get their calves, similarly the opportunities flock to industrious and learned persons. Unlike the idle persons they work regularly and achieve full life.

NOTES : (ववाशिरे) शब्दायन्ते=Create sound. (पुरुवार) बहुभिर्वरणीय= Acceptable to many.

About the scholars' qualities :

तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

3. *TRANSLATION :*—The learned persons are present in the firmament and in-between the sun and earth. We should know and search friendly and admirable scholars in the world. Like a friend and srated on chariot they frighten the wicked, and it gives them happiness positively.

PURPORT :—In case the energy is properly applied to a conveyance or chariot or aircrafts, it proves to be helpful like a friend.

NOTES : (रजसः) लोकस्य मध्ये ।=In the middle of universe. (सुदंससम्) शोभनानि दंसांसि कर्माणि यस्मात्तम्=From whom noble deeds flow.

More about the scholars of science and technology :

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्वार आ दधुः ।
पृश्न्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु ॥४॥

4. *TRANSLATION :*—The learned persons know secret of sun and earth and of the resultant mundane creations like the foodgrains etc. For the prosperity of people, they provide water for drinking and irrigation. Suitably they link and delink various substances in the shining firmament alongwith disturbing and hurdling hurdling elements. With proper adjustment, they know well about the substances.

PURPORT :—The water quenches the thirst and irrigates the fields. Likewise, a scholar makes people prosperous with proper adjustments.

NOTES : (चन्द्रमिव) हिरण्यमिव । चन्द्रमिति हिरण्यनाम । (N.G. 1.2) (ह्वारे) ह्वरन्ति कुटिलां गतिं गच्छन्ति पदार्था यस्मिँस्तस्मिन्=Wherein the substances move zigzag. (जनसी) जनयित्र्यौ द्यावापृथिव्यौ ।=Sun and earth.

Attributes of Agni (scholar) are given :

स होता विश्वं परि भूत्वध्वरं तमु हव्यैर्मनुष ऋञ्जते गिरा ।
हिरिशिप्रो वृधसानासु जर्भुरद् द्यौर्न स्तृभिश्चितयद्रोदसी अनु ॥५॥

5. *TRANSLATION :*—The learned people analyse the important substances and thereby accept all the technological dealings with

deep consideration and logic. They treat the people with their speech. All the substances lying between sun and earth and stars get boost from researches of scholars. Such a person can accomplish all the desired actions.

PURPORT :—The sun eliminates the stars. The same is true about the energy. Those who study and practise the science of energy are honoured.

NOTES : (हरिशिप्रः) हरणशीलहनुः = Which disintegrates. (होता) आदाता । = Which accepts or integrates. (वृधसानासु) वर्द्धमानासु प्रज्ञासु । Among the growing people.

Scholars are boon to humanity, their attributes :

स नो रेवत्समिधानः स्वस्तये संददस्वान् रयिमस्मासु दीदिहि ।
आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥६॥

6. *TRANSLATION* :—O scholar ! you are brilliant, glorious like fire and give happiness in the dealings full of wealth. You give us wealth and enlightenment and get us prepared to utilise the prosperity like the sun and earth. We request you to shower that acceptablity to us.

PURPORT :—One can acquire wealth through studies and such people are instrumental for the progress of people.

NOTES : (रेवत्) बहुधनयुक्तं व्यवहारम् । = Dealings leading to wealth. (समिधानः) सम्यक् प्रकाशमानः = Shining well.

The importance of science scholars underlined :

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि।
प्राची द्यावापृथिवी ब्रह्मणा कृधि स्व१र्ण शुक्रमुषसो वि दिद्युतः ॥७॥

7. *TRANSLATION* :—O learned person ! you are shining like fire, and give us nice commodities, knowledge and other articles which please all with their names and uses. You bring out the qualities of sun and earth, spread wealth and make the days and life happy and illuminating.

PURPORT :—The scholars who combine and analyse the various substances to make the learning fruitful and life happy, such people are comparable with sun and earth.

NOTES : (वृधि) वृणु ।=Accept. (शुक्रम्) आशुकरम् ।=Doing quickly.

After the attributes of scholars, more is mentioned about the ruling class.

स इधान उषसो राम्या अनु स्व१र्ण दीदेदरुषेण भानुना।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुरायवे ॥८॥

8. *TRANSLATION* :—A scholar shines with his knowledge and actions. During the day and night. he provides delight to all human beings and is therefore nice and hospitable. A ruler or the President of the Assembly should behave with his subjects in a loving and mild manner.

PURPORT :—The sun performs the duties through days and nights and is suitable with its brilliance. The rulers should also deal with their subjects the same way.

NOTES : (अरुषेण) सुरूपेण=By handsome, (आयवे) गमनाय=In order to move.

The scholar should achieve the ultimate objects of human endeavour :

एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्दिवेषु मानुषा ।
दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥९॥

9. TRANSLATION :—After accepting the knowledge from your ancestors, O scholar ! you distribute happiness and desirable innumerable and varying objects. Your speech accomplishes all dealings, therefore you bless us with wisdom and actions.

PURPORT :—The persons who seek knowledge of science from learned, they get the ultimate abjects of human endeavour—Dharma (righteousness), Arth a (wealth) Kama (desiraes and pleasures) Moksha (salvation) from various kinds.

NOTES : (पूर्व्यः) पुर्वैर्विद्वद्भिः कृतो विद्वान्, तत्सम्बुद्धौ ।=O scholar perfected by ancestors. (बृहद्दिवेषु) बृहती द्यौः प्रकाशौ येषु, तेषु ।=Among enlightened. (कारवे) कर्त्रे ।=For actor.

The theme of scholar is further developed :

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण शुशुचीत दुष्टरम् ॥१०॥

10. TRANSLATION :—O scholar ! you are fiery and with your cavalry and battlewares joined with wealth, defeat the wicked. You are reputed to be strong. We always remember you with seriousness.

The way a learned man delights other scholars and spreads their reputation, the same way you purify us and we enjoy the same five rights and virtues like you.

PURPORT :—Brahmacharya, learning, strength, character and industriousness are the five qualities which every scholar should seek and give it to others.

NOTES : (अर्वता) अश्वादियुक्तेन सैन्येन ।=With cavalry and other battlewares. (चितयेम) ज्ञापयेम ।=Remember with seriousness. (शुशुचीत) शुन्धत ।=Purify. (दुष्टरम्) दुःखेन तरितुमुल्लंघितुं योग्यम् ।=Hardly to be overcome.

The path for scholars indicated :

स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः ।
यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे ॥११॥

11. *TRANSLATION :*—O scholar ! you are strong fiery and intelligent in your dealings in the home and outside. Thus shining in noble deeds like the learning, you come to all industrious and learned persons. You teach us the noble way of performing Yajna (good deeds).

PURPORT :—We should acquire imperishable substances in accordance with the paths prescribed by the scholars.

NOTES : (सहस्य) सहसि बले साधो ।=O Powerful! (दीदिवांसम्) प्रकाशयन्तम् = Shining.

The qualifities of learned are further underlined :

उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

12. TRANSLATION :—O Agni ! like scholar you acquired special knowledge and therefore provide us good progeny of animals dwellings and profuse wealth for donating and spending on household works. This way the admirers and scholars, both, progress.

PURPORT :—The people who acquire wealth and property through honest and unquestionable means get good sons and daughters. Such learned and bold teachers and preachers never face gloom and misery.

NOTES : (जातवेदः) जातविज्ञान=One who has acquired special knowledge. (पुरुश्चन्द्रस्य) पुष्कल सुवर्णादि युक्तस्य=Possessing enormous gold and wealth. (शग्धिः) दातुं शक्नुहि। अत्र वाच्छन्दसीति विकरणलुंक्।=Capable to give away.

The duties of the scholars eloborated :

ये स्तोतृभ्यो गोअंग्रामश्वंपेशसमग्नें रातिमुंपसृजन्ति सूरयंः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वंदेम विदथें सुवीरांः ॥१३॥

13. TRANSLATION :—The scholars offer lands and animal wealth including the horses to the admirers and learned persons. O Agni (scholar) ! you get all details and objects of ours and our relatives. Because of this, our dealings are ideal and are fully immersed in the knowledge. They should preach the glory of the Great Brahman who is the knower of all sciences.

PURPORT :—We pray to those scholars who get more and more knowledge for their students and make them wealthy.

NOTES : (गोअग्राम्) गौः पृथिवी धेनुर्वा अग्रा मुख्या यस्यान्ताम्=The dealings where cow or earth is important. (बृहत्) महद्वस्तु ब्रह्म=The Great Brahman. (वस्यः) वसीयो अतिशयेन वासयितृ=One who accommodates all admirables.

Sūktam—3

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Jagati of various forms. Svara—Dhaiveta and Nishāda.

The attributes of Agni are stated :

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन् ।।१।।

1. *TRANSLATION* :—The way an intelligent scholar meets other equal or better equipped colleagues, he establishes his purifying excellence and ability, like enery hidden in the earth. That energy keeps all the planets glowing and it provides all desirables. Only the enlightened persons are capable to accomplish it.

PURPORT :—Had God not created energy in the universe, no being would be happy ! The scholars also should respect each other.

NOTES : (भुवनानि) भूगोलानि ।=Universe. (सुमेधाः) शोभना मेधा प्रज्ञा यस्य सः=One who is blessed with nice knowledge. (अर्हन्) सत्कुर्वन् ।=Honouring and respecting.

The respectable scholars are compared with energy :

नराशंसः प्रति धामान्यञ्जन् तिस्रो दिवः प्रति मह्ना स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ।।२।।

2. *TRANSLATION* :—A scholar manifests admirable places and shines because of his greatness. Same way, the scholar should perform noble deeds with extensive force, physical strength and mind. They should manifest their divine qualifies before the other ones.

PURPORT :—The energy including the power and sun accomplishes all the designs. Likewise, the scholars should accomlish the desires of the masses, with their learning, righteousness and nice behaviour. (The three types of fire are specified with distinctive names as given in the notes below).

NOTES : (अञ्जन्) प्रकटीकुर्वन्=Performing manifestations. (तिस्रः) गार्हपत्याहवनीयदक्षिणात्यरूपास्त्रिविधाः=The three—kind fire divided by Garhapatya (domestic), Aahavaneeya (used in performing Homa) and Dakshinaatya (the Yajnas with offerings given to the scholars). (घृतप्रुषा) घृतेन तेजसा प्रुट्पूर्णस्तेन=By the full brilliance.

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More about the scholars :

ई॒ळि॒तो अ॑ग्ने॒ मन॑सा नो॒ अर्ह॑न्दे॒वान्य॑क्षि॒ मानु॑षा॒त्पूर्वो॑ अ॒द्य ।
स आ व॑ह म॒रुतां॒ शर्धो॒ अच्यु॑त॒मिन्द्रं॑ नरो ब॒र्हि॒षदं॑ यजध्वम् ॥३॥

3. *TRANSLATION* :—O Agni (scholar)! with your divine qualities honour the learned persons since the first man approached and admired us. You should get us to—day (immediately) the unperishable force of energy which exists in all the big substances.

PURPORT :—By honouring the scientists one gets hold of the power of air and electricity. Thus they acquire strength and are respected everywhere.

NOTES : (देवान्) दिव्यगुणानिव विदुषः=The virtuous scholars. (नरः) नायकाः=Leaders. (शर्द्धः) बलम्=Strength.

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A praise for the scholars :

देवं बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम्।
घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥४॥

4. TRANSLATION :—O—Fire like scholar ! you support and push up good causes with your ever growing knowledge and actions. Good and brave persons are under your cover and they delight all people, as well as provide excellent water facilities. In token of it, O scholar ! you provide Ghee oblations in the Havan Kund (fire pit). Such scholars give wealth to all noble persons who have developed the spirit of Yajna. You are like the supportive earth and months, and therefore reach us quickly.

PURPORT : —*In order to purify the enviromental ills, the people should take necessary action by making the atmosphere and water free from contamination and pollution.*

NOTES : (बर्हिः) उदकम् । बर्हिरित्युदक नाम—(N.G. 1.12) : Water. (वेदी) वेद्याम् । अत्र सुपां सुलुगिति ङेर्लोपः—In the fire pit.

Tips about the behaviour between men and women :

वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरम् ॥५॥

5. TRANSLATION :—O persons ! the earth becomes prosperous with fruits and foodgrains. Taken properly this earth imparts goodness among the human being and makes them brave, reputed, beautiful, purifying and equipping with virtues. The women are just shining like the earth and they should be upheld and treated distinctly with honour.

PURPORT :—The house builders build nice dwellings, but the learned, religious and reputed women who are devoted to their husbands give birth to nice sons and daughters.

NOTES : (सुप्रायणाः) सुष्ठु प्रायणं गमनं यासां ताः—Those who are with fine movements. (अजुर्याः) ज्वररहितेषु साध्वीः—Excellent persons free from diseases.

Path for a married couple is indicated :

साध्वपांसि सनतां न उक्षिते उषासानक्तां वय्येव रणिवते ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥६॥

6. *TRANSLATION*—O men and women ! united with marriage, both of you create a fabric at your home, as a shuttle weaves the textile with slight sound and provides a beautiful form to an ordinarily fashion. Moving at the axle of the married life in an adjusted and admirable way, you accomplish all the jobs handsomely. Comparable with day and night both of you should earn your living with politness and in a nice way.

PURPORT :—The sons and daughters and domestic servants should urge upon their parents/masters to ask them to allow to accomplish assingments righteously.

NOTES : (सनता) नतेन सह वर्त्तमानानि—With politness. (उषासानक्ता) रात्रिदिने—Day and night. (संवयन्ती) निर्मिमाना ।Weaving.

Right path shawn to married couple :

दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥७॥

7. *TRANSLATION :*—O people ! while respecting the learned you should behave with others in a straightway manner without any consideration of low, middle or high status. The wise acceptors who are extereme scholars and beautiful, they are admired in all the seasons like the earth. They are wise and reputed, and so we all the human beings should emulate well their actions.

PURPORT :—All should endeavour to lead a life of Brahmacharya, learning and education. And thereafter, should marry their match with Swayambar (self-choice) traditions.

NOTES : (वपुष्टरा) अतिशयेन रूपलावण्ययुक्तौ=(Exceptionally beautiful and handsome. (ऋतुथा) ऋतावृतौ ।=In all the seasons. (त्रिषु) निकृष्टमध्यमोत्तमेषु ।=In low, middle, high status.

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Attributes of women—mothers, lady teachers and lady preachers :

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥

8. *TRANSLATION :*—A noble lady first learns herself and thereafter teaches others. She is knowledgable and shining like a good speech. She is admirable and puts the humanity on the right tract, conceive good virtues and is of three types. Faultless, she is always highly placed with the yardstick of material prosperity, wisdom and action. We should emulate such women.

PURPORT :—Among the three types of women one of them is the mother, second is teacher and third one is preacher. Let our *women and girls benefit from their company.*

NOTES : (सरस्वती) प्रशस्तविज्ञानकारिका वागिव स्त्री=A woman comparable with speech containing extensive knowledge. (विश्वतूर्त्तिः) या विश्वं सर्वं जगत् त्वरति ।=One who moves quickly the whole world. (शरणम्) आश्रयम् ।=Protective cover. (निषद्य) नितरां प्राप्य ।=Get us fully.

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The mantra portrays a perfact man :

पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥९॥

9. *TRANSLATION* :—A man should be of golden colour to be the perfect one. It should be capable to support his family and impregnate, desirous of learned, quick and brave. God has many forms and he blesses us good lineage, and thus we get the deep attachment with the scholars and protectors. Let such people be among us.

PURPORT :—The man full of vigour and manhood, having nice habits takes meals which make us to fight diseases and which imparts wisdom. Such people are capable to give good generation.

NOTES ; (पिशङ्गरूपः) पिशङ्ग सुवर्णस्येव स्वरूपं यस्य सः=Of golden colour. (वयोधाः) यो वयः प्रजननं दधाति=One who impregnates. (श्रुष्टी) शीघ्रम् =Quickly. (वीरः) अजति सकला विद्या प्राप्नोति सः=Possessive of all learning.

The attributes of a perfact man are again mentioned :

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः ।
त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥१०॥

10. *TRANSLATION* :—A learned man appears before the public with good deeds and abandons selfishness and accepts no reward in return. He delivers acceptable commodities among the poor, middle and high class people equally. O scholar ! you come to us, so that we get wisdom of scholars and their peace of mind.

PURPORT :—The scholars should impart benefit all the people, as the plants, vegetables and fire oblige all the creatures with their actions.

NOTES : (वनस्पतिः) वटादिः =Plants and vegetables. (त्रिधा) त्रिप्रकारकम् =Of three kinds. (सूदयाति) क्षरयति प्रापयति ।=Gets or achieves. (हव्यम्) आदातुमर्हम् ।=Acceptable.

The behaviours of ideal persons are underlined :

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥

*11. TRANSLATION :—*O great persons ! you get acceptable things with fair means and actions. You therefore get us similar commodaties and foodgrains. The way I want to acquire nice commodities, you also emulate the way fire and flames do with butter or ghee. You also delight others with same powerful glory.

PURPORT :—The wise men delight others by their noble deeds, like the Yajna (non-violent sacrificial act).

NOTES : (मिमिक्षे) मेढुं सेक्तुमिच्छेयम् ।=Desire to satisfy others. (अनुष्वधम्) स्वधामनुगतं द्रव्यम् ।=The substances amenable digestive system. (स्वाहाकृतम्) सत्क्रियया निष्पादितम् ।=Accomplished with noble actions.

Sūktam—4

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhanda—Pankti of two kinds, Ushnik and Trishtup. Svara-Dhaivata.

Something more about the scholars is said :

हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
मित्रइव यो दिधिषाय्यो भूद्देव आदेवे जने जातवेदाः ॥१॥

1. *TRANSLATION :*—O human beings! I behave in a friendly manner with fully learned enlightened scholars. It is their pious duty to understand the real purposes behind these teachings and should earn reputation by learning about such substances. I, therefore, admire such scholars who are shining well among the common men with their attractive and selfless behaviour, for example, a guest. You should also glorify such scholars.

PURPORT :—Here are two similes. The persons who exchange their notes and views in discussions are always praised by others and are friendly to the scholars. By admiring such people, they know and bear the virtues and qualities of such persons.

NOTES :—(सुद्योत्मानम्) सुष्ठु देदीप्यमानम् ।=Illuminating or shining well. (सुवृक्तिम्) सुष्ठुवर्जयितारम् ।=Those who work selflessly with the spirit of sacrifice. (दिधिषाय्यः) यथावद्धर्त्ता ।=One who holds substances in correct perspective. (जातवेदाः) जातेषु पदार्थेषु विद्यमानः ।=One who is existent in all the substances.

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The theme of scholars continues :

इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वा३योः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ॥२॥

2. *TRANSLATION :*—This scholar is capable and holds the qualities of quickness and shining. He is also existent in all the various divine planets like the earth, and regulates all our actions and substances with a balance among the people. With such knowledge acquired, the scholars point out the location of strength and vital breath. Such persons should have mutual respect and adjustments with others and among themselves.

PURPORT :—By acquiring the sciences and technology, we should manufacture fast aircrafts and ships.

NOTES :—(भृगवः) विद्वांसः—Scholars. (भूमा) बहुत्वेन ।=With abundance. (अरतिः) समर्थः ।=Capable. (जीराश्व) जीरा वेगवन्तोऽश्वा आशुगामिनो गुणा यस्य, तम् ।=The crafts moving fastly.

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Again the subject of scholars is put up :

अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम् ।
स दीदयदुशतीरूर्म्या आ दक्षाय्यो यो दास्वते दम आ ॥३॥

3. *TRANSLATION :*—The learned persons should ingrain the knowledge in human mind in order to mak the people understand the importance of friendly and decent behaviour with others. They should also spread their fine knowledge among the ignorance-infested people. They can persuade the philianthropic persons to start industries and manufacture scientific goods in order to make them prosperous.

PURPORT :—The scholars delight all the people like a friend and a light—house. Let us apply that knowledge alongwith such scholarly persons.

NOTES :—(मानुषीषु) मनुष्याणामिमासु ।=Among the human beings. (दीदयत्) दीदयति, प्रज्वलति । अत्राडभावः । दीदयतीति ज्वलतिकर्मा । (NG 1/16)= One which inflames.

The attributes of the scholars are stated :

अस्य रण्वा स्वस्येव पुष्टिः सन्दृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥४॥

4. *TRANSLATION :*—One who is fast in actions like a trained horse and one who accepts the people continously with teachings, and one who bears the qualities of herbs and medicines, he goes strong and retains his growth and fiery spirit.

PURPORT :—Learning the science of energy for himself, a scholar should likewise teach others. That energy activates the entire universe.

NOTES :—(ह्रियानस्य) वर्द्धमानस्य । अत्र व्यत्ययेनात्मनेपदम् ।=One who is growing. (वक्षोः) दाहकस्य ।=Of having capacity to birth. (भरिभ्रत्) भृशंधरन् ।=Holding profusely. (दोधवीति) भृशं कंपयति ।=Trembles immensely.

The theme of scholars continues :

आ यन्मे अभ्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम् ।
स चित्रेण चिकिते रंसु भासा जुजुर्वाँ यो मुहुरा युवा भूत् ॥५॥

5. *TRANTLATION* :—Agni—the instictive knowledge enables a person to learn with its brilliance. It points out the qualities of good substances, like water. A man gets young spirit because of it, inspite of decay. Therefore, the admiring scholars adore its glory and honour it. All should make it's optimum use.

PURPORT :—The energy existent in the body makes a man old and leads to death in its absence. With frequent ups and downs of this energy, we should make its proper use on the proper occasions.

NOTES :— (अभ्वम्) उदकमिव=Like water. (वनदः) प्रशंसितारः= Admiring persons. (पनन्त) स्तुवंति ।=Admire. (जुजुर्वान्) जीर्णः= Decaying.

The scholars should know the science, solar energy etc :

आ यो वना तातृषाणो न भाति वार्ण पथा रथ्येव स्वानीत् ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥६॥

6. *TRANSLATION* :—A scholar always endeavours to make discoveries about the forest wealth and water resources. Such a man

builds good roads for the carriers and conveyences (chariots), and their continous movements make noise. The sun shines, heatens, blackens and beautifies and smiles the foodgrains flowers etc. as well. The scholars should know such secret of the solar heat.

PURPORT :—The resources of water and energy are very significant for the growth of the lands, and the scholars should know the details about them.

NOTES :— (ततृषाणः) भृशं तृड्युक्तः । अत्र तुजादित्वादभ्यासदीर्घः=Very thirsty. (स्वानीत्) शब्दायते ।=Creates noise. (तपुः) परितापकः ।= Heating.

The theme of energy is compared with the scholars :

स यो व्यस्थाद्भि दक्षदुर्वीं पशुर्नैति स्वयुरगोपाः
अग्निः शोचिष्माँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥७॥

7. *TRANSLATION :—*O men ! the energy is not a living entity but it activates others like a life substance. It sets the things in order, protects and heats with its power. It is mobile like an animal and gets into the earth and burns the substances alround. It is full of flames and can extract and destroy the smallest substances like त्रसरेणु **Trasarenu**, with which it burns as well as makes the eatables tasteful. (The Indian space scientists base their calculation from the smallest in the rung, called Trasarenu). The details are defined in the Sanskrit Commentry-Editor).

PURPORT :—A scholar should know the property and force of energy, existent in the earth and other substances. With its burning capacity, this energy is capable to diversify the smallest base of the universe.

NOTES :—(शोचिष्मान्) बहुनि शोचींषि विद्यन्ते यस्मिन् सः ।=Containing flames in abundance. (अतसानि) नैरन्तर्येण गन्त्रीणि त्रसरेण्वादीनि= Trasarenu constantly moving the smallest basis of the

universe. (कृष्णव्यथिः) यः कर्षकश्चासौ व्यथयिता च। =One which extracts and harasses.

The theme of scholars is further elucidated :

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥

8. *TRANSLATION :*—O Agni (a scholar) ! fiery you admire such persons who worship and apply science and technology during the battles and take lesson from the past protective postures. It heartens our marching brave people. Get them good foodgrains, prosperity and happy family.

PURPORT :—O scholar ! you tell us the people who observe Brahmacharya (celebacy) upto the maximum period (48 years). By acquiring all the sciences of energy, such people get wealth, strength and wisdom.

NOTES : (संयद्वीरम्) संयताः संयमयुक्ता वीरा यस्मिंस्तम् =Where the disciplined warriors are grouped. (क्षुमन्तम्) प्रशस्तान्नयुक्तम् ।= Equipped with good foodgrains.

A scholar dispels ignorance like the sun dispels darkness :

त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः ।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः ॥९॥

9. *TRANSLATION :*—The scholars take much delight in the learned persons. With their wisdom and warriors, they become victorious over others. As the sun rays dispels the darkness, such scholars dispel ignorance and thrash out the enemy, who are

otherwise adamant and proud. We should emulate such scholars called Gritsamadas.

PURPORT :—As sun dispels darkness, likewise the scholars earn applause from the happy brave person, and dispel their ignorance.

NOTES : (गृत्समदासः) गृत्सानां=मेधाविनां, मद=आनन्द इवानन्दो येषान्ते= The wise persons who seek delight in the company of similar scholar persons. (वन्वन्तः) विभजन्तः=Making an analysis. (अभिमातिषाहः) येऽभिमातीन् शत्रून् सहन्ते ।=Those who thrash out the proud and adamant enemies.

Sūktam—5

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhanda—Anushtup of various of forms and Ushnik. Svara—Gandhāra and Nishāda.

The attributes of the soul are indicated :

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम् ॥१॥

1. *TRANSLATION* :—The soul is acceptor of virtues, full of knowledge and is protector. For our protection and bringing up the deserving persons, one should regulate and truimph over its directions. The scholars are learned persons and thus earn wealth and good company.

PURPORT :— O men ! as God creates the universe and all beings, likewise the learned should also behave.

NOTES : (अजनिष्ट) जनयेत्=May generate. (प्रयक्षन्) प्रकृष्टतया यजन्ते । अत्र यजधातोः संगतिकरणमर्थः=Keep close association. (जेन्यम्) जेतुं योग्यम्= Worthy to be truimphed.

The theme of God is pointed out :

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति ॥२॥

2. *TRANSLATION* :—God is far greater than the sun. The seven rays of the solar system are expansive and are full of divine qualities like in a human being. In addition to these seven cosmic rays, the greatest is God and stands at the eighth mightiest position. God illuminates the whole universe including the solar systems.

PURPORT :—The way a man accomplishes many articles with his crafts, same way seven-rays of the sun purifiy the rotten articles and create them properly.

NOTES : (नेतरि) नायके=In the solar system. (अष्टमम्) अष्टसंख्यापूरकम्=Supplementing to eight numbers.

More about God is told :

दधन्वे वा यदीमनु वोचद् ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥

3. *TRANSLATION* :—The way sun holds the water, similarly, a knower of God repeats his sermons on spiritualism. As God knows all such actions of the learnd people fully, the same way a learned person knows thoroughly about the mundane matters.

PURPORT :—Here is a simile. God knows all the history, origin and secret of the universe, like the sun is holding water.

NOTES : (दधन्वे) धरति=Holds. (ईम्) जलम्=Waters. (वेः) जानाति=Knows. (काव्या) कवेः क्रान्तप्रज्ञस्य कर्माणि=The actions of thoroughly learned persons.

The attributes of learned persons :

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
विद्वाँ अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

4. *TRANSLATION* :—The learned persons are pure by their actions and because of their actions and intelect the administration is run on clean and sound lines. With His Divine Vedic knowledge, God accepts the firm actions and makes the people to grow in all directions.

PURPORT :—The persons who keep company of pure and learned persons and thus make their mind great and follow the dicatates contained in the Vedas, they progress themselves and make others also to progress.

NOTES : (प्रशास्ता) प्रशासनकर्ता = One who runs administration. (व्रता) व्रतानि, सत्याचरणानि = The noble deeds with determination. (वया इव) यथा विस्तीर्णाः शाखाः = Expanded in all directions.

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The attributes of a learned woman are described :

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥५॥

5. *TRANSLATION* :—The girls and women are to be accepted by the relatives and community because of their actions, worship and learning. Like the cows, they deliver happiness with their acceptable Vedic sermons. The sermons are useful like water.

PURPORT :—The girls and women are very endearing to their family members because of their learning.

NOTES : (वर्णम्) स्वीकरणीयम् = Acceptable. (सचन्त) सङ्गमयन्ति = Make association with plentiful. (तिसृभ्यः) कर्मोपासनाज्ञानविद्याभ्यः = With the means of actions, worship and learning. (वरम्) वरणीयंवधूसमुदायम् = The acceptable brides.

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Again about the learned women :

यदीं मातुरुप स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥६॥

6. *TRANSLTION* :—The mothers, sisters or teachers **bring** happiness in their neighbourhood. They hold positions of **Ritvik** and **Adhvaryu**—two important seats in the Yajnas. They **delight** others and become themselres happy also.

PURPORT :—As the medicinal herbs grow with water, likewise the girls shine on getting the good teachers and noble mothers.

NOTES : (अध्वर्युः) यज्ञकर्ता=A particular seat around the oblation pit. (मोदते) हर्षति=Becomes happy and delight.

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Attributes of the learned persons are told :

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥

7. *TRANSLATION* :—One should behave nicely with others. In order to derive pleasure, we should obey to the performers of Yajnas, because they perform noble and admirable deeds in their behaviour. We should always take whoesome diet.

PURPORT :—We should follow the lives of learned people who perform noble deeds (Yajnas) for their own benefit.

NOTES : (स्वाय) स्वकीयाय=For themselves. (ररिम) रमेमहि । अत्राप्यन्येषा-मपीति दीर्घः=We should be happy. (वयम्) यज्ञानुष्ठातारः=We, who perform Yajnas.

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The theme of learned persons further moves :

यथा विद्वाँ अरं करद्विश्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥

8. *TRANSLATION :*—O Agni (learned persons) ! the way the other learned person respects and gives company to all other learned persons and acquire good actions, worship and knowledge, we should act the same way.

PURPORT :—Here is a simile. As the learned persons give noble sermons for the benefit of all, the others should also follow the same way.

NOTES : (यजतेभ्यः) विद्वत्सेवकेभ्यः=For those who stay in the service and company of learned persons. (चकृम) कुर्यामि=May do noble work.

Sūktam—6

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhandā—Gayatri of various forms and Virāt. Svara—Shadja.

The attributes of Agni are stated :

इमां मे अग्ने समिधमिमामुपसदं वनेः ।
इमा ऊ षु श्रुधी गिरः ॥१॥

1. *TRANSLATION :*—O fire-like scholar (Agni) ! the way you accept the oblations put in the holy pit of the Homa, likewise you listen to the lessons and practical actions of your pupils.

PURPORT :—Here is a simile. The way fire in the Yajna grows with the oblations of fire-wood and havan samagri (medical and fragrant dried herbs), same way, O scholar ! you take our test and listen to our lessons and submissions.

NOTES : (उपसदम्) उपसीदन्ति यस्यां तां वेदीम्=The holy pit for oblations. (गिरः) वाणी (वाण्यः । सं:)=Lessons and submissions.

The qualities of scholar are further eloborated :

अया तें अग्ने विधेमोर्जो नपादश्वमिष्टे ।
एना सूक्तेन सुजात ॥२॥

2. *TRANSLATION* :—O fire like scholar !you are reputed with your nice virtues and always desire to be quick like a horse and never get fatigued. With my oblations and fine speeches, we invoke you.

PURPORT :—Those who take optimum use of learning and other resources with proper scheming, they achieve all success because of the power of Agni.

NOTES : (अया) अनया समिधा=With the oblations. (ऊर्जः) पराक्रमस्य= Of the power. (नपात्) यो न पातयति, तत्सम्बुद्धौ=O always unfailing. (अश्वमिष्टे) योऽश्वमिच्छति, तत्सम्बुद्धौ=O person you are quick like a horse.

The Ashvmedha Yajna is also conducted in order to measure and establish the overall supremacy of the performers of Yajna—Ed).

The theme of scholar continues :

तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः ।
सपर्येम सपर्यवः ॥३॥

3. *TRANSLATION* :—O scholar you give us wealth and teach and conduct your pupils, who are devoted to you and are seeking wealth. They seek your sermons.

PURPORT :—One who takes optimum use of the scholars, and follow their virtue action and temperament, they ultimately become prosperous and wealthy.

NOTES : (गीर्भिः) सुशिक्षिताभिर्वाग्भिः=Along with teachings of **high** order. (द्रविणोदः) यो द्रविणो ददाति तत्सम्बुद्धौ=O giver of wealth. (सपर्यवः) आत्मनः सपर्यामिच्छवः=Those who seek their welfare.

The attributes of Agni (scholar) are further given :

स बोधि सूरिर्मघवा वसुपते वसुदावन् ।
युयोध्यस्मद् द्वेषांसि ॥४॥

4. *TRANSLATION* :— O scholar ! you secure and guard wealth and also give it away to most admirable virtuous and learning persons. You are also good at manners, keep us away from the actions which lead to enmity.

PURPORT :—The noble persons seek virtuous and ward off deep attachement or enmity. They get wealth by giving away those qualities to the others.

NOTES : (मघवा) परमपूजितधनयुक्तः=One who is respected because of his wealth. (वसुपावन्) यो वसूनि द्रव्याणि ददाति, तत्सम्बुद्धौ=O giver of sumptous wealth.

The theme of learned persons is again described :

स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम् ।
स नः सहस्रिणीरिषः ॥५॥

5. *TRANSLATION :*—O learned person ! the fire or energy gets us energy through sun and clouds. He also get us the fast

chariot, (*coach*) not drawn by horses. Such energy or fire gets us the power, which is of thousands categories. May you behave with us likewise.

PURPORT :—The man should endeavour to get optimum benefits.

NOTES : (वृष्टिम्) वर्षम् = The rains. (दिवः) सूर्य प्रकाशान्मेघमंडलात् = From the sun-light and clouds. (अनर्वाणम्) अविद्यमानाऽश्वं रथम् = The chariots (coaches) moving without the horses from the power or energy. This particular word denotes that carriers are the conveyances used or plied with automation, and without any horses—**Ed.).**

The scholars are praised :

ईळानायावस्यवे यविष्ठ दूत नो गिरा ।
यजिष्ठ होतरा गहि ॥६॥

6. *TRANSLATION* :—O scholar ! you are blessed with youthful spirit, admirable, respectable and tormentors of the wicked. You protect the donors and encourage those who seek your guidance with your sermons and speeches. We, therefore, seek your well-being for the above objects.

PURPORT :—Here is a simile. The energy draws the moisture from the earth, and turns into clouds which ultimately bring rains and thus protect all the human beings and creatures. Likewise, a scholar randers help and benefits to all.

NOTES : (ईळानाय) स्तुवते । = For the admirer. (अवस्यवे) आत्मनो वा रक्षणमिच्छवे । = Seeking self—protection. (यविष्ठ) अतिशयेन युवन् । = O blessed with youthful spirit ! (दूत) यो दुष्टानतिदुष्टौ स्तत्सम्बुद्धौ । = O tormentors ! know the wicked (आ गहि) समन्तात् प्राप्नुहि । = Come to us from all sides.

The theme of God is described :

अन्तर्ह्यग्न ईयसे विद्वाञ्जन्मोभया कवे ।
दूतो जन्येव मित्र्यः ॥७॥

7. *TRANSLATION* :—O all knowing Lord ! you get all knowledge into our mind, and are illuminators like the lighting and know all the sciences. You are friendly to gentlemen, and are their communicator and benefcator to them. You are seated in our heart (conscience) and know our deeds of this and past life.

PURPORT :—A scholar preaches and practises truth and is friendly and helper to all other learned and religious persons. He takes them on the righteous path. Same way, God observes our all deeds and imparts its results.

NOTES : (ईयसे) प्राप्नोषि।=You reach. (उभया) वर्त्तमानेन सह पूर्वापराणि ।= The present and past life periods. (कवे) क्रान्तप्रज्ञ सर्वज्ञ ।=Excellent in wisdom and all-knower. (जन्येव) जनेभ्यो हितइव ।=Beneficial to all people.

The theme of God is continued :

स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक् ।
आ चास्मिन्त्सत्सि बर्हिषि ॥८॥

8. *TRANSLATION* :—God is Lord of all and He holds all knowledge, pleases and gives His knowledge in proportion to their present and past deeds. He is most amenable and si close in our hearts as well as in the world and universe.

PURPORT :—O human beings! you should glorify only one God, because He is omnipresent, giver, endearing, and regulating the internal feelings (vide Antaryamin in Monier Williams Dictionery. Ed).

NOTES : (विद्वान्) सर्वविद्याधारः=One who holds all the knowledge. (आनुषक्) अनुकूलम्।=Aminable. (वर्हिषि) अन्तरिक्षस्थे जगति।=In the world and universe.

Sūktam—7

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhanda—Gāyatri of various forms. Svara—Shadja.

Significance of industriousness explains :

श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर ।
वसो पुरुस्पृहं रयिम् ॥१॥

1. *TRANSLATION :*—O Lord ! you are the source of happiness, giver of knowledge and learning, full of youthful spirits and bright like fire. You get for us wealth and prosperity which is illuminating, desirable and does good to others.

PURPORT :—Those who work hard to seek nice wealth, they become prosperous. (In his commentry of this mantra, Dayanand Sarasvati has specified that our richness aud prosperity should be based on truthful and honest means—Ed.)

NOTES : (अग्ने) पावकवद् विद्वान्=O fire—like scholar. (पुरुस्पृहम्) बहुभिः स्पर्हणीयम् ।=Desirable by many.

The right path for scholars is indicated :

मा नो अरातिरीशत देवस्य मर्त्यस्य च ।
पर्षि तस्या उत द्विषः ॥२॥

2. *TRANSLATION* :—O scholar ! you don't support those who are enemy of the learned and common men. You make us to get over the enemies who are hateors to them.

PURPORT :—Those who side with and make company with religious learned and common men, they are never let down.

NOTES : (देवस्य) विदुषः = Of learned. (मर्त्यस्य) अविदुषः = Common men who are not very much learned. (पर्षि) पिपूरय । = Get across.

The subject of scholars goes on :

विश्वा॑ उ॒त त्वया॑ व॒यं धारा॑ उद॒न्या॑इव ।
अति॑ गाहेमहि॒ द्विषः॑ ॥३॥

3. *TRANSLATION* :— O scholar ! let us make a self-introspection deeply to locate our evil spirits like the currents of water. You set an example.

PURPORT :—As the river currents change their courses often, similarly we should also give up enmity and switch over to the friendliness.

NOTES . (त्वया आप्तेन विदुषा सह । = Alongwith learned who is well known in the spiritual secrets. (उदन्या इव) उदकसम्बन्धिन्य इव । = Related to the water of a river, or like it. (अति गाहेमहि) गाहनम् कुर्यामि । = Take a dip that is to examine and understand well.

Scholars are compared with fire :

शुचिः॑ पावक॒ वन्द्योऽग्ने॑ बृ॒हद्वि रो॑चसे ।
त्वं घृ॒तेभि॒राहु॑तः ॥४॥

4. *TRANSLATION* :—O scholar ! you purify all like fire and are bright. As fire inflames with oblations of Ghee etc, likewise

you purify the hearts of common men and are therefore are to be admired and highly respected and shining.

PURPORT :—Here is a simile of fire. The fire generates life extensively when obliations like that of Ghee are poured into it. Likewise the honoured scholars are also great benefactors to all.

NOTES : (अग्ने) अग्निवत्प्रकाशमान विद्वन्=O fire-like bright scholars ! (आहुत) आमन्त्रित:=Invited or multiplied with obliations.

The attributes of scholars are mentioned :

त्वं नों असि भारताग्ने वशाभिरुक्षभिः ।
अष्टापदीभिराहुतः ॥५॥

5. *TRANSLATION* :—O scholars ! you hold all sorts of sciences and learnings. Like cows and bulls, you delight people with your speeches and sayings with your accurate decision and never becoming faulty. You are therefore worthy to be honoured.

PURPORT :—The speech flows through or originates from eight points in the human body. One who takes care of the correctness of the speech from all the said points, he protects all with his sermons. Such a person is worthy to be honoured.

NOTES : (वशाभि:) कमनीयाभिर्गोभि:=By dint of beautiful cows. (अष्टापदीभि:) अष्टौ पादौ यासां ताभिर्वाग्भि:।=Originating from eight points in the human body.

The achievements of a scholar are spotlighted :

द्रवन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः ।
सहसस्पुत्रो अद्भुतः ॥६॥

6. TRANSLATION :—The scholar, who is the owner of good fuel, foodgrains and nourshing substance, like Ghee (Butter) and milk, he turns to become powerful like the offshoot of strong winds. He bears wonderful deeds and temprament and being a giver of substances to other, becomes acceptable to all. Indeed, such a person becomes prosperous.

PURPORT :—In our science laboratories and projects, constant experimentation on fuel, medicines and foodgrains should be carried out. It is only the scholars who can successfully do it.

NOTES : (द्रुवन्नः) द्रुः काष्ठमन्नं यस्य सः=One who possesses fuel and foodgrains. (सर्पिरासुतिः) सर्पिरासुतिर्यस्य सः=Where ghee, milk etc are available in plenty. (सहसः) बलिष्ठस्य वायोः पुत्र इव वर्त्तमानः= Powerful like the off shoot of strong wind.

Sūktam—8

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Gyatri of various forms. Svara—Shadja.

The attributes of technologists are detailed :

वाजयन्निव नू रथान्योगाँ अग्नेरुपं स्तुहि ।
यशस्तमस्य मीळ्हुषः ॥१॥

1. TRANSLATION :— O learned and technologists ! you get us all the equipment connected with water and energy resources. These tools, appliances and machines run by energy and water resources help in irrigational facilities and dnring the running of various combinations and crafts run on those potential resources. You should admire or take the maximum use of the above resources.

PURPORT :—The way horse and bullock power is used for running of the machines and conveyances, the same way your technologcal know-how helps in fast movements in sea, air, and land aircrafts. You should tell this secret to others.

NOTES : (रथान्) रमणीयान् विमानादीन्।=The beautiful crafts, for travel and transport on land air and sea. (वाजयन्निव) यथा गमयन्। While traversing the path. (उपस्तुहि) प्रशंस=Admire or explain in detail or learn the secret. (यशस्तमस्य) अतिशयेन यशस्विनो, बहुजल—युक्तस्य वा।=Very excellent and full of hydro-power.

Significance of technology and crafts is stated :

यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिम् ।
चारुप्रतीक आहुतः ॥२॥

2. *TRANSLATION :—* The technologist and a craftsman get people for fire-like equipment which are qualitative, effective and powerful. Such an equipment is never worn out and its capability is durable. He checks and smashes the enemies and delights a benefactor ultimately and who becomes prosperous.

PURPORT :— The technically developed energy has since been accomplishing the nice deeds. The trained persons in such disciplines progress very well.

NOTES : (सुनीथः) यः सुष्ठु नयति सः।=One who leads others nicely. (अजुर्यः) अजीर्णेषु भवः=Which is never worn out, meaning durable. (चारुप्रतीकः) सुन्दरगुणकर्मस्वभावैः प्रतीतः=Recognised with nice quality, action and nature.

In the praise of experts in technology :

य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते ।
यस्य व्रतं न मीयते ॥३॥

3. *TRANSLATION :—* O skilled in technology ! you are admired day and night in all quarters because of your brilliance. It never decays your politness and nature. You stay on with such virtues.

PURPORT :—The form and nature of fire are eternal. The same way the form and nature of God soul and firmament are identical with that fire. (We should never forget this truth-Ed.).

NOTES : (दमेषु) गृहेषु । = In the homes or quarters. (प्रशस्यते) प्रशस्तो जायते । = Becomes admired. (व्रतम्) शीलम् । Nature. (मीयते) हिंस्यते । = Decays.

The secrets of energy are highlighted :

आ यः स्वर्ण भानुना चित्रो विभात्यर्चिषा ।
अञ्जानो अजरैरभि ॥४॥

4. *TRANSLATION :—* The energy is existent in electricity, power, fire, sun etc. With its eternal qualities, it is manifested in all the subtiances in the various forms, like good light, sunshine etc. We should discover its secret through pretty well procedures to brighten our lives.

PURPORT :— This energy in the minutest forms in many manifestations can be discovered in all the substances, like wood, hydro-resources etc. It also regulates the growth and decline with the proportionate expansion and decline.

NOTES : (स्वः) आदित्य := The Sun. (भानुना) प्रकाशेन । = Because of light. (विभाति) प्रकाशते । Science. (अञ्जानः) प्रकटीकुर्वन् । = Manifesting (अजरैः) वयोहानिरहितैः । = Having no loss of life and age, not decaying.

Because of capability of scientists and technologists, a State becomes presperous :

अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः ।
विश्वा अधि श्रियो दधे ॥५॥

5. *TRANSLATION* :— O persons ! these scientists and technologists discover energy in the form of power, which in return brings increased production and self-sustenance and prosperity in a balanced way. As I seek and achieve all sorts of prosperity, let you should also emulate it.

PURPORT :—Here is a simile. The scientists and technologists should bring their state on the path of prosperity and tell the people about the means and methods to be used to procure it. It ultimately requires efforts to make the people hard-working and industrious.

NOTES : (अत्रिम्) अत्तारम् ।=Which consumes all. (स्वराज्यम्) स्वप्रकाशवन्तम् ।=Self generating or self-sustenance. (उक्थानि) वक्तुं योग्यानि {वचनानि ।=The words which may bring inspiration among the people. (अधिश्रियः) लक्ष्मी ।=Vast wealth. (दधे) उपरि दधाति ।= To hold in abundance.

People should follow the path of technology collectively :

अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम् ।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः ॥६॥

6. *TRANSLATION* :— The energy, the sun, the moon, the scholars, they save learned persons and other planets like earth with their balanced deals and speeches. Likewise. O persons ! we should also have company and friendship with noble learned persons in order to get fame and reputation. We should act on the same line.

PURPORT :—Learned persons with their knowledge about energy and other sciences alongwith their army become our friend. They take human beings on the path of **Dharma** *(righteousness) and* **Vidya** *(learning).*

NOTES : (इन्द्रस्य)। सूर्यस्य=Of the sun. (अग्नेः) पावकस्य।=Of the energy. (सोमस्य) चन्द्रस्य =Of the moon. (देवानाम्) विदुषां पृथिव्यादि-लोकानां वा=Of the scholars or planets like earth etc. (अरिष्यन्तः) अहिंस्यमानाः=Working without confrontation. (सचेमहि) सङ्गता भवेम।=We become united. (पृतन्यतः) आत्मनः पृतनामिच्छन्तः।=Desiring happiness for themselves.

Sūktam—9

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda of various froms of Trishtup. Svara—Dhaivata, Pankti and Panchama.

The actions of fire-like scholars are stated :

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वो अग्निः ॥१॥

1. TRANSLATION :— The scholar should know the nature and properties of energy (Agni), and should take the optimum use of its knowledge. The power or energy holds the transport and conveyances, and is also existent in the Holy Pits. (यज्ञकुंड) It provides brilliance and illumination and is very powerful. It helps in providing accommodation, in the use of good speech and holds and supports thousands of such works in the universe.

PURPORT :— The scholars are well aware of the potenialities and uses of the energy. It provides source of happiness in various ways and they always achieve an extreme delight.

NOTES : (होतृषदने) होतृणां दातृणां सदने याने वेद्यां वा । = Which holds the transport and conveyances and the Holy Pits. (विदान:) विद्यमान: = Existent. (सुदक्ष:) सुष्ठु दक्षो बलं यस्मात् स: = The source from which the substantial and skilled power is drawn. (अदब्धव्रतप्रमति:) अदब्धेनाहिंसितेन व्रतेन शीलेन प्रमति: प्रज्ञानं यस्य स: = The knowledge of which is learnt with eternal nature. (वसिष्ठ:) अतिशयेन वासयिता = Excellent in fairly rehabilitating masses. (सहस्रम्भरा) सहस्रस्य जगतो धर्ता पोषको वा । = One who holds and protects thousands of worlds in the universe.

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The usefulness of energy is emphasized for a scholar :

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्बोधि गोपाः ॥२॥

2. *TRANSLATION :—* O scholar ! you shine like fire. You also take our young generation across the seas to foreign countries and thus protect them and their dwellings. Without taking any chance, you give us good and healthy bodies and impart all knowledge of subjects.

PURPORT :— A boat or ship takes the traders across the seas where they get prosperity and happiness. The same way that very energy or Agni has such quality to make our body strong and in imparting of the education. Such people get mundane achievements.

NOTES : (दूत:) देशान्तरं प्रापक: । = One who takes to foreign countries. (परस्पा:) पारयिता रक्षकश्च । = Who helps in corssing the hardles and protects. (तोकस्य) अपत्यस्य । = To the next generation. (दीद्यत्) दीद्यत् प्रकाशयति । = Illuminates.

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Mistary of energy is further explained :

विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

3. *TRANSLATION :—* O scholars ! we glorify you with our praise in order to get good ideas and guidelines for a noble life. The way you approach us, similarly we should emulate good behaviours with others. We should also associate with you in putting oblations in the burning holy fire in order to acquire knowledge about the various substances.

PURPORT :— Those who perform good deeds, they get nice birth in future, and vice versa. The scholars put oblations of medicinal and fragrant substances in the holy fire and thus do good to all the beings. With it, they get good life here and also after brith.

NOTES : (विधेम) विचरेम ।=We praise. (स्तोमैः) स्तुतिभिः=With admiration. (उदारिथ) प्राप्नोषि । अत्रान्येषामपीति दीर्घः=You get us. (जुहुरे) जुह्वति ।—Puts oblations.

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More knowledge and qualities about the fire-like scholar is stated :

अग्ने यजस्व हविषा यजीयाञ्छ्रुष्टी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥

4. *TRANSLATION :—* O scholar ! you are owner of great wealth and present good words and speech which is purifying to all. You are a great performer of the Yajna, and therefore do it here the same way with nice oblations in order to signify the importance of donations and wealth.

PURPORT :— The wealthy persons who do good to others, they are loved by all.

NOTES : (यजीयान्) अतिशयेन यष्टा ।=One who performes the Yajnas extensively. (श्रुष्टी) सद्यः ।=Soon. (रयिपतिः) श्रीस्वामी—Owner of wealth. (मनोता) प्रज्ञापकः । अत्र मन धातोर्बहुलकादौणादिकः ओतन प्रत्ययः ।= One who explains nicely.

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More details about the scholars are stated :

उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥

5. *TRANSLATION :—* O fire-like scholar ! you thrash out the sorrows of others, and performe Yajnas and give away donations daily. The truth is that the deeds performed with honest means never decay. You make people who are capable to teach good qualities and produce the foodgrains. To such a person, you give good sons and daughters and wealth and always protect them.

PURPORT :— One who does good to all people, his wealth always remains growing and never disappears.

NOTES : (वसव्यम्) वसुषु भवम् =The work which is performed through the wealth. (दस्म) परदुःखभञ्जक=One who shares and removes the grief of others. (क्षुमन्तम्) बह्वन्नयुक्तम्—With plenty of foodgrains. (स्वपत्यस्य) शोभनान्यपत्यानि यस्मात्तस्य ।=Of the one who has got ideal sons and daughters.

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The attributes of scholars are repeated :

सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्दिदीहि ॥६॥

6. *TRANSLATION :—*O scholar ! you are shining like fire. With your followers and soldiers, you give us good company and knowledge. One who performs Yajna (sacrifies) extensively and looks after the cows, he always gives us wealth, delight, happiness, divine virtues and victory and removes our sorrows. May you impart us all these qualities.

PURPORT :—Here is a simile. A ruler who honours learned persons and protects well his subjects, he earns extensive prominence. We all should follow him.

NOTES : (एना) एतेन ।=Because of it. (अनीकेन) सेनासमूहेन सह ।= Alongwith the military formations. (यष्टा) सङ्गन्ता सुष्ठुविज्ञाता दाता वा ।=One who has acquired knowledge or is a donar or is in company of good people. (मायजिष्ठः) समन्तादतिशयितो यष्टा ।=One who performs Yajnas extensively. (प्रदब्धः) अहिंसितः ।=Full of non-violence. (परस्पाः) पारयिता ।=One who takes across.

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Sūktam—10

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Various forms of Trishtup. Svara—Dhaivata, Pankti and Panchma.

The qualities of scholars are mentioned :

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।
श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥१॥

1\. *TRANSLATION :—* O scholars ! you deal with the persons as a father, are foremost among the virtuous people and are close to the artists on the earth. You pervade their brilliance highly, which is eternal, purifier, best among the givers of foodgrains etc and is fast. This sort of knowledge should be applied in various technologies with your association.

PURPORT :—The energy is a vital force on the earth and applying it properly and extensively proves a good assistance to the craftsmen, as a father looks after his son.

NOTES : (जोहूत्रः) अतिशयेन सङ्गमनीयः=One who is worthy of association or company. (इळः) पृथिव्याः ।=Of the earth. (विचेताः)

विगतं चेतो विज्ञानं यस्मात्सः जड़ः । = One who is completely a dud without any spark of knowledge. (वाजी) बहुवेगादिगुणयुक्तः । = Possessive of the various speeds.

Importance of the knowledge is stated :

श्रया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृत्रः ॥२॥

2. *TRANSLATION :—* O scholar ! this fire (knowledge) is of varied sciences and is eternal to be acquired through several resources. It holds different kinds of substances, and is immersed at focal points in the solar chariots, and bears and holds all the powers. They take it from one point to another and porvide the knowledge of crafts. O scholar ! you listen to my these prayers.

PURPORT :—The power and other sources of energy create several substances. It is our duty to learn that science of energy.

NOTES : (चित्रभानुः) विचित्रदीप्तिः = Possessive of strange light or varied science. (गीर्भिः) सुशिक्षित युक्ताभिर्वाग्भिः । = With speeches full of educative values. (श्यावा) प्राप्तिसाधकौ धारणाकर्षणाख्यावश्विनौ = The days and nights which have capacities of holding and extraction. (अरुषा) मर्मसु व्यापकौ । = Couched at focal points.

The theme of fire moves on :

उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपेशासु गर्भः ।
शिरिणायां चिदक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥

3. *TRANSLATION :—* The energy has various forms. In the great planets, it creates night and then again it awakens the performer

of Yajna at the dawn. It has no limit of acceptance and manifests its power in different medicines. This heat is underhidden in the earth like in the womb and stays on there. We should apply this fire in a proper form.

PURPORT :—The heat or energy which is hidden in the earth should be learnt by all the persons. It is a tip to them.

NOTES : (उत्तानायाम्) उत्तान इव शयानायां पृथिव्याम् :=Appearing like in lying or sleeping position. (पुरुपेशासु) पुरूणि पेशानि रूपाणि यासु तासु ओषधीषु ।=In the medicinal herbs which are of various appearances (शिरिणायाम्) हिंसितायाम् ।=In the decaying earth. (महोभिः) महद्भिर्लोकैः=Along-with great planets. (अपरीवृतः) परितः सर्वतो नावृतः=Uncovered from all sides.

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The theme of fire continues :

जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥४॥

4. *TRANSLATION :—* O scholar I put oblations of ghee in the Holy Pit, alongwith good fragrant substances. All the creatures live in their planets and they grow and inhabit with other mundane substances like foodgrains etc. We should never loose sight of it.

PURPORT :— Those who know well the nature and properties of this fire, which is only one form of energy, and put in oblations of fragrant substances in the Holy Pits, they get eternal delight.

NOTES : (जिघर्मि) ज्वालायुक्तं करोमि ।=Inflame it by oblations. (प्रतिक्षियन्तम्) पदार्थं पदार्थं प्रतिवसन्तम् ।=Existing in all the substances. (व्यचिष्ठम्) अतिशयेन व्याप्तम् ।=Absorbed deeply. (दृशानम्) दृश्यमानं दर्शयितारं वा ।=Being looked or exposed to other substances.

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Significance of Agni (knowledge) is re-established :

आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा३ जर्भुराणः ॥५॥

5. *TRANSLATION* :— O scholar ! the way in close association with you, I intensify my knowledge and thus get all substances fairly well, its credit goes to you. This knowledge helps to secure brilliance (knowledge) of mortal creatures and because of which we hold that fire constantly in our body and it's colour. It is enough for me. Let me also call you to emulate.

PURPORT:—The persons with clean conscience perform sacrifices with oblations of ghee etc. They present various merits and are in a position to achieve the excellent knowledge and finally they prosper.

NOTES : (प्रत्यञ्चम्) प्रत्यञ्चन्तम् ।=To the energy existent in all the substances. (जिघर्मि) ज्वालायुक्तं करोमि ।=I enlighten nicely. (मर्यश्रीः) मर्याणां श्रीः शोभा यस्मात् सः=From the shine or brilliance of mortal substances. (स्पृहयद्वर्णः) स्पृहयन् वर्णो यस्य सः ।=One whose appearance looks aspirant. (न अभिमृशे) अभिसहे इति निषेधः ।=I can not bear beyond it.

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The qualities of the scholars are described :

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम ।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि ॥६॥

6. *TRANSLATION:*— O scholar ! with excellent behaviour you bear all. The same way I also seek extensive fire (knowledge) constantly, with our words, nice behaviour and by having sweet substances. We also honour those great persons who are messengers of your techings and are capable to distribute the wealth, property etc. proportisonately. We say it, and it can not be challenged or contradicted.

PURPORT :—Here are two similes. The noble persons learn several sciences and thereafter preach it to others. Same way, we should also act.

NOTES : (भागम्) भजनीयम् ।=The acceptable substances. (मधुपृचम्) मधुरादिसम्बन्धिनम् ।=Related to sweetness or softness of the substances. (त्वादूतासः) त्वं दूतो येषान्ते ।=Of those who are your messengers. (धनसाः) ये धनानि सनन्ति विभजन्ति ते ।=Those who divide and distribute wealth of the elders. (वचस्याः) वचनैः सुसाध्याः=The points to be tackled or decided with sweet words.

Sūktam—11

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Pankti of various forms, Brihati and Trishtup. Svara—Madhyama and Dhaivata.

The principles of politics or administration are stated :

श्रुधी हवंमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम् ।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥१॥

1. *TRANSLATION :—* O king or ruler ! you are possessive of learning glory. Those who are front-rank soldiers or scholars and are desirous of wealth, they make endeavours and shake off others like ocean. Such people grow like ocean for giving away wealth to others. May you do not kill us and listen to our prayers.

PURPORT :—As the ocean is the biggest source of water, same way the important people should give away money and honour to their subordinates and protectorates.

NOTES : (श्रुधि) शृणु ।=You listen to. (हवम्) शास्त्रबोधजन्यं शब्दम् ।=The administrations full of wisdom or tips. (मा रिषरायः) न हिंस्याः ।=Do not kill us. (वसूनाम्) प्रथमकल्पानां विदुषां पृथिव्यादीनां वा=The wealth or

riches of first quality or lands etc. (ऊर्जः) पराक्रमा अन्नादयो वा ।=The acts of bravery and plenty of foodgrains etc. (सिन्धवः) समुद्राः= Oceans.

The theme of administration further moves on :

सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैर्वावृधानः ॥२॥

2. *TRANSLATION:*—O Indra (ruler) ! you are brave and shine like the sun which shatters all the water-fed clouds. Similarly as the great you are, you pursuade others for increased growth. You should satisfy those who have faith in the immortality of the soul.

PURPORT :— The sun creates rains, likewise those who use the chosen and excellent words in their speech, they please their servants and subordinates and are always respected.

NOTES : (इन्द्र) सूर्यवद् वर्त्तमान ।=One who shines like sun. (परिष्ठिताः) परितः स्थिताः ।=Covered from all round. (अमर्त्यम्) आत्मनो मरणधर्म-रहितम् ।=Those who have knowledge of immortality of the soul (उक्थैः) उत्तमवचनैः ।=With excellent sentences or sayings.

More tips given for the rulers :

उक्थेष्विन्नु शूर येषु चाकन्त्स्तोमेष्विन्द्र रुद्रियेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः ॥३॥

3. *TRANSLATION* :— O brave ruler ! like the sun, you dispel all darkness and are ever shining. Through your sermons, speeches and words of praises, you show your preference or favour for those who established their vitality. The way air and beautiful lighting expand

extensively, similarly only you are admired among all. We wish you godspead and brilliance.

PURPORT :—The electricity and water heavily create expansion, same way a learned person draws pleasure because of his learning.

NOTES : (शूर) तमो हिंसकस्सवितेव शत्रुहिंसक । = O brave you are comparable with sun which dispel darkness. (चाकन्) कामयते । = You desire. (स्तोमेषु) स्तुवन्ति सर्वा विद्या येषु तेषु । = In the sentences worth to be uttered. (रूद्रियेषु) रुद्राणां प्राणानां प्रतिपादकेषु । = Those who instill vitality (Praana). (सिस्रते) सरन्ति । = Expand.

The duties of Indra are defined :

शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः ॥४॥

4. *TRANSLATION* :—O President of the Assembly (Indra) ! you are great and are beyond the pale of corruption. You make our subjects tolerant like the solar system. Your service class shining, happy and of strong arms should be in spotless uniform with their weapons. Thus they grow under your directions.

PURPORT :—For the progress of their State, the rulers or the king should provide all facilities to their subjects including the use of weapons and fire-arms. They should prosper quickly.

NOTES : (शुभ्रम्) भास्वरम् । = Shining because of being beyond the pale of corruption. (वज्रम्) शस्त्रसमूहम् । = The stocks of arms and weapons. (बाह्वोः) करयोः । = Of the two arms. (दासीः) (विशः) सेविकाः प्रजाः । = Serving subjects or the public servants.

The Statecrafts or art of ruling is explained :

गुहा हितं गुह्यं गूळ्हमप्स्वपीवृतं मायिनं क्षियन्तम् ।
उतो अपो द्यां तस्तभ्वांसमहन्नहिं शूर वीर्येण ॥५॥

5. *TRANSLATION* :— O brave ruler ! the way sun creates waters and dispels the darkness with its shine, with the smilar plans the rulers should search hideouts of the criminals and enemies and should smash them at various stages becaue they are wicked.

PURPORT :—The ruler imparts strength to all subjects like the sun who brings down the water from dormant clouds. The same way, a king or ruler should smash the enemies of the State who are sinful and thus should delight their subjects.

NOTES : (गुहा) गुहायाम् ।=In the hideouts. (गुह्यम्) गोप्तुं योग्यम् ।= Secret or hidden. (मायिनम्) मायाविनम् ।=To wicked. (तस्तभ्वांसम्) स्तम्भितवन्तम् ।=Blocked or stopped. (अपीवृतम्) आच्छादितम् ।= Covered or shrouded.

More details about the Statecraft or administration :

स्तवा नु तं इन्द्र पूर्व्या महान्युत स्तवाम नूतना कृतानि ।
स्तवा वज्रं बाह्वोरुशन्तं स्तवा हरी सूर्यस्य केतू ॥६॥

6. *TRANSLATION* :— O powerful and admirable king ! we glorify you because of your great achievements. We should also extend support and appreciation to your new schemes. Always we should be loyal to you and have faith in your physical strength and striking power of weapons, because they are as good as the sunrays doing the twin work of extraction and giving away. (The sunrays extract water from the moisture of lands and in return serve the creatures with rain water. Ed.).

PURPORT :— Whatever good works had been done in the past or present by the noble religious persons, we should follow them.

NOTES : (स्तव) स्तवाम । अत्र विकरणव्यत्ययेन शप् । पुरुषवचनव्यत्ययश्च सर्वत्र ह्वयचोतस्तिङ इति दीर्घः=We worship. (पूर्व्या) प्राचीनानि ।=Deeds of the past. (महानि) पूजनीयानि बृहत्तमानि ।=Great and worthy to be respected. (स्तव) स्तवाम । अत्र ह्वयचोतस्तिङ इति दीर्घः=We worship. (हरी) धारणाकर्षणकर्माणौ ।=With the faculty of extraction and holding.

More guide lines about Statecraft :

हरी नु तं इन्द्र वाजयन्ता घृतश्चुतं स्वारमस्वार्ष्टाम् ।
वि समना भूमिरप्रथिष्टारंस्त पर्वतश्चित्सरिष्यन् ॥७॥

7. *TRANSLATION :—* O ruler ! you are glorious like the sun. You accept those persons who implement your orders in letters and spirit. The sunrays extract water and turn into clouds and thereafter come down in the form of rains and give delight on the earth. We desire you to be widely reputed, enjoy pleasure and capable to win the battles like clouds.

PURPORT :—Those State authorities who deliver good to subjects like sun and clouds, only they can win over their enemies.

NOTES : (हरी) हरणशीलौ किरणौ ।=The sun rays having nature of extracting moisture. (घृतश्चुतम्) उदकात् प्राप्तम् ।=Received or brewed from water. (अस्वार्ष्टाम्) शब्दयन्तः=Making sound. (अप्रथिष्ट) प्रथताम् ।=You expand. (सरिष्यन्) गमिष्यन् ।=While going.

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The rulers should implement the Vedic teachings :

नि पर्वतः साद्यप्रयुच्छन्त्सं मातृभिर्वावशानो अक्रान् ।
दूरे पारे वाणीं वर्धयन्त इन्द्रेषितां धमनिं पप्रथन्नि ॥८॥

8. *TRANSLATION :—*A schalar honours his mother and taking no chance serves her faithfully like the clouds. With his educative and beautiful speeches, he dispels the evils. The way scholars go abroad and spread the divine Vedic knowledge among the people, we should also further that activity. .

PURPORT :— If the parents impart good education and knowledge among their children ceaselessly, they become happy and prosper.

NOTES : (पर्वतः) मेघ इव ।=Like cloud. (अप्रयुच्छन्) प्रमादमकुर्वन् ।= Sparing no chance. (मातृभिः) मान्यकर्त्रीभिः ।=By those mothers who are honoured. (इन्द्रेषिताम्) इन्द्रेण परमेश्वरेण प्रेषिताम् ।=Revealed by mighty God. (धमनिम्) वेदवाणीम् । धमनिरिति वाङ्नाम (N.G. 1-11) =Vedic teachings or text of the Vedes.

A ruler should crush and terrorize the wicked :

इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः ।
अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥९॥

9. *TRANSLATION* :— O king ! you are President of the Assembly ! the way solar system develops the oceanic areas through the clouds and multiplies it, and the lightning creates terrific sound on the earth and in the sky, likewise, O king you shake terrorize and trouble the wicked persons.

PURPORT :—The sunrays extract water from the oceans and in return delight the people with raining water through the clouds. May we request you to bring all your subjects on the path of progress because of your learning and the wicked should be made to work justly with your teachings and terror.

NOTES : (महाम्) महत्तमम् ।=The biggest. (आशयानम्) आश्रितम् ।= Obtained. (मायाविनम्) दुष्टप्रजम्=To the wicked. (कनिक्रदतः) शब्दयतः= Creating sound. (वज्रात्) विद्युत्पातशब्दात् ।=From the roaring sound of the lightning.

A ruler is told to observe certain norms in dealing with his subjects :

अरोरवीद्वृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात् ।
नि मायिनो दानवस्य माया अपादयत्पपिवान्त्सुतस्य ॥१०॥

10. TRANSLATION :—The way solar system or the sun gives delight to people by rains, but terrifies the wicked persons with its thunderbolt; similarly, a ruler and his colleagues should smash the evil minds of the persons who are rogues and wicked and divide the people on parochial lines. Such a ruler takes plenty to herbal juices and ultimately scores victory over them.

PURPORT :—The thunderbolt from the sky terrifies the wicked. The same way the government officers should caution and warn them of severe punishment in case of non-implementation of their orders.

NOTES : (अरोरवीत्) भृशं शब्दयति = Creates uproar or thunderbolt sound. (वृष्णः) वर्षकस्य = Of the one who rains water or showers happiness. (वज्रः) किरणनिपातः = Thunderbolt. (अस्य) सूर्यस्य = Of the sun or solar system. (अमानुषम्) सम्बन्धरहितम् = Quite impersonal or in a detached way. (निजूर्वात्) हिंस्यात् । अत्र लुङ्यड्भावः—बहुलमेतन्निदर्शनमिति हिंसार्थस्य । = May kill. (दानवस्य) दुष्टकर्मकर्त्तुः = Of evil doers. (पपिवान्) पाता = Protector. (सुतस्य) महौषधिनिष्पन्नस्य रसस्य = Of the herbs juice.

Qualities of a Vaidya (a medical man) are stated :

पिबापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
पृणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव ॥११॥

11. TRANSLATION :— O brave Indra ! the competent and eminent Vaidyas get for you the juices of the herbs like that of the SOMA, and thus make you delight and strong. Let them delight you and ask you to drink more and more. Born in a grand palace in prosperity, with these extracted juices they provide you protection.

PURPORT :— If the rulers and their people take and drink the herbs, juice and extracts which give strength and nourishment, they become energetic and active and add to their prosperity.

NOETS : (पिबापिब) भृशं पिबति अत्र ह्यचोतस्तिङ् इति दीर्घः = Drinks heavily. (इन्द्र) आयुर्वेदविद्यायुक्त = One who is expert in the science of life.

(सोमम्) सोमलताद्योषधिसारपातारम्=One who takes the extracts of the herbs like the **Soma**. (कुक्षी) उदरपार्श्वौ=Bellies. (सुत:) निष्पन्न:=Extracted. (पौर:) पुरिभव:=Born in a grand urban palace.

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The attributes of the Vaidyas are stated :

त्वं इन्द्राप्यंभूम विप्रा धियं वनेम ऋतया सपन्त ।
अवस्यवो धीमहि प्रशस्तिं सद्यस्ते रायो दावने स्याम ॥१२॥

12. TRANSLATION :— O Vaidya (Doctor in medicine and surgery) ! under your guidance let us become intelligent and active with true science, so that we do noble deeds and punish the wicked very well. We are desirous of our welfare and therefore repeatedly offer our admirations to you in order to get wealth and wisdom. Your fame may expand among the rich donors.

PURPORT :— By having noble sciences and truthful mind, we should seek knowledge of medicines and drugs from the Vaidyas. By their proper intake, we become active and earn wealth.

NOTES : (इन्द्र) रोगविदारक=One who treats the diseases—Vaidya. (विप्रा:) मेधाविन:=Intelligent or brilliant. (ऋतया) सत्यविज्ञानयुक्तया=Equipped with truthful sciences. (सपन्त:) दुष्टानाक्रोशत:=Punishing the wicked. (अवस्यव:) आत्मनोऽवो रक्षणमिच्छव:=Seekers of self-protection.

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In the praise of or request for the Vaidyas :

स्याम ते त इन्द्र ये त ऊती अवस्यव ऊर्जं वर्धयन्तः ।
शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रासि वीरवन्तम् ॥१३॥

13. TRANSLATION :— O Indra (Vaidya) ! you are nice and giver of property to the seekers of protection. You give strength

and happiness to them. Your noble actions raise a strong and brave army of people, who earn wealth for us and make us happy.

PURPORT :— With mutual and active cooperation among the people, the Vaidyas march forward on the path of progress. One should not give up the good aspirations and ambitions.

NOTES : (इन्द्र) ऐश्वर्यप्रद=Giver of prosperity. (ऊती) ऊत्या रक्षणादि-क्रियया सह=Seekers of self protection. (शुष्मिन्तमम्) अतिशयेन बलवन्तम् Greatly strong. (चाकनाम) कामयेमहि ।=We aspire. (रासि) ददासि = You give.

The subject of the Vaidyas continues :

रासि क्षयं रासि मित्रमस्मे रासि शर्ध इन्द्र मारुतं नः।
सजोषसो ये च मन्दसानाः प्र वायवः पान्त्यग्रंणीतिम् ॥१४॥

14. *TRANSLATION* :— O Vaidya ! you are giver of strength and desirous of our happiness. Take us to the right path of policy which is full of science or potentiality. You provide us accommodation under healthy environments and are therefore friendly. You are great because you give strength to human beings.

PURPORT :— Only such persons can delight human beings, who are friendly and giver of knowledge and are polite.

NOTES : (इन्द्र) बलप्रद=Giver of strength. (मारुतम्) मरुतां मनुष्याणा-मिदम्=To the human-beings. (सजोषसः) समानप्रीतयः=Mutually delighting each other. (अग्रणीतिम्) अग्रा श्रेष्ठा चासौ नीतिश्च ताम्=Those who are leading in formulating a good policy.

In the praise of scholars and physicians :

व्यन्त्विन्नु येषु मन्दसानस्तृपत्सोमं पाहि द्रह्यदिन्द्र।
अस्मान्त्सु पृत्स्वा तंरुत्रावर्धयो द्यां बृहद्भिरर्कैः ॥१५॥

15. TRANSLATION :— O glorious scholar ! you shake off ignorance. The way solar system brightens the day with its rays, same way you protect and guard us in the battlefields. You should guard well the learned persons who are desirous of prosperity, pleasant in behaviour and contented but strong.

PURPORT :—The people who live among the scholars, they achieve prosperity and delight others. They shine like the sun.

NOTES : (व्यन्तु) कामयन्ताम्=You desire. (मन्दसानः) आनन्दितः= Delight. (पृत्सु) संङ्ग्रामेषु=In the battlefields. (तरुत्र) अविद्यातारक ।= Dispeller of ignorance.

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The theme of scholar moves on from the previous references :

बृहन्त इन्नु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान् ।
स्तृणानासो बर्हिः पस्त्यावत्त्वोता इदिन्द्र वाजमग्मन ॥१६॥

16. TRANSLATION :—O scholar ! you make us to get over miseries and dispel our ignorance. With your beautiful preachings, all listeners and implementetors get delights from all quarters. They feel homely and provide a cover to your guarded people and get them the knowledge without any delay.

PURPORT :—Only they are happy, who are protected by the righteous, religious and educated scholars.

NOTES : (उक्थेभिः) सुष्ठूपदेशैः ।=With fine preachings or sermons. (सुम्नम्) सुखम्=Happiness. (आविवासन्) समन्तात् सेवन्ते ।=Get from all quarters. (बर्हिः) वृद्धम् ।=Great. (पस्त्यावत्) गृहवत् ।=Like a home. (इन्द्र) अविद्याविच्छेदक ।=Dispeller of ignorance.

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Benefits in the company of scholars are detailed :

उग्रेष्विन्नु शूर मन्दसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र ।
प्रदोधुवच्छ्मश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य पीतिम् ॥१७॥

17. TRANSLATION :—O scholar ! you are brave in-killing the wicked and know the science of medicine and surgery thoroughly. Whatever ailments exist in the body, soul and mind, you treat and prevent them with your wonderful medicines. Seated on quick transport and equipped with effective drugs and medicines, you cure all the ailments discovered in chins and other parts of body. (Here for quick transport the simile of horse power is mentioned-Ed.).

PURPORT :—Those staying in the company of very intelligent persons and act according to their advice, they frighten and tremble their foes, quickly bring herbal juices, delight and cure such people.

NOTES : (त्रिकद्रुकेषु) त्रीणि कद्रुकाणि शरीरात्ममनः पीडनानि येषु तेषु व्यवहारेषु ।= Three kinds of ailments in body, soul and mind. (इन्द्र) वैद्यकविद्यावित् ।=One who knows science of medicines. (प्रदोधुवत्) प्रकृष्टतया कम्पयन् ।=Extensively frightening or trembling. (श्मश्रुषु) चिबुकादिषु ।=In the parts of body like chins. (हरिभ्याम्) सुशिक्षिताभ्यामश्वाभ्याम् ।=With well trained two horses.

Here the attributes of a Commander are stated :

धिष्वा शवः शूर येन वृत्रमवाभिनद्दानुमौर्णवाभम् ।
अपांवृणोज्योतिरार्याय नि सव्यतः सादि दस्युरिन्द्र ॥१८॥

18. TRANSLATION :—O Commander of the army ! like sun you are dispeller of distresses and give strength. The sun smashes the group of clouds with its rays; likewise you also smash the bodies of your foes. Your this action dispels the black force of your enemy and on contrary delights the noble persons. We should thus work for achieving victory over the wicked enemies.

PURPORT :—Here is a simile. As the sun dispels the darkness, likewise the employees of the State should not allow the growth of injustice and thus make the noble men happy.

NOTES : (धिष्व) धर=Hold. (अवाभिनत्) विदृणाति=Smashes. (दानुम्) जलस्य दातारम्=Giver of water. (और्णवाभम्) ऊर्णायां नाभ्यां यस्य तदपत्यमिव=Smashing through like in the naval region. (आर्य्याय) उत्तमाय जनाय ।=For a noble person. (दस्युः) परपदार्थापहारकः ।=One who steals away others possessions.

The king should diploy right persons for specific duties :

सनेम ये त ऊतिभिस्तरन्तो विश्वाः स्पृध आर्येण दस्यून् ।
अस्मभ्यं तत्त्वाष्ट्रं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥१९॥

19. TRANSLATION:—O Commander of the Army ! competing and excelling in actions with your armed forces, we get physical and phychological happiness coupled with the delight obtained from fine speech. We overcome the evil doers and dacoits with the power, nice wisdom and righteousness. With hand of friendliness extended to all, we united varying sections of people in order to make them glorious with individual contacts. You therefore accomplish us with such power to smash the enemies.

PURPORT :—The people who select a right Commander and help him in the discharge of duties and in forbidding the don'ts, they provide security and happiness to all the people.

NOTES : (सनेम) विभजेम=We divide. (ऊतिभिः) रक्षणादिकर्त्रीभिः सेनाभिः=The armies engaged in defence work. (स्पृधः) स्पर्द्धमानान् ।=Competing. (आर्येण) उत्तमविद्याधर्मसामर्थ्येन=With nice wisdom and righteousness. (त्वाष्ट्रम्) त्वष्ट्रा निर्मितम् ।=Built extently. (साख्यस्य) सख्युः कर्मणो भावस्य निर्माणस्य ।=To build up friendship of. (त्रिताय) त्रिविधानां शारीरिकवाचिकमानसानां सुखानां प्राप्तिर्यस्य तस्मै ।=In order to get three types of happiness of body, speech and mind.

Exemplifying the sun, the king is told about his duties :

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यर्बुदं वावृधानो अस्तः ।
अवर्तयत्सूर्यो न चक्रं भिनद्वलमिन्द्रो अङ्गिरस्वान् ॥२०॥

20. *TRANSLATION :* O scholar ! you give prosperty and pleasure of superior middle and inferior grades and thus make the armed forces strong through motivation and exhortations. The way sun rotates round the globe, O Commander ! you also act similarly and make the optimum use of air, clouds and energy judiciously.

PURPORT :—Here is a simile. The sun regulates and controls the movements of innumerable stars and planets. It also controls the air, lightning and clouds. These who work on similar lines, they achieve happiness.

NOTES : (सुवानस्य) ऐश्वर्यजनकस्य ।=Of prosperty creator. (मन्दिनः) सर्वस्याऽऽनन्दस्य जनयितुः ।=Of the creator of complete happiness. (त्रितस्य) त्रिभिरुत्तममध्यमनिकृष्टोपायैर्युक्तस्य ।=Having three types of devices -superior, middle and inferior. (अर्बुदम्) एतत्सङ्ख्याकं सैन्यम्।=The armed forces numbering ten billions. (चक्रम) भूगोलसमूहम्=Groups of planets and stars. (वलम्) मेघम् ।=Clouds. (अङ्गिरस्वान्) अङ्गिरसो वायोः सम्बन्धो विद्यते यस्य सः ।=Related to the air and wind.

Again the theme of scholar moves on :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥२१॥

21. *TRANSLATION* :—O scholar ! you are powerful in giving away the knowledge and follow an ideal economic policy raising the strength of the people. In order to help the educators and admirers, you take positive steps and guide them. This fiscal policy does not ruin or harm any one, rather provides us wealth extensively. The bold and brave persons as act in the battle-fields, same way our finance experts should tell us the outline.

PURPORT :—Those who provide good remuneration to the educators and communicators of the truth, they become bold and enlightened.

NOTES : (जरित्रे) विद्यास्तावकाय ।=For the admirer of learning. (दक्षिणा) बलकारिणी ।=The remuneration providing moral strength. (मघोनी) परमपूजितधनयुक्ता ।=With honest and fair wealth. (सुवीराः) शोभनाश्च ते वीराश्च ते ।=Brave and bold persons.

Sūktam—12

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Trishtup of various forms. Svara—Dhaivata.

The attributes of the sun are stated :

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥१॥

1. *TRANSLATION* :—O scholars ! this sun was born first and later on, it expanded and therefrom the present science came into being. With its actions, it is shining itself and illuminates various divine planets like earth, too. From all sides, its shines like an ornament and with its wealth and glory, sky and earth operate seperately. Such a mighty is the sun-called Indra.

PURPORT :—God created the sun which holds different planets with its gravition and magnetic power. God is far greater than that sun and is its Lord or Master.

NOTES : (मनस्वान्) मनो विज्ञानं विद्यते यस्य सः=The source or fountainhead of knowledge or science. (प्रथमः) आदिमो विस्तीर्णो वा ।=Born first and thereafter expanded. (देवान्) प्रकाशितव्यान् दिव्यगुणान्-पृथिव्यादीन् ।=To shining planets like earth. (पर्य्यभूषत्) सर्वतो भूषत्यलङ्करोति ।=From all sides it is shining like illuminators. (इन्द्रः) दारयिता सूर्य्यः ।=Sun, the smasher of darkness.

More knowledge about the sun is mentioned :

यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपिताँ अरम्णात्।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः ॥२॥

2. *TRANSLATION* :—O scholar ! this sun holds the moving earth. It smashes the clouds like a fiery enemy. It measures the vast expanse lying between two planets like earth etc, and imparts light. We should know about such an Indra—the Surya.

PURPORT :—O men ! had there been no sun at all created by God, how this lightning, holding power of the planets, raining from the clouds and shining of the firmament would have been possible ?

NOTES : (प्रकुपितान्) प्रकोपयुक्तान् शत्रून्निववर्तमानान्। =To the like enrazed foes. (अरम्णात्) वधति। रम्णातीति वधकर्मा० (NG. 2—19)= Kills. (अन्तरिक्षम्) द्वयोर्लोकयोर्मध्यस्थमाकाशम्। =Firmament which lies between two planets. (अस्तभ्नात्) स्तभ्नाति धरति। =Hold or held up.

The subject of sun is further dealt :

यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपधा वलस्य।
यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥३॥

3. *TRANSLATION* :—O scholars ! this sun kills and penetrates through the clouds thereby with its rainwater fills oceans and rivers and activates the various earths upward. The sun also holds the energy traceable between the rocks and clouds and analyses and generates various substances in the battlefields. Know you the name and might of this Surya.

PURPORT :—The sun creates rain and that rainwater fills the oceans. It also makes gravatation among the various planets and generates energy between the cloud and the rock.

NOTES : (अहिम्) मेघम् ।=To the clouds. (अरिणात्) गमयति ।= Moves. (उदाजत्) ऊर्ध्वं क्षिपति ।=Throws upward. (अपधा) योऽपदधाति सः । अत्र सुपां सुलुगिति विभक्तेर्डादेशः ।=One who upholds. (संवृक्) यः सम्यग्वर्जयति सः=Separates or analyses. (समत्सु) संग्रामेषु ।=In the battlefields.

Knowledge about God is imparted :

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४॥

4. *TRANSLATION* :—O men ! the Almighty God has created the whole universe, and made it powerful. His abode is in the heart or mind and its form can be understood below the heart region. As a dog-shooter kills the dog and achieves its targets, same way He is glorious and controller of the universe. This truth should never be lost sight of.

PURPORT :—*God creates all planets and substances and keeps a check on them. We should always adore Him.*

NOTES : (विश्वा) सर्वाणि भुवनानि ।=All the planets of the universe. (कृतानि) उत्पादितानि ।=Created. (दासम्) दातुं योग्यम् ।=Worth giving. (श्वघ्नीव) या शुनो हन्ति तद्वत् ।=A female dog shooter. (अर्य्यः) ईश्वरः । अर्य इति ईश्वरनाम । (NG. 2-22)=Controller of the universe. (जनासः) जना=O men.

More knowledge about God is given :

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५॥

5. *TRANSLATION*:—O learned men ! all people have an urge to know about Him that where is He ? Some describe Him as very

cruel and killing. But the others deny. According to them He is Master of the universe and because of His fear all vices and evils are stamped out. He is a great holder of prosperity, truth and power for the soul. We should always hold Him.

PURPORT :—It is strange that some people doubt the existence and abode of God, while others have positive faith in His existence and actions, who guides the truth, righteousness and principles of life through the Vedas. We all should adore Him.

NOTES : (घोरम्) हननम् ।=Killing or commit violence. (पुष्टीः) पोषणानि ।=The covers and supports. (विज इव) भयेन सञ्चलित इव ।= Activated because of His fear.

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Knowledge about God is given below :

यो र॒ध्रस्य॑ चोदि॒ता यः कृ॒शस्य॒ यो ब्र॒ह्मणो॒ नाध॑मानस्य की॒रेः ।
यु॒क्तग्रा॑व्णो॒ यो॑ऽवि॒ता सु॑शि॒प्रः सु॒तसो॑मस्य॒ स जना॑स॒ इन्द्रः ॥६॥

6. TRANSLATION :—O men ! it is God who protects a prosperous female person against a killer. He also inspires a scholar of the Vedas and admirers of the learned persons. He inspires them to the path of righteousness and provides His cover of protection to people who are beautiful, because of their noble acts and taking the herbal and Soma juices. Such God is the greatest and glorious.

PURPORT :—The persons should adore only God because He is the basic cause of creation, annihilation and existence of the universe. It is He who is instrumental in securing the eternal knowledge of the Vedas.

NOTES : (रध्रस्य) हिंसकस्य ।=Of the killer. (नाधमानस्य) सकलैश्वर्य-प्रापकस्य ।=One who secures all prosperty and wealth. (कीरेः) सकलविद्यास्तोतुः ।=Of the admirer of total knowledge. (युक्तग्राव्णः) युक्ता ग्रावाणो मेघाः । पाषाणा वा यस्मिँस्तस्य ।=Of the one who is full of clouds and stones. (सुशिप्रः) शोभनानि शिप्राणि सेवनानि यस्मिन् सः । अत्र शेवृधातोः पृषोदरादिनेष्टसिद्धिः=One who is beautifully admirered and held.

The power of energy is detailed below :

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७॥

7. *TRANSLATION* :—O men ! through this energy the quick transport and carriors are run. These are helpful and comfortable for the human beings and are instrumental in the running of chariots (vehicles). The same energy does exist in the solar system, creates dawn and gets water. It is very mighty and analyser of different substances to make them worthwhile.

PURPORT :—O men ! if you succeed in discovering the various powers and uses of the energy, then the problems related to fast aircrfats, transport, irrigation, and electricity are automatically solved.

NOTES : (अश्वासः) व्याप्तिशीला वेगादयो गुणाः ।=The qualities of the fastness and absorption. (प्रदिशि) उपदिशि ।=Towards all directions. (गावः) किरणाः ।=Rays. (रथासः) रमणसाधनाः ।=The transport vehicles used for outing etc. (सूर्यम्) सवितृमण्डलम् ।=Solar system. (नेता) प्रापकः ।=One who secures.

The theme of energy is further described :

यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥८॥

8. *TRANSLATION* :—O men ! light and darkness confront with each other with a thunder and regularity, as if they ware in race. As we make the advancing army and their vehicles to stop from all sides, same way that great man acts with powerful energy.

PURPORT :—Like two combatant formations of the army, the light and darkness confront each other (The concept of Deva-Asura-Sangram denotes, the ever continuing fight between good and bad or light and darkness. Ed.).

NOTES : (क्रन्दसी) रोदनशब्दनिमित्ते ।=Creating thunder like sound. (विह्वयेते) विस्पर्द्धेते इव ।=Compete or vive with each other. (उभयाः) प्रकाशाऽप्रकाशोभयकोटिसम्बन्धिनः ।=Combatants between light and darkness. (आतस्थिवांसा) समन्तात्तिष्ठन्तौ ।=Established from all sides. (हवेते) आदत्त : ।=Held by two.

The theme further deals with God and energy :

यस्मा॒न्न ऋ॒ते वि॒जय॑न्ते॒ जना॑सो॒ यं युध्य॑माना॒ अव॑से॒ हव॑न्ते ।
यो विश्व॑स्य प्रति॒मानं॑ ब॒भूव॒ यो अ॑च्युत॒च्युत् स ज॑नास॒ इन्द्रः ॥९॥

9. TRANSLATION :– O men ! the wise persons can not score a victory without the aid of God and energy. They keep and hold it for the sake of their protection while fighting in the fields. In fact, God is the greatest accomplisher after all the endeavours. He moves the immobiles and immobilizes the mobiles. One can see Him with such actions.

PURPORT :— Those who do not worship God and are ignorant of the science of energy, they can not achieve success. The whole universe is the manifestation of God and His energy. We should know the truth and science.

NOTES : (जनासः) योद्धारः ।=Warriors. (अवसे) रक्षणाय ।=For protection. (प्रतिमानम्) परिमाणसाधकः ।=Accomplisher of desirable. (अच्युतच्युत) योऽच्युतेषु च्यवते तांश्च्यावयति ।=One who moves theim mobiles and immobilizes the mobiles.

The theme of God is dealt below :

यः शश्व॑तो॒ मह्येनो॒ दधा॑ना॒नमं॑न्यमाना॒ञ्छर्वा॑ ज॒घान॑ ।
यः शर्धे॑ते॒ नानु॒ददा॑ति शृ॒ध्यां यो दस्यो॑र्ह॒न्ता स ज॑नास॒ इन्द्रः ॥१०॥

10. TRANSLATION :— O men ! through various manifestations God puts a check on sinners with His powerful weapon (VAJRA). He kills those who use indecent and condemable language and defame others. He favours the right type of persons and punishes the wrong doers. Such an Indra (God) is most powerful and adorable.

PURPORT :— If God does not punish the wicked and sinners and does not provide honour to the righteous persons then His eternal justice system whould collapse.

NOTES : (शश्वतः) अनादिस्वरुपान्पदार्थान् ।=Holding the eternal substances. (अमन्यमानान्) अज्ञानिनः शठान् ।=To wicked and ignorant. (शर्धते) यः शर्द्धं करोति तस्मै ।=For those who speak indecent condemnable language. (शृध्याम्) शब्दकुत्साम् ।=The words used to defame some one. (दस्योः) परपदार्थहर्त्तुर्दुष्टस्य ।=Of the one who is wicked and thief.

The power of Surya (Sun) is stated :

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११॥

11. TRANSLATION :— O men ! the mighty sun takes you upto forty years in life in fairly good health. The rainy and autumn seasons, which create mbalance in life, they become amiable to you in these forty years. This sun creates by penetrating into dormant clouds. So we should know well about the solar power.

PURPORT :— If there is draught and it does not rain for forty years, when sun does not extract water from the earth and there were no rains, no body can achieve or retain strength.

NOTES : (शम्बरम्) मेघम् ।=To the clouds. (पर्वतेषु) अभ्रेषु ।=In the clouds. (चत्वारिंश्याम्) चत्वारिंशतः पूर्णायाम् ।=For full forty years. (ओजायमानम्) ओजः पराक्रममिवाचरन्तम्=Moving with its vigour. (शयानम्) कृतशयनमिव वर्त्तमानम् ।=Like dormant.

The importance of sun is re-emphasized :

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१२॥

12. TRANSLATION :— O men ! this sun has seven rays, pervants the power of clouds and possesses the power of extraction. It has made seven great sindhus (rivers) flowing and keeps water level upto the brim. Such a strong-arm sun activates the light and keep clouds moving up. We all should know about the solar system and its energy.

PURPORT :— The sun has seven kinds or colours of the rays in the midst of different clouds like red. Because of it, the rivers and oceans flow to the brim. It extracts water and then again it creates rains. All this system is run according to Gods' dictates.

NOTES : (सप्तरश्मिः) सप्तविधा रश्मयो यस्य सः=One which has seven types of rays. (वृषभः) मेघशक्तिनिरोधकः=One which acts as a valve of the power created by the clouds. (तुविष्मान) बहुबलाकर्षणयुक्तः =Possessive of great strength of extraction. (सिन्धून्) नदान् ।= Rivers. (रौहिणम्) रोहणशीलं मेघम्=To the clouds moving up. (वज्रबाहुः) बाहुरिव वज्रः किरणसमुहो यस्य ।=One who has strong arms like rays. (द्याम्) प्रकाशम् ।=To the light.

Again about the sun-power is mentioned :

द्यावा चिदस्मै पृथिवी नमेते शुष्मांच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥

13. TRANSLATION :— O men ! the firmament and earth like big substances create roar because of the solar power. The clouds get frightened with it's power. Like a person drinking SOMA and herbal

juices, the sun with its powerful arms, like rays and hands, like thunderbolt establishes its supremecy. We all should know its greatness.

PURPORT :— Because of the solar gravitation, the firmament and earth draw their existence and the clouds make a sound. The sun extracts up the moisture with its own rays-like hands and arms. We should take maximum use of the solar energy.

NOTES : (नमेते) प्रभूतं शब्दयेते ।=(Firmament and earth) create roaring sound. (भयन्ते) बिभ्यति। =Gets frightened. (वज्रहस्त:) वज्रा: किरणा हस्ता यस्य स: ।=Whose hands are the rays and which are strong like the thunderbolt.

The nature and actions of God are stated :

यः सुन्वन्तमवंति यः पचंन्तं यः शंसंन्तं यः शंशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जंनास इन्द्रः ॥१४॥

14. TRANSLATIONS :— O men ! with His protective power, God provides right and mature happiness to those who worship and admire Him. Even those who violate unrighteous acts, He takes their care also The great Vedas, moon groups of medical plants—all these are His wealth. Therefore, we should worship contantly such a Mighty Master.

PURPORT:—God guided man-kind through the Vedas. Because of it and the righteous persons looking to it, we should always keep Him in our mind.

NOTES : (सुन्वन्तम्) सर्वस्य सुखायाभिषवं निष्पादयन्तम्=Providing pleasure with extractions of herbal juice. (पच्न्तम्) परिपक्वं कुर्वन्तम् ।= Making it strong. (शशमानम्) अधर्ममुल्लङ्घमानम् ।=Not by passing or violating the righteousness. (ब्रह्म) वेद: ।=Knowledge the of Vedas. (सोम:) चन्द्रौषधिगण: ।=Moon and group of herbal plants. (राध:) धनम् ।=Wealth.

The greatness of the Master is elaborated :

यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१५॥

15. TRANSLATION :— O Master ! you give us great strength in prosperity and give us endurance to overcome griefs and distresses by taking the right juices of the herbs. We smash the evils with strength provided by you. You are the eternal unifire and nourishing your love towards us and maintaining wonderful brave persons, we propogate your message all the time.

PURPORT :— The Lord can not be realized by unrighteous and unwise persons. Those who realize His power of creation and destruction and know well His rational and eternal nature, they would always admire or worship Him.

NOTES : (सुन्वते) अभिषवं कुर्वते ।=Take out extracts of herbal plants. (दुध्रः) दुःखेन धर्तुं योग्यः । अत्र छान्दसो वर्णलोपो वेति वर्णलोपो, घञर्थे कविधानमिति धृधातोः कः प्रत्यय=One who gives power of endurance of griefs and sorrows. (सत्यः) त्रैकाल्याऽबाध्यः=Eternal. (दर्दर्षि) भृशं विदृणासि ।=Smash severely. (विश्वह) विश्वेषु अहस्सु दिवसेषु । अत्र छान्दसो वर्णलोपो वेत्यलोपः । सुपांसुलुगिति विभक्तेर्लुक् ।=All the time (days).

Sūktam—13

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Trishtup of various forms. Svara—Dhaivata, Jagati and Nishād.

Attributes of the scholars are stated :

ऋतुर्जनित्री तस्या अपस्परि मक्षू जात आविशद्यासु वर्धते ।
तदाहना अभवत् पिप्युषी पयोंऽशोः पीयूषं प्रथमं तदुक्थ्यम् ॥१॥

1. *TRANSLATION* :— O men ! the seasons like autumn enter into the waters and in all the substances in varying forms. They grow or expand because of it. The people who know the importance of this life-source and drink the juice of herbs, they get alround growth and development. We should get this knowledge.

PURPORT :— All the seasons like autum have a specific form of energy, varying in the seasons. The clouds because of the impact of seasons rain on the earth and which is like nectar. All the people grow with its knowledge.

NOTES : (आहनाः) व्याप्ताः ।=Absorp in all the substances. (पिप्युषी) पानकर्त्री ।=Taking in the essance of dawn. (उक्थ्यम्) उक्थेषु वक्तुं योग्येषु भवम् ।=The truth worthwhile and revealing. (मक्षु) सद्यः ।= Immediately.

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The theme of God is taken up :

सध्रीमा यन्ति परि बिभ्रतीः पयो विश्वप्स्न्याय प्र भरन्त भोजनम् ।
समानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं सास्युक्थ्यं ॥२॥

2. *TRANSLATION* :— For the proper running of the universe in harmonious ways, these co-existing juices are extracted in the water. They reach to every one by rotation to protect them. Praise-worty or admirable are those persons who channelise these flowing waters properly and in a regular way.

PURPORT :—The water is a fellбw-traveller with wind. This phenomenon makes all to grow and protect. O the learned persons ! you always discover latest devices for purifying the water.

NOTES : (सध्री) समानस्थानाः ।=Staying together. (यन्ति) समन्तात्प्राप्नुवन्ति ।=Those who come from the face. (विश्वप्स्याय) विश्वस्य पालनाय ।=For the protection and bringing up the universe. (अध्वा) मार्गः ।=Path. (अनुष्यदे) आनुकूल्येन किंचित्प्रस्रवणाये ।=In order to bring it slowly but in a regulatative way. (प्रथमम्) उत्कृष्टम्=The displine and ranking first.

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The glories of the Lord are sung below :

अन्वेकों वदति यद्ददाति तद्रूपा मिनन्तदपा एक ईयते ।
विश्वा एकस्य विनुदस्तितिक्षते यस्ताकृणोः प्रथमं सास्युक्थ्यं ॥३॥

3. *TRANSLATION:*—O Mighty God ! you translate the various knowledges into action and transform them into useful avocations. You have faculty and knowledge of analysing various substances and you, you alone have access to our actions and bless us with endurance. With your persuasive capabilities, you enable us to expand our actions. The whole universe is evident and famous to establish You supremacy.

PURPORT :— O men ! with the creation, maintenance and destruction of the Matter, God gave us the knowledge of the Vedas in the beginning of the creation. He is Omnipresent and Omnipotent and endures some exceptional things. He is to be highly admired by us.

NOTES : (अनु) (एकः) असहायः ।=Without taking assistance from any quarters, i.e. all-powerful in Himself. (रुपा) रूपाणि ।=Forms or manifestations. (तदपाः) तदपः कर्मयस्य सः ।=He is discovered through his acts. (विनुदः) विविधतया प्रेरकस्य ।=Of the one who persuades variously. (तितिक्षते) सहते ।=One who endures.

The attributes of learned persons are stated :

प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्तमायते ।
असिन्वन्दंष्ट्रैः पितुरत्ति भोजनं यस्ताकृणोः प्रथमं सास्युक्थ्यं ॥४॥

4. *TRANSLATION :*— The learned persons provide protective power to the human beings proporationately. Those who stay in their company, they always get growing basic richness, and which

thus provides them stabiliy. In return of taking any meals or materials from their admirers, those learned men are eminent in the community.

PURPORT:— Those who help human-beings in securing knowledge and wealth, they become happy and are indeed admirable.

NOTES : (पुष्टिम्) पोषणर्हान् पदार्थान् ।=To the nourishing substances. (विभजन्तः) विविधतया सेवमानाः ।=Enjoying variously. (आसते) उपविष्टाः सन्ति ।=Stay in the company of. (पृष्ठम्) आधारम् ।=Basic or fundamental. (प्रभवन्तम्) उत्पद्यमानम् ।=Growing. (आयते) समीपं प्राप्नुवते= Get company of (उक्थ्यः) श्रेष्ठः ।=Excellent.

The benefits from learned persons are stated in detail :

अधाकृणोः पृथिवीं संदृशे दिवे यो धौतीनामहिहन्नारिणक्पथः ।
तं त्वा स्तोमेभिरुदभिर्न वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः ॥५॥

5. *TRANSLATION :—* O learned persons ! you are comparable with sun, smashing or killing the clouds. You also defeat the enemy same way by corssing over the fast flowing rivers and roads separately. During the day-light, you search the various areas of the land thoroughly and make your paths smooth. This all is possible only because of the learned persons, who are full of divine acts and mature and are quick and shining. We adore them with nice waters or drinks alongwith praise-worthy languages. Such learned men are prominent and eminent, both.

PURPORT :— Here are two similes. The sun by melting the snow on the summits of mountains gradually make big flowing rivers by suitably providing waterways. The same way, a learned man gets the various substances shining and leads the human-beings on the path of justice. Likewise, you should also create light of learning and education among the common men.

NOTES : (धौतीनाम्) धावन्तीनां नदीनाम् ।=Of the flowing rivers. (अहिहन्) अहेर्मेघस्य हन्तेव शत्रुहन्=Smasher or killer of the clouds

comparable with a warrior killing his foes. (स्तोमेभिः) स्तुतिभिः ।= By dint of adoration.

The theme of God is dealt herewith :

यो भोजनं च दयसे च वर्धनमार्द्रादा शुष्कं मधुमद्दुदोहिथ ।
स शेवधिं नि दधिषे विवस्वति विश्वस्यैक ईशिषे सास्युक्थ्यः ॥६॥

6. *TRANSLATION :*— The Almighty God immersed in solar energy provides protection and foodgrains to the whole world without seeking any assitance from any other power. With His power and urge for protection of all the human beings, He reigns over all. The dry, the wet, and the treasured articles always hold Him under them. He is therefore, the Great among all the noble persons.

PURPORT :— God not only guards the human-beings but He also maintains the whole universe after its creation. It is He who inculcates happiness amidst all the worldly substances. Therefore, He is only the centre of adoratian or worship.

NOTES : (भोजनम्) पालनम् ।=Guards. (शुष्कम्) अस्नेहम् ।=Dry. (मधुमत्) बहुमधुरगुणयुक्तम् ।=Full of extreme sweetness. (दुदोहिथ) धोक्षि ।= You impart or milk. (विवस्वति) सूर्ये ।=In the sun or solar world.

The theme of learned persons still goes on :

यः पुष्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्य१वनीरधारयः ।
यश्चासमा अजनो दिद्युतो दिव उरुरूर्वाँ अभितः सास्युक्थ्यः ॥७॥

7. *TRANSLATION :*—With His righteousness, God holds and blesses the lands with various flowering and fruit giving-plantations and creepers. He illuminates varying thunderbolts and plants from

all directions and creates speciality in them, which establishes, His mighty power and manifests many perishable things. He is, therefore, to be admired by all of us.

PURPORT :— God has created the lands with flowering creepers and herbal plants, thunderbolts and other substances. O men ! therefore He is only to be worshipped.

NOTES : (पुष्पिणी:) बहूनि पुष्पाणि यासु ता: ।=Flowering. (प्रस्व:) प्रसाविनि =Creepers producing fruits and flowrs. (अवनी:) पृथिवी:= Lands. (ऊरु:) बहुशक्ति: ।=The mighty power. (ऊर्वान्) विनश्वरान् पदार्थान्=। Perishable substances. (अभित:) सर्वत: दिशाभ्य: ।=From all directions.

The subject of scholars is dealt here in :

यो ना॑र्म॒रं स॒हव॑सुं॒ निह॑न्तवे पृ॒क्षाय॑ च दा॒सवे॑शाय॒ चाव॑हः ।
ऊ॒र्जय॑न्त्या॒ अप॑रिविष्टमा॒स्य॑मु॒तैवाद्य पु॑रुकृ॒त्सास्यु॒क्थ्य॑ः ॥८॥

8. TRANSLATION :— O men ! our commander should be learned and capable to perform various actions. He should be able to look after the needs of subordinates with wealth etc, alongwith, quickness to annihilate or kill or get burnt the persons of adverse qualities. His soldiers should be equipped with powerful weapons and their identities should be able to be established. Only such a commander is first and foremost in our references.

PURPORT :— Those army commanders who keep their soldiers and workers well-fed and well satisfied, they are admired and ultimately get several merits and accomplishments.

NOTES : (नार्मरम्) नॄन्मारयति य: स: वायुस्तस्याऽयं सम्बन्ध्यग्निस्तम्=The fire which can kill a man with strong winds. (सहवसुम्) वसुभिस्सहवर्त्तमानम् ।=Equipped with the wealth. (निहन्तवे) नितरां हन्तुम् ।=For the killers. (दासुवेशाय) दासा: सेवका: विशन्ति यस्मिंस्तस्मै ।=For the recruited

soldiers. (अपरिविष्टम्) परिवेषरहितम् ।=Having no identities. (पुरुकृत्) यः पुरुणि बहूनि वस्तूनि करोति सः=One who performs various acts.

More qualities of the Commander are detailed :

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद्ध चोदमाविथ ।
अरज्जौ दस्यून्त्समुनब्दभीतये सुप्राव्यो अभवः सास्युक्थ्यः ॥९॥

9. TRANSLATION :— O learned Commander ! over one thousand soldiers are under your charge. You should win their respect and pointers by helping the needy and feeding the hungry. You are merited to kill the enemy or their intelligence men in a secret manner and at a secret place. Because of this, you shine everywhere and become admired.

PURPORT :— A good Commander with one thousand brave soldiers is capable to liquidate the gangs of gangstrs.

NOTES : (अद्यः) अत्तुं योग्यः ।=Eatables. (श्रुष्टौ) प्राप्तव्ये सुखे ।=In a noble delight. (दशशतं वा) सहस्रम् ।=One thousand. (दस्यून्) दुष्टाचारान् मनुष्यान्=To wicked persons. (समुनप्) पूरयति=Fully accomplishes. (दभीतये) मारणाय ।=For killing or annihilating. (सुप्राव्यः) सुष्ठुप्रकाशेन रक्षितुं योग्यः ।=One who is praised eloquently and is worth shining because of his nice fame.

(In the history of Assam a Commander controlling and maintaining one thousand soldiers was named as Hazarika, which literally means one thousand-Ed.).

The chapter about brave people is here added :

विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्नवे धनम् ।
षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परो अभवः सास्युक्थ्यः ॥१०॥

10. TRANSLATION :— All the six seasons, five organs of action (Karmendriyas) five knowledge organs (Gnanendriyas) which are controlled by the nerves—they all can not hold back a person in accomplishing his assignments, rather they become helpful to him. Wealth falls in their laps and their strong determination and afforts turn the hardships into success. Such a man checks the flow of dishonest or black money and soon earns the reputation and admiration from all.

PURPORT :—The persons (in army) who lead a regular life and diet and have control over their senses, they achieve happiness throughout the year with their two sets of five organs.

NOTES : (अनु) आनुकूल्ये ।=In harmony with. (कृत्नवे) कर्त्तुम् ।=In order to do. (अस्तभ्ना:) स्तभ्नाति ।=Holds. (परि दधिरे) सर्वत्र दधिरे ।= Hold from all sides. (पर:) प्रकष्ट: प्रसिद्धो भवसि ।=You become very prominent.

The attributes of the learned persons are further stated :

सुप्रवाचनं तवं वीर वीर्यं१ यदेकेन क्रतुना विन्दसे वसुं ।
जातूष्ठिंरस्य प्र वयः सहस्वतो यः चकर्थ सेन्द्र विश्वास्युक्थ्यः ॥११॥

11. TRANSLATION :— O learned persons ! you are blessed with great prosperity and are therefor admirable, brave, of strong conviction and are powerful. The way you teach excellently through audio and visual methods, it is a great exercise. You get knowledge and wealth by dint of theory and practice and therefore all your actions turn successful. We request you to teach and preach among us.

PURPORT :—The persons who study under the care of learned and noble teachers of the Vedas, they never face any hardship or distress.

NOTES : (सुप्रवाचनम्) सुष्ठुप्रकृष्टमध्यापनं श्रावणम् ।=Those who teach excellently through audio and visual methods. (जातूष्ठिरस्य) कदाचिल्लब्धस्थिते: ।=Well entrecnhed in seeking the knowledge (सहस्वत:) बलवत: ।=Of the powerful.

The theme of scholars is further developed below :

अरमयः सरपसस्तराय कं तुर्वीतये च वय्याय च स्रुतिम् ।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः ॥१२॥

12. TRANSLATION :— O scholars ! you guide us on the path to remain free from sinful acts and devices. You also tell us deeply about the science of weaving and allied subjects. Because you take the persons on the right path, you always warn them of the ill consequences of sinful acts. We admire you. Those who are blind and deaf to your teachings and signals, they always are unhappy.

PURPORT :—The really capable and righteous learned persons make even the blind and deaf sharing the knowledge. Such learned persons are honoured everywhere.

Through another mantra elsewhere, God has drawn the attention of the people that some people are blind or deaf to read or listen to His vedic teachings. In fact, they are condemnable. The first part of the hymn is this ; उतत्व: पश्यन्न ददर्श वाचं उत त्व: शृण्वन्न शृणोत्येनां । उतो त्वस्मै तन्वं विसस्रे जायेव पत्य उशती सुवासा: ।=Editor.

NOTES : (अरमय:) रमयसि ।=Take to happy path. (सरपस:) सराणि सृतान्यपांसि पापानि येन तस्य ।=The sinful acts. (तराय) उल्लङ्घकाय ।=For the violator of divine rule. (कम्) सुखम् ।=Happiness. (तुर्वीतये) साधनैर्व्याप्तये=To make them resourceful. (वय्याय) तन्तुसन्तानकाय=For the knower of science of weaving etc. (स्रुतिम्) विविधां गतिम् ।=Varying movement. (उदनय:) उन्नतिम् अनय: ।=Taking to progress. (अन्धम्) चक्षुविहीनम् ।=Blind. (श्रोणम्) बधिरम् ।=Deaf.

The theme of scholars still continues :

अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१३॥

13. TRANSLATION :— O learned persons ! you take us the happiness and path of porsperity. Enable us to make huge donations and for that purpose, get us over multiplying profuse wealth. We seek your guidance, so that our dealings and actions are aptly praised in the life-battle.

PURPORT :—The scholars who make other people physically and spiritually strong, brave, industrious and wealthy, they are worth the name.

NOTES : (वसो) सुखेषु वासयिता ।=One who takes to happiness. (राधः) राध्नुवन्ति सुखानि येन तत् ।—The resources leading to happiness. (वसव्यम्) वसुषु द्रव्येषु भवम् ।—Full of wealth. (श्रवस्याः) श्रवस्सु श्रवणेषु साधवः ।—Whose reputation is accepted by people.

Sūktam—14

Rishi of the Sūktam—Gritsamada. Devatā-Indra. Chhanda—Trisihtup of various forms. Svara—Dhaivata Panchama and two types of Pankti.

The attributes of SOMA and herbal juices are stated :

अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः ।
कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वष्टि ॥१॥

1. TRANSLATION :— O performer of the Yajnas (sacrifical rightual acts without violence) ! you are desirous and ambitious for

big achievements. In order to acquire strength, you would like to drink the juice of SOMA and herbals plants in order to become a great warrior. Verily, you should take it in nice vessels alongwith foodgrains, and it results in giving you the delight and strength.

PURPORT :— The secret of becoming strong and brave is that one should take such meals and drinks which eradicate diseases and imparts knowledge and potentiality. (As any spirit or liquor keeps the mind and strength off the track by consuming it, and the SOMA juice acts otherwise for the improvement of mental and physical power, it can not be a drink containing sprits. Editor).

NOTES : (अध्वर्यवः) आत्मनोऽध्वरं कामयमानाः ।=Those who are desirous of the to performer of the Yajnas. (सोमम्) ओषध्यादिरसम् ।=Juices of the hearbal plants. (अमत्रेभिः) पात्रैः ।=With nice vessels. (मद्यम्) हर्षप्रदम् ।=Giving delight. (सदम्) प्राप्तव्यम् ।=Worth achieving. (वृष्णे) बलवर्द्धनाय ।=To increase the strength.

Attributes of energy (power) are mentioned :

अध्वर्यवो यो अपो वव्रिवांसं वृत्रं जघानाशन्येव वृक्षम् ।
तस्मा एतं भरत तद्वशायँ एष इन्द्रो अर्हति पीतिमस्य ॥२॥

2. *TRANSLATION :—* O desirous in performing of Yajnas (ADHVARYUS) ! the lightning or sun or energy smashes the layers of the covering clouds and verily it rains. Mighty such an ADHVARYU by taking the juices of herbal plants like of SOMA aspires to get various articles. Therefore, one should know well the qualities of sun (energy) and SOMA juices of herbal plants.

PURPORT :— Those who acquire knowledge from enlightened persons comparable with sun and take right medicines and diets, they prove their mantle in becoming the benefactors to all.

NOTES : (वव्रिवांसम्) आवरकम् ।=Covering or hidden. (अशन्येव) विद्युता ।=By lightning or electricity. (तद्वशाय) तत् तत् कामयमानाय ।=Desirous of those things. (पीतिम्) पानम् ।=To take a drink.

The subject of administration is stated :

अध्वर्यवो यो दृभीकं जघान यो गा उदाजदप हि वलं वः ।
तस्मा एतमन्तरिक्षे न वातमिन्द्रं सोमैरोर्णुत जूर्न वस्त्रैः ॥३॥

3. *TRANSLATION :*— Those who annihilate or kill the wild beings and those who hurt cow progeny in more than one ways and misuse their strength, O performers of the Yajnas—ADHVARYUS ! you launch the Yajnas. It purifies the air or makes the pollution ineffective, as the sun thrashes the clouds and a bright person provides clothes and drugs to the needy. The purpose is here to cover the entire sky with the smoke and gases of the Yajnas.

PURPORT :— Those who punish and kill the tormentors or killers of the cow progeny and provide the protective cover to nice persons, they are always fearless. The above is a simile given.

NOTES : (द्रभीकम्) भयंकरम् ।—Creating dreadful act. (उदाजत्) विक्षिपेद्धन्यात् ।=Hurt or kill. (ऊर्णुत) आच्छादयत ।=Covered. (जूः) जीर्णवस्थां प्राप्तः ।=Old men.

Some tips about the State administration :

अध्वर्यवो य उरणं जघान नव चख्वांसं नवतिं च बाहून् ।
यो अर्बुदमव नीचा बबाधे तमिन्द्रं सोमस्य भृथे हिनोत ॥४॥

4. *TRANSLATION :*— O performers of the Yajnas ! our Commander should be energetic like lightning and glorious. He should be capable to finish off the killers and their abettors numbering even hundreds. He should be able to reform and punish crores of wicked people of the State.

PURPORT :— O soldiers ! your Commander should be one who is capable to annihilate the wickeds and marauders. He should be capable to establish a firm rule.

NOTES : (उरणम्) आच्छादकम् ।=One who is an abettor in committing of the crime. (चख्वांसम्) प्रतिघातम् ।=One who ambushes the noble and State people. (बाहून्) बाहुवत्सहायिन: ।=Helpers like the arms. (अर्बुदम्) एतत्सङ्ख्याकम् ।=Numbering billions. (नीचा) नीचकर्मकर्तॄन् ।=Wickeds. (इन्द्रम्) विद्युतमिव सेनेशम् ।=Commander who is energetic like the lightning.

The theme of State administration moves on :

अध्वर्यवो यः स्वश्नं जघान यः शुष्णमशुषं यो व्यंसम् ।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत ॥५॥

5. *TRANSLATION :—* O performers of the Yajnas ! you should honour a Commander who is brilliant like sun and thrashes his enemies like the clouds. Such a Commander should be capable to disarm his foes and law-breakers, who are unrighteous and abetters in crime.

PURPORT :— The sun draws water or moisture from the earth and then again it rains down, thus making the people happy and prosperous. Likewise, a ruler collects taxes from the people and in exchange provides welfare and justice. One who can discharge this onerous duty, he should be made the Commander.

NOTES : (अश्नम्) मेघम् ।=Clouds. (शुष्णम्) शुष्कम् ।=Dry. (अशुषम्) आर्द्रम् ।=Wet, not dry. (व्यंसम्) विगता असां यस्मात्तम् ।=Making enemy disarmed. (पिप्रुम्) पालकम् ।=Protector of people. (रुधिकाम्) यो रुधीनावरकान् क्रामति तम् ।=The law breakers. (अंधसः) अन्नस्य ।=Food-grains.

The subject of Statecraft is further explained :

अध्वर्यवो यः शतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः ।
यो वर्चिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥६॥

6. *TRANSLATION* :— A mighty Commander is chosen from the performers of Yajnas. As an earthen pitcher is broken with a stone piece, same way that bright and glorious ruler smashes the hundred of hideouts and abodes of wicked persons. He brings happiness and prosperity to hundreds and thousands of people under his rule, which can be compared with clouds. Let our this Commander be holder of honour.

PURPORT :— Here is a simile. As sun or lightning smashes several towns and showers rains, thereby making the people prosperous. We should honour him constantly.

NOTES : (शम्बरस्य) शं सुखं वृणोति येन तस्य मेघस्य ।=Of the clouds. (पुरः) पुराणी=Small towns. (विभेद) भिनत्ति ।=Breaks. (अश्मनेव) यथाऽश्मना घटं तथा ।=As a piece of stone breaks up the earthen pitcher. (अपावपत्) अधो वपति ।=Downs or overpowers. (भरत) धरत ।=Hold.

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Effective steps for security and better administration of the State are stated :

अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।
कुत्सस्यायोरतिथिग्वस्य वीरान्न्यावृणग्भरता सोममस्मै ॥७॥

7. *TRANSLATION* :— A trained and capable warrior easily smashes thousands of his enemies in the battle, like a mighty sun. Such a mighty and skilled brave man puts a check on the advances of army formations of the enemy. He kills the wicked foes who intrude suddenly and hits with their weapons. O performers of the battle like Yajna ! in order to acquire such power, you strengthen your State and acquire posperity.

PURPORT :— Here is a simile. As the sun smashes the clouds and thus it rains water in heavy droppings, same way an able ruler should attack his enemies strongly and secure victory.

NOTES : (सहस्रम्) असङ्ख्यम् ।=Innumerable. (जघन्वान्) हन्ति ।=Kills. (अतिथिग्वस्य) अतिथीन् गच्छतः ।=Suddenly pouncing. (भरत) पुष्णीत ।= Makes strengthen.

The theme of Statecraft is further mentioned :

अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे ।
गभस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥८॥

8. *TRANSLATION :—* O performers of the Yajna (benefactors) ! you should acquire wealth for your State ungently with sincere desire and honest earnings. This you should hold for your Head of the State (and not for selfish ends). In order to give a good support and company to your ruler, you should be strong enough and prosperous and take SOMA (herbal juice).

PURPORT :— O men ! whatever knowledge and wealth you desire for your self, like wise you should endeavour for others too, in order to make them prosperous.

NOTES : (अध्वर्यवः) सर्वहितं कामयमानाः ।=Benefactors to all. (यत्) यद्राज्यं धनं वा ।=This pronoun stands for the wealth and government. (नरः) नायकाः ।=Leaders. (श्रुष्टी) सद्यः ।=Immediately. (नशथ) अदृश्या भवथ । अत्राऽन्येषामपीति दीर्घः ।=Become invisible. (इन्द्रे) सभेशे ।=In the ruler or Head of the assembly. (गभस्तिपूतम्) गभस्तिभिः किरणैर्वा बाहुभ्यां पवित्रीकृतम् ।=Purified with its rays. (श्रुताय) प्रशंसित-श्रुतिविषयाय ।=In order to acquire good knowledge.

Here the efficiency in Statecraft is underlined :

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम् ।
जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत ॥९॥

9. *TRANSLATION :—* O persons ! you are industrious and therefore you should dispose of the assignments quickly and without delay, with all the resources at your disposal. This you should do for the Ruler or Head of the State—and not for selfish ends. When your Head of the State desires the promotion of handicrafts or is inclined to take the juice of SOMA and other herbals plants to give delight to all, you should provide it for him.

PURPORT :— Those physicians who administer to their patients juice of the ripe herbal plants, as well as take themselves, they can very well accomplish their targets.

NOTES : (अध्वर्यवः) पुरुषार्थिनः ।=Industrious persons. (कर्त्तन) कुरुत । अत्राऽन्येषामपीति दीर्घः ।=Performers. (निपूतम्) नितरां पवित्रं दुर्गन्धप्रमादत्वगुणा रहितम् ।=Honest and fully pure. (जुषाणः) प्रीतः सेवमानो वा ।=Delighted on having a drink. (हस्त्यम्) हस्तेषु साधुम् ।=Articles prepared with hand, i.e. handicrafts. (वावशे) भृशं कामयते ।=To have strong desires.

The importance of industries (small) is highlighted :

अध्वर्यवः पयसोधर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम् ।
वेदाहमस्य निभृतं म एतद्दित्सन्तं भूयो यजतश्चिकेत ॥१०॥

10. *TRANSLATION :—* O men ! you prepare great medicines, which are taken with the milk of cow, juices of ripe herbal plants and with water. As one feels delighted with satisfaction at having his meals, with the same keeness I should know our great and prosperous Ruler. I seek confirmation of this truth, so that I may enjoy company of donors repeatedly.

PURPORT :— Here are two similes. The way cows produce milk on eating the grass and cereals, same way one should collect wonderful drugs and prepare effective medicines out of it.

NOTES : (अध्वर्यव:) महौषधिनिष्पादका: ।=Those who prepare effctive medicines. In the last several mantras, the meaning of ADHVARYUS has been interpreted in different contexts. (ऊध:) स्तनाधार: ।=Udders. (प्रणत) तृप्यत ।=To be satisfied. (निभृतम्) निश्चितपोषणाम्=Positively nourishing. (दित्सन्तम्) दातुमिच्छन्तम् ।= Desirous of giving away.

Loyalty to the Ruler is underlined :

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा ।
तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु ॥११॥

11. TRANSLATION :—O learned Statesman ! in the presence of uor Head of the State, you should prove your resourcefulness, wealth, reputation and tolerance. You should ensure that the State warehouses are stocked to capacity and you should be full with SOMA and other herbal plants. You should act on the above lines in your life.

PURPORT :— As the wise persons keep their warehouses ***or*** *store-pans full of foodgrains, the same way they provide knowledge* ***and*** *education to their pupils. The ruler feels happy at it.*

NOTES ; (अध्वर्यव:) राजसम्बधिन: ।=State officials. (वस्व:) वसोर्धनस्य ।= Of wealth. (क्षम्यस्य) क्षमायां साधो: ।=Of the one who is generous in forgiveness.

Here the theme of God is underlined :

अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१२॥

12. TRANSLATION :— O God ! you give us wealth and are prosperous and mighty because of your nice warriors. You get the wealth of foodgrains for the beings, human or otherwise. We worship and pray to you to make us capable and successful in the day-to-day dealings and acts, which acquire victory in the battlefield.

PURPORT :— The wealth earned by noble persons through honest means is source of delight, wnile the earnings and wealth of the wicked are always a source of sorrow and unhappiness. We should always take up the right path to achieve the immense wealth.

NOTES : (वसो) वसुप्रद ।=O giver of wealth. (दानाय) अन्येषां सत्काराय । =In order to entertain others. (अर्थयस्व) अर्थं कुरुष्व ।=Acquire nice wealth. (वसव्यम्) वसुषु पृथिव्यादिषु भवम् ।=Grown on the earth, i.e. foodgrains etc. (श्रवस्याः) श्रवेभ्योऽन्नेभ्यो हिताय पृथिव्या मध्ये ।=Beneficial to foodgrains in the field. (द्यून्) प्रतिदिनम् ।=Day to day. (विदथे) विज्ञान सङ्ग्राममये यज्ञे ।=In the act of fighting at the level of knowledge.

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Sūktam—15

Rishi of Sūktam—Gritsamada. Devatā—Indra. Chhanda—Pankti of two types, and Trishtup of three forms. Svara—Panchama and Dhaivata.

The themes of scholar sun and God are mentioned :

प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥१॥

1. TRANSLATION :— O men ! the sun drinks the prepared juice of SOMA and herbal plants in three stages. To seek pleasure, he hits the clouds. I proclaim highly of the great and admirable acts of the respectable and eternal God. You should emulate it.

PURPORT :—The sun throws its rays, extracts and dries up all sorts of juice, purifies and improves it (on ripening). The juices of medicinal plants eradicate the sickness and thereafter make one happy. By taking such treatment if a person worships God with nice acts temparament and resources, he achieves happiness soon.

NOTES : (महतः) पूज्यस्य व्यापकस्य वा ।=Of the respectable or circumambient. (सत्या) सत्यान्यविनश्वराणि ।=Eternal. (त्रिकद्रकेष) त्रिभिः कद्रुकैः विकलनैर्युक्तेषु कर्मसु ।=In actions comprising three-way movements. (जघान) हन्ति ।=Kills.

The themes of scholar sun and God are elaborated :

अवंशे द्यामस्तभायद् बृहन्तमा रोदसी अपृणादन्तरिक्षम् ।
स धारयत्पृथिवीं पप्रथच्च सोमस्य ता मद इन्द्रश्चकार ॥२॥

2. *TRANSLATION :—* O men! God is Omnipresent like firmament. He holds the light, the growing Universe, solar system and other extensions of various planets. While holding the earth, He creates an orbit of pleasure to give happiness. He creates extension in the activities in the same order, as has been set by Him. We all should worship only Him.

PURPORT :— If some heretic falsely argues that the entire Universe is a mere concidence or incident and is mutually bound or held and that there is no power as such creating the universe, then one should explain to such a person that the entire system in the universe is not an accidental action, but rather it is an entity which is regulated and controlled under the Command of God. Because, He controls the actions of the human-beings as well, one should therefore worship and admire Him.

NOTES : (अवंशे) अविद्यमाने वंश इव वर्तमानेऽन्तरिक्षे ।=In God whose measurement or parity can not be defined. (अस्तभायत्) स्वभ्नाति ।= Holds. (सोमस्य) उत्पन्नस्य जगतो मध्ये ।=In the central orbit of the world.

The theme of scholar, sun and God is dealt with in a different way :

सद्मेव प्राचो वि मिमाय मानैर्वज्रेण खान्यतृणन्नदीनाम् ।
वृथासृजत्पथिभिर्दीर्घयाथैः सोमस्य ता मद इन्द्रश्चकार ॥३॥

3. TRANSLATION :— God creates all the planets with His particular measurement on the previous pattern. Verily, He is great and prosperous with His knowledge and actions and expands the river ways, ponds, oceans etc. His no action and creation are useless and vain. He creates the universe for His own pleasure or desires. We should therefore know the potentiality of that Great God.

PURPORT :— O men ! God created the universe as before with the composition of the elements in a set manner. The only purpose behind this is to do good for the human and other beings and we should therefore thank, honour and remember Him.

*(This idea has been developed in the Upanishad—*सोऽकामयत । बहुस्यां प्रजायेयम् *i.e. that He desired to create Universe for the varied manifestations. Editor.)*

NOTES : (प्राचः) प्राचीनाँल्लोकन् ।=The ancient planets. (मिमाय) मिमीते ।=Takes measure. (खानि) खातानि ।=Water ways. (अतृणम्) सन्तारयति ।=Expands. (दीर्घयाथैः) दीर्घा याथा गमनानि येषु तैः ।=Of long distance. (मदे) हर्षे ।=In happiness.

The theme of God, sun and a scholar is combined below :

स प्रवोळ्हॄन्परिगत्या दभीतेर्विश्वमधागायुधमिद्धे अग्नौ ।
सं गोभिरश्वैरसृजद्रथेभिः सोमस्य ता मद इन्द्रश्चकार ॥४॥

4. TRANSLATION :— O men ! with His excellence, God takes the whole universe at a pitch with His power. Like a weapon,

He abolishes the sinners in His fire of Hell. He has created cows, horses, chariots and other modes of transportations for happiness of all. He has sole power of final destruction of the universe.

PURPORT ;— A devastating fire burns all articles—dry or wet. God also makes final destruction of the universe at His Will after a certain period. We should never forget Him in our life and in our actions.

NOTES : (प्रवोड्ढीन्) प्रकृष्टतया वहत: ।=Taking to highest excellence. (परिगत्य) परित: सर्वतो गत्वा । अत्रान्येषामपीति दीर्घ:=Reaching or going from all directions. (अधाक्) दहति ।=Burns. (आयुधयम्) आयुधमिव= Like weapons. (सोमस्य) उत्पन्नस्य जगत: ।=Of the created universe. (इन्द्र:) सर्वपदार्थविच्छेत्ता ।=Final destructor of all substances.

The theme of sun scholar and God is further detailed below :

स ईं मही धुनिमेतोररम्णात्सो अस्नातॄनपारयत्स्वस्ति ।
त उत्स्नाय रयिमभि प्र तस्थुः सोमस्य ता मद इन्द्रश्चकार ॥५॥

5. *TRANSLATION;*—The water and this moving earth are in the middle of worlds. O men ! the great God keeps their movement under His safety and ultimately takes it across. He does it for the accomplishment of His desire (**vide**, the editorial note in the previous third mantra). Those learned persons who sincerely pray to God and act in accordance with His dictates and earn this wealth, they become free from all sorrows and distresses.

PURPORT :— God is the creator and destructor of universe. He also carries across the people performing the noble deeds and striving for salvation. God ends their miseries because they take full dip in His worship. They are respected everywhere.

NOTES : (स:) सूर्यइव परमेश्वर: ।=God is shining like sun. (ईम्) जलम् ।=Water. (अरम्णात्) हन्ति ।=Kills. (धुनिम्) चलिताम् ।=Moving. (अस्नातॄन्) अस्नातकान् ।=Those who have not taken dip into His love. (उत्स्नाय) स्नानं कृत्वा ।=After taking a dip in divine love. (तस्थु:) प्रतिष्ठन्ते ।=Stay in.

The greatness of sun is stated :

सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणान उषसः सं पिपेष ।
अजवसों जविनीभिर्विवृश्चन्त्सोमस्य ता मद इन्द्रश्चकार ॥६॥

6. *TRANSLATION* :— The sun with its glory and rays reaches at the oceans and water-stores and from dawn to sunset extracts and dries up the water thereform, with its fast actions. But still unmoved, it smashes various substances and to seekers of happiness, He sets them to action. We should realize this truth in our life.

NOTES : (उदञ्चम्) ऊर्ध्वं प्राप्नुवन्तम् ।=Taking up side. (सिन्धुम्) समुद्रम् ।=Oceans. (अरिणात्) रिणाति प्राप्नोति ।=Gets. (वज्रेण) किरणेन-वज्रेण ।=Through the rays. (उषसः) प्रभातात् ।=From the dawn. (जवनीभिः) वेगवतीक्रियाभिः ।=By dint of quick action, (मदे) आनन्दे ।= In the happiness.

Here a scholar is compared with the Sun :

स विद्वाँ अपगोहं कनीनामाविर्भवन्नुदतिष्ठत्परावृक् ।
प्रति श्रोणः स्थाद्व्य१नगचष्ट सोमस्य ता मद इन्द्रश्चकार ॥७॥

7. *TRANLATION :—* The sun and a scholar, both, make no discrimination and are accessable to all. Both uncover and discover the truth and secrets of the world. Going upwards, they get honour because they show the right path to the people for their happiness. They both are therefore to be recognised and respected.

PURPORT :—The sun dispels darkness with its might and shows the peculiarity of this world. Same way, the scholars also dispel the ignorance through their knowledge and sermons. Such people are always to be honoured.

NOTES : (अपगोहम्) आच्छादकम् ।=Covering. (कनीनाम्) कान्तीनाम् ।= Of the glamour. (आविः) प्रकटतया ।=In open. (परावृक्) यः परावृणक्ति ।= One who uncovers or discovers. (श्रोणः) श्रोता ।=Listener. (अनक्) प्रकटी करोति ।=Manifests. (अचष्ट) उपदिशति ।=Teaches.

The attributes of scholars are narrated :

भिनद्वलमङ्गिरोभिर्गृणानो वि पर्वतस्य दृंहितान्यैरत् ।
रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार ॥८॥

8. *TRANSLATION :*— The sun rays penetrate into the clouds and through it make the people strong and remove the rotten from the substances. All the substances in the world receive growth from the sun rays, unfold the covers and destroy whatever is harmful therein. God is greater than the sun. All the scholars therefore worship Him.

PURPORT :— The fire is capable to do wonderful jobs with the aid of wind. Same way, the pious scholars can accomplish big tasks with the assistance of Almighty.

NOTES : (भिनत्) भिनत्ति ।=Smashes, breaks into pieces. (अङ्गिरोभिः) अङ्गसदृशैः किरणैः ।=With the means of rays. (ऐरत्) प्राप्नोति ।=Receives. (रोधांसि) आवरणानि ।=Covers or lids. (कृत्रिमाणि) क्रियमाणानि=Artificial.

Some tips about the running of the government :

स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः ।
रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार ॥९॥

9. TRANSLATION :— Our Head of the Army or security forces should severely punish the wickeds and criminals and round up the rapistis, dare-devals, robbers and lifters. They should be severaly dealt with and their heads be shaven off and they should not be allowed to roam in open to pursuade others to commit the crimes. Those who are noble in dealings and are of golden or sterling character, the ruler should delight them.

PURPORT :— Those who protect noble persons and administer severe exemplary punishment to the criminals, such administrators bring prosperity.

NOTES : (स्वप्नेन) शयनेन ।=While sleeping. (अष्युप्य) अभितो वपनं कृत्वा ।=By shaving of the heads as a lesson. (चुमुरिम्) वक्त्रसंयुक्तम्= With hidden forces. (धुनिम्) कम्पन्तम् ।=Shaking. (दस्युम्) बलात्कारिणं चोरम् ।=Rapists or thieves. (अत्र) राज्यप्रबन्धे ।=In the field of administration.

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In the praise of donation :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥१०॥

10. TRANSLATION :— O Indra ! you give Dana (donations) and Dakshina (reward) to a noble person who teaches good lesson and thereafter leads them to noble acts. We pray not to spoil prosperity of a such scholar, because he makes us beautiful and brave and we become positively excellent in our actions (Yajna).

PURPORT :— O Men ! you should give fair amount of reward to scholars and students so that the giver and taker both succeed.

NOTES : (जरित्रे) सर्वविद्यास्तावकाय ।=For the admirer of learning. (दुहीयत्) दुह्यात् ।=May milk good acts. (इन्द्र) दातः ।=O donor. (दक्षिणा मघोनी) पूजितधनयुक्ता=Full of noble wealth. (स्तोतृभ्यः) धार्मिकेभ्योविद्वद्भ्यः ।=For scholars who are otherwise religious. (सुवीराः) शोभनाश्च ते वीरास्तैर्युक्ता ।=Comprising of nice brave persons.

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Sūktam—16

Rishi of the Sūktam. Gritsamada. Devatā--Indra. Chhanda—Jagati and Trishtup. Svara—Nishād and Dhaivata.

Knowledge about electricity/power/energy is mentioned below :

प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे।
इन्द्रमजुर्यं जरयन्तमुक्षितं सनाद्युवानमवसे हवामहे ॥१॥

1. *TRANSLATION :—* O scholars ! we should possess or store the eatables in large quantaties for the protection of your great people. The way oblations inflame the fire, the same way our adorations should be acceptable to you. The energy keeps the body young, constantly strong and capable to inseminate, and it brings anxiety and old age to other foes.

PURPORT :—The energy/power, if properly applied, creates great prosperity. The admiration of noble person to seek greatness of all is, indeed, a great idea.

NOTES : (ज्येष्ठतमाय) अतिशयेन वृद्धाय ।=For one who is old in age and knowledge. (सुष्टुतिम्) शोभनां स्तुतिम् ।=Admiration. (भरे) बिभृयात् ।=Should hold. (जरयन्तम्) अन्यान्जरां प्रापयन्तम् ।=Bringing anxiety and old age to the foes. (उक्षितम्) सेचकम् ।=To one who can inseminate. (हवायहे) स्वीकुर्मः ।=We accept.

The subject of energy/power moves on :

यस्मादिन्द्राद् बृहतः किं चनेमृते विश्वान्यस्मिन्त्सम्भृताधि वीर्या ।
जठरे सोमं तन्वी३ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

2. *TRANSLATION :—* O men ! there is no energy minus power/electricity. The brave persons and holders of the wealth bring in that energy in their stomach and body, and with that they

can digest and assimilate the foodgrains and drugs, and get strength in their arms, weapons and in the head (a fertile brain/mind). It is this fire or energy which is instrumental for the above accomplishments and we should utilise it properly.

PURPORT :— O men ! all the apparent substances in the world are possessive of energy/electricity. We should all acquire vigorously its knowledge.

NOTES :— (इन्द्रात्) विद्युतः ।=From energy/power/electricity. (संभृता) सम्यग्धृतानि ।=Held fast. (वीर्या) वीरेषु शत्रुप्रक्षेपकेषु विद्वत्सु साधूनि ।= Among the learned and brave men. (सोमम्) ओषध्यन्नम् ।=Food-grains and medicines. (वज्रम्) शस्त्रम् ।=Weapons. (क्रतुम्) प्रज्ञाम् ।= Intelligence.

The theme of electricity/power/energy is further detailed :

न क्षोणीभ्यां परिभ्वे त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः ।
न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥३॥

3. *TRANSLATION :—* O Indra (mighty person) ! you always succeed admirably by seeking wealth from firmament and earth. Your movements (chariots) never accept defeat from crossing the oceans and mountains. Nobody can successfully challange your weapons of destructive power, when with your fast transport (chariots) which is fully electrified, you cover big distances while travelling. Consequently, you are capable to score victory over your enemy.

PURPORT :— The men who possess arms ammuniaton and weapon being operated with fire (energy), they never face defeat or insult. Such people can cover sky, oceans and hilly tops in their transportation (chariots), and cross the path happily.

NOTES: (क्षोणीभ्याम्) द्यावापृथिवीभ्याम् । क्षोणी इति द्यावापृथिवीनाम् (N.G. 3/30) =With firmament and earth. (परिभ्वे) परिभवनीयः ।=Not acquired through humiliation or insult. (इन्द्रियम्) धनम् ।=Quick like

electricity. (रथः) यानम् ।=Transportation or chariots. (वज्रम्) छेदकं शस्त्रम् ।=Destructive weapons. (आशुभिः) शीघ्रगमयंत्रीभिः विद्युदादी-पदार्थैः ।=Fast moving substances like electricity etc. (योजना) योजनानि ।—One Yojan is equal to three kilometers (Several such yojans).

The theme of power or electricity is further explained :

विश्वे ह्यस्मै यजताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते ।
वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥४॥

4. *TRANSLATION* :— O men ! you are desirous of prosperity, smasher of energy power and are very learned. The sun with its heat causes rains all over the world. For this purpose, we should apply our wisdom and knowledge in order to seek firmness supremacy and unity. Accompanying with it, O men ! you should perform the Yajna with nice substances and take the juices of SOMA and other herbal plants.

PURPORT :— Those who start their life by honouring the scholars intelligently, they are honoured and respected everywhere.

NOTES: (यजताय) सङ्गमनाय ।—In order to bring in unity and meeting (विदुष्टरः) अतिशयेन विद्वान् ।=Excellently learned. (धृष्णवे) दृढत्वाय । =In order to seek firmness. (सश्चते) सम्बन्धाय ।=In order to establish relation. (वृषा) परशक्तिबन्धकः ।=To smash the fiighting power of the enemy. (वृषभेण) वर्षकेण ।=By making rains. (भानुना) प्रदीप्त्या ।=With shine.

The attributes of the sun are stated :

वृष्णः कोशः पवते मध्व ऊर्मिर्वृषभान्नाय वृषभाय पातवे ।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति ॥५॥

5. *TRANSLATION :—* The rains are instrumental for a good crop and it is because of the sun-rays, which create sweetness in the crops as well as in the drinking water. The clouds also help to grow the SOMA and other herbal plants which make it's takers strong with its juice enabling to punish the wickeds. They do it without creating any violence, and you therefore, emulate it.

PURPORT :—The sun creates clouds and the clouds produce plenty of crops and thus nourshes the human and other beings. A scholar should take lesson from these events.

NOTES : (वृष्णः) वर्षकात् सूर्यात् ।=From the sun which is creator of the rains. (कोषः) मेघः ।=Clouds. (पवते) प्राप्नोति । पवत इति गति कर्मा (N.G. 2-14) ।—Gets. (वृषभान्नाय) वृषभमन्नं यस्मात्तस्मै ।=Which creates heavy crops. (अध्वर्यू) आत्मनोऽध्वरमहिंसामिच्छुः ।=Not desirous of violence. (सुष्वति) सुन्वन्ति । अत्र बहुलं छन्दसीति शपः श्लुरदभ्यस्तादिति झादादेशः ।=Extracts of juices.

The subject of scholar is dealt herewith :

वृषा॑ ते॒ वज्र॑ उ॒त ते॒ वृषा॒ रथो॒ वृष॑णा॒ हरी॑ वृष॒भाण्यायु॑धा ।
वृष्णो॒ मद॑स्य वृषभ॒ त्वमी॑शिष॒ इन्द्र॒ सोम॑स्य वृष॒भस्य॑ तृप्णुहि ॥६॥

6. *TRANSLATION :—* O scholar ! you are excellent and possess prosperity. You might check the power of wickeds and you are master of fast chariots, being driven away by fast moving horses. You are also master of potential weapons, which are capable to check the onslaught of your foes. It provides you strength, happiness and nourshing juices of the SOMA and other medicinal plants. Take it profusely to you heart's content.

PURPORT :— Those who plan their resources competently, they never face any setback in their schemes.

NOTES : (वृषा) परशक्तिप्रतिबन्धकः ।=Which is capable to check the strength of the enemies. (हरी) हरणशीलावश्वौ ।=Two horses which carry well the transport. (तृप्णुहि) तृप्तो भव ।=Take it profusely to your hearts content.

The theme of scholars moves further :

प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाधृषिः ।
कुविन्नो अस्य वचसो निबोधिषदिन्द्रमुत्सं न वसुनः सिचामहे ॥७॥

7. *TRANSLATION* :— O scholar ! I am proud of my prosperity and motives. The way a man gets on the boat to fight a battle, same way with my Vedic teachings and fondness for it, I am fully hopeful that your guidance will be available to me. As regards the financial matters, we are liberal like a well and electricity.

PURPORT :—Those who move to the battlefields by crossing the oceans, lands and sky with their fast conveyances and fight the enemy, they verily succeed in it and acquire prosperity.

NOTES : (समने) सङ्ग्रामे ।=In the battle-fields. (वचस्युवम्) आत्मनो वच इच्छन्तम् ।=Desirous of implementing the Vedic teachings. (ब्रह्मणा) वेदेन ।—Through the Vedas. (सवनेषु) ऐश्वर्येषु, प्रेरणेषु ।=In the prosperity and motives. (दाधृषिः) अतिशयेन प्रगल्भः ।=Extremely proud (without trans gressing the limit of nobility). (निबोधिषत्) निश्चितं बुध्यात् ।=Take it for granted. (उत्सम्) कूपम् ।=Well.

More said about the scholars :

पुरा संबाधादभ्या ववृत्स्व नो धेनुर्न वत्सं यवसस्य पिप्युषी ।
सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥८॥

8. *TRANTLATION* :— As cow gives its milk to the calf and the sharp wisdom guides the actions of human-beings like the wife, same way a strong and capable man deals nicely with us. O scholar ! you have multi-pronged intelligence and provide ample foodgrains like barely etc. to all. We pray to you to deal with us in a fair way

and share the sufferings and miseries. Those who act on these lines, they are also verily free from the miseries. As a wife is happy in the companyof her husband, like-wise all the gentlemen become joyous in the company of the scholars.

NOTES : (सम्बाधात्) सम्बंधात् ।=Because of the relation. (न) इव (वत्सम्) गोशावक इव ।=Like a calf. (यवसस्य) यवाद्यन्नस्य ।=Of the food-grains like barley. (सुमतिभिः) शोभना मतयो यासान्ताभिः ।=With multi-pronged and nice intelligence. (शतक्रतो) असङ्ख्यप्रज्ञ ।=O possessor of vast wisdom! (सुसन्नसीमहि) सुष्ठु गच्छेम । सुस्पष्टतया गच्छेम ।=Move nicely.

The theme of scholar is further explained :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. *TRANSLATION* :— O scholar ! those who admire and honour you properly and give you offerings and nice substances, you accomplish their desires and deliver positive good to them. We, therefore, pray to you not to detract those who do to them proper and truthful admiration. Teach them the path of prosperity, so that with their brave colleagues, they may duly assert on crucial points during the Yajnas.

PURPORT :— *Those who are benefactors and always preach truth, they become eminent.*

NOTES : (मघोनी) पूजनीयाविद्या प्रतिष्ठा च ।=The learning which is to be honoured and respected. (स्तोतृभ्यः) स्तावकेभ्यो विद्वद्भ्यः ।=For scholars who admire the learned persons. (विदथे) यज्ञे ।=At the site of the Yajna.

Sūktam—17

Rishi of the Sūktam—Gritsamada. Devata—Indra. Chhanda—various type of Jagati and Trishtup. Svara—Nishāda and Dhaivata.

The attributes of the sun are stated :

तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते।
विश्वा यद्गोत्रा सहसा परीवृता मदे सोमस्य दृंहितान्यैरयत् ॥१॥

1. *TRANSLATION* :— O learned persons ! this solar system ripens the medicinal plants, as well as the wood of other trees. The wooden posts and planks make powerful enclosure of the farms and dwellings which prevent and frighten the lifters. In order to make a breakthrough in the new ventures, you should take due note of solar energy, for its proper utilisation therein. You should therefore, realise and apply its significance in proper perspective.

PURPORT :—O men ! God has created a powerful solar system controlling the whole universe. You should, therefore, take full note about it.

NOTES : (नव्यम्) नवमेव स्वरूपम्।=New undertaking or project. (अङ्गिरस्वत्) अङ्गिरसा प्राणेन तुल्यम्।=Endearing like vital life. (शुष्मा) शुष्माणि शोषकाणि बलानि।=The powers which dry. (प्रत्नथा) प्रत्नं पुरातनमिव।=The old one. (उदीरते) उत्कृष्टतया कम्पयन्ति।=Frighten or trembling. (गोत्रा) गोत्राणि।=Enclosure to keep animals particularly the cows. (परीवृता) परितः सर्वतो वर्त्तन्ते यानि तानि।=Enclosing from all sides. (दृंहितानि) धृतानि वर्द्धितानि वा।=Held or extending.

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The subject of God is narrated :

स भूतु यो ह प्रथमाय धायस ओजो मिमानो महिमानमातिरत्।
शूरो यो युत्सु तन्वं परिव्यत शीर्षणि द्यां महिना प्रत्यमुञ्चत ॥२॥

2. *TRANSLATION* :— O men ! God is the first and prime holder of the power. Building His creativity, it takes across its glory and that great God therefore, gives us happiness. He also makes us fearless in the battle-fields, and in the case of demise of a person, God encompasses the noble person with reputation among the people. He also throws His Divine Light in our mind. We pray that He encompass us completely.

PURPORT :—God is the Greatest Holder of the all virtues and substances. He is also the strongest among the strong and reverent much more than any entity known to us. We should all worship Him.

NOTES : (भूतु) भवतु । अत्र बहुलं छन्दसीति शपो लुक् ।=Let become. (प्रथमाय) आदिमाय ।=For the first and prime. (अतिरत्) सन्तारयति ।= Takes across. (परिव्यत) सर्वतो व्याप्नुत ।=Penetrate all round.

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Now the merits of learned persons are stated :

अधाकृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरयः ।
रथेष्ठेन हर्यश्वेन विच्युताः प्र जीरयः सिस्रते सध्र्यक् पृथक् ॥३॥

3. *TRANSLATION* :— O learned persons ! your wealth is greater tean the firmament and earth. If you perform big tasks with great might and move others to strengthen with your helping hands of foodgrains, and in case you move with fast transport (chariots) along with others, then you can have access and success in the tasks nicely. Ultimately, they all reach at your focal point individually and collectively, both. Such people deserve victory in life, rather get honourable place.

PURPORT :— Those who acquire strength and valour and work unitedly to acquire prosperity, they ultimately carve out an honourable place.

NOTES : (प्रथमम्) वीर्य्यं पराक्रमम् ।=Valour. (ब्रह्मणा) अन्नेन ।=With foodgrains. (रथेष्ठेन) यो रथे तिष्ठति तेन ।=By the one who occupies the chariot. (हर्यश्वेन) हरणशीला अश्वाः यस्मिंस्तेन ।—The chariots or

transport being drawn by fast horses or horse-power. (जीरय:) वयोहर्त्तार: ।=Breakers of old age. (सिस्रते) सरन्ति ।=Move. (सध्र्यक्) य: सध्रि समानं स्थानं प्राप्नोति स:=The person who acquires an honourable place.

More attributies of scholars :

अधा यो विश्वा भुवनाभि मज्मनैशानकृत्प्रवया अभ्यवर्धत ।
आद्रोदसी ज्योतिषा वह्निरातनोत्सीव्यन्तमांसि दुधिता समव्ययत् ।।४।।

4. *TRANSLATION :*— O men ! those who lead the people towards God and take them well to the right path, they bring happiness everywhere in the world and in all planets. Such scholars tell the mankind about His might, specifying that because of Him the darkness is displled and earth and firmanent get extension and build them thoroughly. He covers (gives knowledge) all substances born in other countries as well. He is therefore, to be honoured by all.

PURPORT :— God created sun in the universe to spread light, herbal plants or meals, the juices of fruits and medicines as a drink, and a sound body to work incessantly. Such a great entity is kind to humankind like father and therefore, is to bc honoured.

NOTES : (अध) आनन्तर्ये। अत्र निपातस्यचेति दीर्घ: ।=In closeness. (मज्मना) बलेन ।=By strength. (ईशानकृत्) स ईशानानीशञ्छीलान् पुरुषार्थिन: करोति ।=One who make the people to work with strength. (रोदसी) द्यावापृथिव्यौ ।=Firmament and earth. (वह्नि:) सर्वस्य वोढा ।=One who bears or holds all. (सीव्यन्) रचयन् ।=Building. (दुधिता) दुहितानि दूरे सन्ति सुखकारकाणि ।=The substances giving happiness and found in other countries. (अव्ययत्) सर्वत: संवृणोति ।—Covers from all sides.

The attributes of God are further explained here :

स प्राचीनान्पर्वतान्दृंहदोजसाधराचीनमकृणोदपामपः ।
अधारयत्पृथिवीं विश्वधायसमस्तभ्नान्मायया द्यामवस्रसः ॥५॥

5. *TRANSLATION* :— The Almighty God, as ever, holds the mountain-like clouds, with His might and creates water out of the firmament by bringing the clouds down. He is powerful to hold the entire universe and earth. With His wisdom He extends the light among the human-beings.

PURPORT:—As sun holds many planets controlled by its system, but God is the overall Master of the whole universe, comprising innumerable solar worlds.

NOTES : (प्राचीनान्) पूर्वतो वर्त्तमानान् ।=Existing as ever. (पर्वतान्) पर्वतानिव मेघान् ।=Mountain-like clouds. (अधराचीनम्) योऽधोऽञ्चति तम् ।=Bringing down. (विश्वधायसम्) विश्वस्य धारणसमर्थम् ।=Capable to hold the entire universe. (अस्तभ्नात्) स्तभ्नाति ।=Holds. (अवस्रसः) अवसारयति ।=Extends.

The actions of God are elaborated :

सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि ।
येना पृथिव्यां नि क्रिविं शयध्यै वज्रेण हत्व्यवृणक्तुविष्वणिः ॥६॥

6. *TRANSLATION* :— God is protector of all human and other beings with His glory, wealth and knowledge. He brings a person to full stature with His power. The sun analysis the substances to the level smallest articles and with its power discovers water through the clouds and then again in the wells. That very sun gives protection to the universe and destructs it properly in order to make human-beings happy.

PURPORT :— The sun penetrates into the clouds and thus it causes rains, thereby making everyone happy. A teacher or father should also build a noble life of their pupils and children in order to make them likewise happy.

NOTES ;—(अरम्) अलम् ।=Complete. (जनुषः) प्रसिद्धात् ।=From the famous. (वेदसः) धनाद्विज्ञानाद्वा ।=With wealth or wisdom. (क्रिविम्) कूपम् ।=To the well. (वस्त्रेण) शस्त्रेण ।=With its power. (हत्वी) हत्वा ।=By smashing. (अवृणक्) छिनत्ति ।=Breaks into pieces and thus protects the universe. (तुविष्वणि) परमाणूनामेकीभूतानां विभक्ता सूर्यः ।= The sun which breaks the substances to the finest articles.

Something about the learned girl :

अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम् ।
कृधि प्रकेतमुप मास्या भर दद्धि भागं तन्वो३ येन मामहः ॥७॥

7. *TRANLATION* :— O girl ! your parents look after you in a friendly manner upto the old age without any discrimination. I am keen to get you so that you can acquire finest wisdom or science and prosperity. I wish you to wear ornaments and demand more comfort from me, so that your sons and daughters and relatives give you due respect and only then you can demand their services and obedience.

PURPORT :— The girls who make deep studies and only thereafter enter into wedlock and there they honour the worthy persons and reject the others—only such girls make their home prosperous with their endevour.

NOTES : (आमाजूरिव) योऽमा गृहे जूर्यति तद्वत् ।=One who acts like a mature and old person. (सचा) समवायेन ।=By relation. (सती) वर्त्तमाना ।=Existing. (सदसः) सीदन्ति यस्मिंस्तस्माद् गृहात् ।=From the house (इये) प्राप्नुयाम । अत्र व्यत्ययेनात्मने पदम् । लडर्थे लिट् च ।=We get. (प्रकेतम्) प्रकृष्टं विज्ञानम् ।=Finest wisdom or science. (दद्धि) याचस्व । दद्धीति याञ्चाकर्मा (N.G. 3-19) ।=Beg. (मामहः) पूज्यान् ।=To the respectables.

More about the learned man :

भोजं त्वामिन्द्र वयं हुवेम दुदिष्ट्वमिन्द्रापांसि वाजांन् ।
अविड्ढीन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः ।८॥

8. *TRANSLATION*:— O great scholar ! you enjoy great things, therefore we should accept you. O scholar ! you smash our miseries and your nature is like that of a donor. Keep our actions and wisdom intact. You have various types of devices for our protection and annihilation of the enemy. You make the people happy and therefore make us very rich.

PURPORT :— As the friends admire each other, same way the teachers and pupils should encourage and admire each other. By protecting each other they should march together on the path of prosperity.

NOTES : (भोजम्) (भोक्तारम्) ।=One who takes the care of others. (ददिः) दाता ।=Giver. (अविड्ढि) रक्ष। अवतेर्धातोर्वाच्छन्दसीति लोट् सिप्यशादेश: । =Protect. (चित्रया) अनेक विधया ।=By several manifestations. (वस्यस:) अतिशयेन वसीयसो वसुमतः ।=Make us wealthy.

The attributes of learned women are stated :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. *TRANSLATION* :— O mighty ruler ! in your kingdom the women who are inspiring and wealthy and they are capable to accomplish noble tasks for the sake of noble persons, they should be invited to educate the girl students. You do not ask us to put the admiring noble persons, to harm. Thus accompanied by brave and learned persons, we shall be able to bring prosperity in this Yajna of the learning.

PURPORT :— The pious and learned women should be appointed to impart education to girls students. By doing this, all tasks are well accomplished.

NOTES : (सा) विदुषी ।=A learned woman. (दुहीयत्) प्रपूरयेत् ।= Would accomplish. (दक्षिणा) प्राणप्रदा ।=Inspiring. (मघोनी) बहुधनयुक्ता ।=Wealthy. (शिक्ष) उपदिश ।=Teach. (बृहत्) महद्विद्याजं विज्ञान-शास्त्रम् ।=The great knowledge. (सुवीराः) सुष्ठु विद्यासु व्यापिनो वीरा येषान्ते ।=Accompanied by learned and brave persons.

Sūktam—18

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Pankti of various forms and Trishtup. Svara—Panchama and Dhaivata.

Knowledge about the transport and conveyances is imparted :

प्राता रथो नवो योजि सस्निश्चतुर्युगास्त्रिकशः सप्तरश्मिः ।
दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यो भूत् ॥१॥

1. *TRANSLATION* :— The sun has ten spokes inserted in the axle. It is jointed at four points with a three-type resources for its movements and has got seven-types of rays. It is always new and fresh like a chariot or conveyance. It brings happiness. O learned technologists ! those wise person who associate themselves with that sun-chariot at the dawn, they acquire genius and wisdom to run it.

PURPORT :—The persons who travel in the aforesaid transport, their travels are always eventless.

NOTES : (प्रातः) प्रभाते ।=In the dawn. (रथः) गमनसाधनं यानम् ।= Means of transport and conveyance. (योजि) अयोजि ।=Is jointed. (सस्निः) शेते यस्मिन् सः ।=Inserted in the axle. (चतुर्युगः) यश्चतुर्षु युज्यते

सः ।=One which is divided into four **YUGAS** (specified periods) (त्रिकशः) त्रिधा कशा गमनानि गमनसाधनानि वा यस्मिन् ।=Three types of movements and transport. (सप्तरश्मिः) सप्तविधा रश्मयः किरणा यस्य सः ।= Seven types of rays. (दशारित्रः) दश अरित्राणि स्तम्भन् साधनानि यस्मिन् सः ।=A group of ten spokes. (मनुष्यः) मननशीलः ।=Intelligent. (स्वर्षाः) स्वः सुखं सुनोति येन सः ।=Creators of happiness. (इष्टिभिः) सङ्गताभिः ।=Accompanying. (रंह्यः) गमयितुं योग्यः ।=Worthy of moving.

Again the qualities of transport are described :

सास्मा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता ।
अन्यस्या गर्भमन्य ऊं जनन्त सो अन्येभिः सचते जेन्यो वृषा ॥२॥

2. *TRANSLATION* :— A technologists first builds a transport to travel on earth, second in the water and the third capable to run in the sky. O person ! such technologists imparts happiness, triumph and make powerful. It connects or regulates such movements in the water (ocean) with thoroughness. Likewise, they should train more people to multiply the number of more technologists.

PURPORT :— If the learned people apply energy properly in their transport/conveyances, than the movement is smooth and brings victory to them.

NOTES : (अस्मै) स्वामिने ।=For the owner. (अरम्) पर्याप्तम् ।= Suffiicient or adequate. (प्रथमम्) आदिमं पृथिव्यां गमनम् ।=Conveyance/ transport useful on earth. (द्वितीयम्) जले गमनम् ।=The transport in the waterways. (तृतीयम्) अन्तरिक्षे गमनम् ।=Flying in the sky (मनुषः) मनुष्यजातस्य पदार्थसमूहस्य ।=Fo: all the human-beings. (सचते) समवैति ।=Associated. (जेन्यः) जापयितुं शीलः ।=Taking to the path of victory.

The subject of transport is further explained :

हरी नु कं रथ इन्द्रस्य योजमायै सूक्तेन वचसा नवेन ।
मो षु त्वामत्र बहवो हि विप्रा नि रीरमन्यजमानासो अन्ये ॥३॥

3. TRANSLATION :— O technologist! one who applies electricity/power in the chariot (vehicle) in order to promote it's speed and automation, they always secure happiness. I hereby tell the new techniques of increasing speed in my lecture. Those who are very intelligent, they travel nicely in this new design of vehicle, but those who are unaware of the know-how or those new techniques, they can not have benefit of such speedy vehicle, however learned (in theory) they may be.

PURPORT :— Those who do not posses the knowledge/techniques of power in the running of vehicle, they can not seek delight for themselves or for others.

NOTES : (हरी) धारणाकर्षणावेगादिगुणौ वाय्वग्नी ।=Air and fire controlling the power of holding and extraction. (कम्) सुखम् ।=Happily. (रथे) याने ।=In the vehicle. (योजम्) युनज्मि ।=Apply. (सूक्तेन) सुष्ठु प्रतिपादितेन ।=Well prepared. (वचसा) भाषणेन ।=By speech. (विप्राः) मेधाविनः ।=Intelligent. (यजमानासः) सम्यग् ज्ञातारः ।=Those who are well aware of the techniques.

The theme of vehicle again moves on :

आ द्वाभ्यां हरिभ्यामिन्द्र याह्या चतुर्भिरा षड्भिर्हूयमानः ।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मा मृधस्कः ॥४॥

4. TRANSLATION :— O technologist! you possess great prosperity. We invite you to come in your vehicle equipped with power of holding and extraction. We also invite you to visit us travelling in a vehicle which is double, four-times, eight-times and

even ten-times in power and speed. After coming with your associate, you take extracted juice of Soma and other herbal plants in order to perform the Yajnas (non-violent sacrificial acts). You never pick up dispute or battles with noble persons.

PURPORT :— Those who come in their own energy-operated vehicle/transport, they are always received with admirations. Those who do not appose the pious people, they always become victorious.

NOTES : (हरिभ्याम्) हरणशीलाभ्यां पदार्थाभ्याम् ।=Equipped with holding and extraction powers. (सोमपेयम्) सोमानां पदार्थानां पातुं योग्यम् ।= Juices of the Soma and medicinal plants. (सुमख) शोभना मखा यज्ञा यस्य तत्सम्बुद्धौ ।=In the company of those who perform the Yajnas nicely. (मृधः) अभिकांक्षितान् सङ्गमान् ।=The desired struggle or battles.

Functions of a good chariot/transport are described :

आ विंशत्या त्रिंशता याह्यर्वाङा चत्वारिंशता हरिभिर्युजानः ।
आ पञ्चाशता सुरथेभिरिन्द्रा षष्ट्या सप्तत्या सोमपेयम् ॥५॥

5. *TRANSLATION :—* O learned person ! you give us unlimited prosperity. You come to us in order to take juice of SOMA and herbal plants riding on a chariot/transport driven by twenty or thirty horses. You are free to come to us in a bigger chariot driven by forty, fifty, sixty or even seventy horses.

PURPORT :— When a transport is run with twenty, thirty, forty, fifty, sixty or even seventy horses, they move very fast. (Here the horses mean the power which is the modern standard for measuring the power used in automobile and steam equipment). This is evident from the explanation given in the purport by Swami Dayanad that the horses are symbolic of the energy applied in conveyances and transport. Editor.)

NOTES : (विंशत्या चत्वारिंशता, पंचाशता:, षष्ट्या, सप्तत्या) एतत्संख्यया संख्यातैः ।=Numbering twenty, thirty, forty fifty, sixty and seventy.

(हरिभिः) हरणशीलैः पदार्थैः ।=By the transport being driven by the power or electricity, (सुरथेभिः) शोभनैर्यानैः ।=By wonderful conveyances.

The subject of transport is further elaborated :

आशीत्या नवत्या याह्यर्वाङा शतेन हरिभिरुह्यमानः ।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय ॥६॥

6. *TRANSLATION* :—O wise men ! you shake off miseries our Desirous of your company, we request you to reach us in the powerful transport being driven by eighty, ninety or even one hundred (horse) powers. You come down to our pleasant theatres and have fine extracted juices there.

PURPORT :— Those who take the regular health-giving and rich diet and drink the juices of herbal plants, and also manufacture hundred types of conveyances and equipment, they can move up and down conveniently.

NOTES : (उह्यमानः) गम्यमानः ।=Moving or covering a distance. (शुनहोत्रेषु) शुनं सुखं जुह्वति ददति, तेषु । शुनमिति सुखनाम (N.G. 3-6) ।=Comfortable theatrical hall. (सोमः) श्रोषधिगणः ।=Herbal plants. (त्वायाः) त्वत् कामनया ।=With your desire. (परिषिक्तः) परितः सर्वतो ऽन्यैरुत्तमैर्द्रव्यैः सिक्तः= Extracted from fine substances.

The uses and qualities of transport are mentioned :

मम ब्रह्मेन्द्र याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य ।
पुरुत्रा हि विहव्यो बभूथास्मिञ्छूर सवने मादयस्व ॥७॥

7. *TRANSLATION* :—O learned person desirous of wealth ! you come to us and have our fleet of transport which have strong

parts and axles. They have nice system of acceleration and brakes to hold up and carry the load.

PURPORT :— O learned person ! you have my wealth and come in a luxurious and powerful conveyance, so that we and you all lead happy life.

NOTES : (ब्रह्म) धनम् ।=Wealth. (इन्द्र) धनमिच्छुक ।=Desirous of wealth. (याहि) प्राप्नुहि ।=Receive. (अच्छ) सम्यग्गत्या ।—With good. speed. (धुरि) धारकेऽवयवे ।=In the axle. (धिष्व) धारय । द्व्यचोतस्तिङ् इति दीर्घः ।=Hold. (रथस्य) यानसमूहस्य ।=Fleet of transport. (विहव्यः) विह्वोतुमर्हः ।=Acceptable through various ways. (सवने) ऐश्वर्ये ।=For the prosperity.

The subject of God and learned person is dealt :

न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत ।
उप ज्येष्ठे वरूथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम ॥८॥

8. *TRANSLATION :—* The scholars who impart nice learning to us and at the same time inculcate beautifully the faith and admirable knowledge in our mind. We bow our head before them. We also seek friendship with him, which may be ever-lasting. With it, we shall score victory.

PURPORT :— Those who approach and seek company of Almighty and learned persons with love and truth, they become learned and great and are always admired. They never unnecessarily oppose the right persons.

NOTES : (इन्द्रेण) परमेश्वरेणाप्तेन विदुषा वा ।=By Almighty God or learned person. (सख्यम्) मित्रस्य भावः ।=Friendship. (दक्षिणा) विद्यासुशिक्षा दानम् ।=Imparting of learning. (वरुथे) अत्युत्तमे ।=In the the excellent. (गभस्तौ) विज्ञानप्रकाशे ।=In the light of knowledge. (प्राये प्राये) कमनीये कमनीये ।=In the inevitably beautiful. (जिगीवांसः) जेतुं शीलाः ।=Let us score victory.

The qualities of the Almighty and the Preacher are mentioned :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. TRANSLATION :— O Almighty God or Preacher of Truth ! you shower your teachings and knowledge on those who admire you and are much prosperous. Your knowledge makes the teacher full of all types of learning You impart us such teachings in order to have prosperous life and it never ruin us. With your blessing, we shall do much to propagate learning in the company of nice brave people.

PURPORT :— The learnings received from God and scholars keep human beings aloof from miseries and sorrows. Such people never become proud of their achievements.

NOTES : (जरित्रे) स्तोत्रे ।=For the admirer. (स्तोतृभ्यः) अध्यापकेभ्यः ।= For the teacher. (विदथे) विद्याप्रचारे ।—In the propagation of learning.

Sūktam—19

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—two types of Trishtup and three types of Pankti. Svara—Dhaivāta and Panchama.

The subject of learned persons is dealt :

अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः ।
यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दधे ब्रह्मण्यन्तश्च नरः ॥१॥

1. *TRANSLATION* :— Desirous of profuse wealth, but having check on the mind, you our pilot leaders ! the full sun holds the world in glaring light and produces fine qualities of foodgrains, that gives all beings much delight. That is taken to heart by the learned people, and we should also emulate it.

PURPORT :— The learned people extend their knowledge beyond the normal limit. We should also do likewise and accept the special knowledge.

NOTES : (वावृधानः) वर्द्धमानः ।=Growing. (अपाभि) अपिबत् ।=Drank or taken. (अन्धसः) अन्नस्य ।=Of the foodgrains. (मनीषिणः) जितमनस्काः ।=Those who are capable to check their mind. (सुवानस्य) उत्पद्यमानस्य ।=Coming up. (इन्द्रः) सूर्य ।=Sun. (प्रदिवि) प्रकृष्टप्रकाशे ।= In glaring light. (ब्रह्मण्यः) ब्रह्म महद्धनं कामयमानाः ।—Desirous of of much wealth.

The subject of sun is mentioned below :

अस्य मंन्दानो मध्वो वज्रहस्तोऽहिमिन्द्रो अर्णोवृतं वि वृश्चत् ।
प्र यद्वयो न स्वसंराण्यच्छा प्रयांसि च नदीनां चक्रमन्त ॥२॥

2. *TRANSLATION* :— O men ! becasuse of the solar energy, we travel nicely in the waterways, like the flying birds. The rays of the sun are very strong weapon (like VAJRA). This sun breaks the water-carrying clouds and is situate at a focal point. We should have it's exact knowledge.

NOTES : (मन्दानः) प्राप्त ।=Received. (मध्वः) विज्ञेयस्य ।=Of the knowledgeable. (वज्रहस्तः) किरणपाणिः ।=With hands like rays. (इन्द्रः) सूर्यः ।=The sun. (अर्णोवृतम्) अर्णासि वर्त्तन्ते यस्मिँस्तम् ।=Full of water. (वृश्चत्) वृश्चति ।=Smashes. (स्वसराणि) दिनानि ।=Days. (अच्छ) सम्यक् ।= Well. (चक्रमन्त) रमन्ते ।=Move on.

The functions and qualities of the Sun are elaborated :

स माहिनं इन्द्रो अर्णो अपां प्रैरयदहिहाच्छा समुद्रम् ।
अजनयत्सूर्यं विदद्गा अक्तुनाह्नां वयुनानि साधत् ॥३॥

3. *TRANSLATION* :— O men ! the great sun activates the energy/power and thus brings water on earth through the firmament by smashing the clouds. It also creates oceans and a solar orbit. It brings days and nights on the earth regularly, and thus acquires new dimensions of knowledge about the sun, You should also emulate and act on it.

PURPORT :— Those who are engaged in the propagation of the noble virtues and kill the wicked and jolt the enemies quickly like the lightning, and those who remove injustice and darkness, they bring happiness unto the world and are respected everywhere.

NOTES : (माहिनः) महान् ।=The great. (अर्णः) जलम् ।=Water. (अपाम्) अन्तरिक्षस्य मध्ये ।=Through the firmament. (अहिहा) मेघस्य हन्ता ।=Smasher of the clouds. (अच्छ) यथाक्रमम् ।=In a regular way. (सूर्यम्) सवितृमण्डलम् ।=Solar system or orbit. (गाः) पृथिवीः ।=Worlds. (अक्तुना) रात्र्या ।By= night. (साधत्) साध्नुयात् ।=Accomplisher.

Here the donars are praised :

सो अप्रतीनि मनवे पुरूणीन्द्रो दाशद्दाशुषे हन्ति वृत्रम् ।
सद्यो यो नृभ्यो अतसाय्यो भूत्पस्पृधानेभ्यः सूर्यस्य सातौ ॥४॥

4. *TRANSLATION :—* The sun smashes the clouds, the same way a mighty ruler kills his enemies. But such a person gives away immense wealth to the donars, knowledgeables and confidants. This solar system is always a benefactor and gives delight to those who desire and also work hard. Such people are respected everywhere.

PURPORT :— Those who collect and accumulate vast wealth and thereafter give it away to right and noble persons, such peaple should never be treated maliciously or with envy.

NOEES : (अप्रतीनि) अविद्यमाना प्रतीतिः परिमाणं येषान्तानि ।=Confidants. (मनवे) मननशीलाय मनुष्याय ।=Wise persons. (अतसाय्यः) परोपकारे निरन्तंर वर्त्तमानः ।=Constantly a benefactor. (भूत्) भवति ।=Becomes. (पस्पृधानेभ्यः) स्पर्द्धमानेभ्य ईर्ष्यमानेभ्यो वा ।=Malcious and envious (सातौ) संविभागे ।=In the solar system.

Here knowledge about the energy/power is imparted :

स सुन्वत इन्द्रः सूर्यमा देवो रिणङ्मर्त्याय स्तवान् ।
आ यद्रयिं गुहदवद्यमस्मै भरदंशं नैतशो दशस्यन् ॥५॥

5. *TRANSLATION :—* Those who study well the nature and qualities of the shining power/energy and extract the substance of all materials and carry their usages to common man, they are always admired. This energy/power gets prosperity in wealth, hidden in nature and thus eradicates the harmful qualities. You should take optimum use of this power/electricity.

PURPORT :— Those who never desire to harm any one rather make effort to multiply others' prosperity, they are, indeed, benefactors like the sun.

NOTES : (सुन्वते) अभिषवं कुर्वते ।=Take out the extract. (रिणक्) रिणक्ति ।=Does not spare. (रयिम्) श्रियम् ।=Wealth. (गुहदवद्यम्) आच्छादितनिन्द्यम् ।=Where condemnables are hidden on discovery. (अंशम्) प्राप्तम् ।=Discovered. (दशस्यन्) उपक्षयन् ।= Ruining.

The nature and functions of the sun are stated :

स रन्धयत्सदिवः सारथये शुष्णमशुषं कुयवं कुत्साय ।
दिवोदासाय नवतिं च नवेन्द्रः पुरो व्यैरच्छम्बरस्य ॥६॥

6. *TRANSLATION:*—The sun provides concrete knowledge and confidence to a bad or admonisheed driver of the coach to steer properly at the cross-roads with proper light signals. This it does in a nice manner. It also activates hundreds of towns withlight. We should explore this solar energy.

PURPORT :— The mantra has given a number of towns at 99, which is just symbolic of the enormous number of the towns. Those who smash the power of wickeds along with their ignorance, they shake off the evil ingrained ideas and make people knowledgeable. Such people are always respected.

NOTES : (रन्धयत्) संराध्नोति ।=Accomplishes well. (सदिवः) द्यावा सह वर्त्तमानम् ।=With light. (सारथये) सुशिक्षिताय यानप्रचालकाय ।=For a well trained driver. (कुयवम्) कुत्सितसङ्गमम् ।=Sharp and admonished cross-roads. (दिवोदासाय) प्रकाशदात्रे ।=For the giver of the light. (पुरः) पुराणि ।=Towns. (ऐरत्) ऐरयति ।=Activates. (शम्बरस्य) मेघस्य ।=Of the clouds.

The attributes of learned people are mentioned :

एवा तं इन्द्रोचथमहेम श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमो वधरदेवस्य पीयोः ॥७॥

7. *TRANSLATION :*— O learned person ! we conciously listen your speech and accept your knowledge with faith. Our aim is to know the knowledge thoroughly and quickly, which is divided into seven categories again for thoroughness. The rogues waste the solar energy and therefore deserve punishment (killing). For this, we should adore God, whieh is the nucleus.

PURPORT :— Noble are the persons who call spade-a-spade, endevour to get right objects, wish and respect to the deserving persons, kill the unworthy and know the knowledgeable—— they are the fully qualified and worthy persons.

NOTES : (एव) निश्चये ।=Positively. (उचथम्) वक्तव्यम् ।=The right version. (श्रवस्या) श्रोतुं योग्यानि ।=Worth listening. (वाजयन्तः) ज्ञापयन्तः ।=

Telling. (साप्तम्) सप्तविधम्=Of seven types. (आशुषाण:) सद्य: कुर्वाणा: ।=Acting quickly. (वध:) वध्यन्ते शत्रवो यस्मात्तच्छस्त्रम् ।=The weapons. (पीयो:) पातु: =Of the protector.

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The subject of learned person still moves on :

एवा तें गृत्समदाः शूर मन्मांवस्यवो न वयुनांनि तक्षुः ।
ब्रह्मण्यन्तं इन्द्र ते नवींय इषमूर्जं सुक्षितिं सुम्नमंश्युः ॥८॥

8. TRANSLATION :— O learned person ! those who are desirous of wealth, and seek delight, they always extend your imparted knowledge, in order to have their security. Such people should always receive the new crops of foodgrains, chivalry, nice land and happiness from you.

PUPORT :— Those who get good education from the learned people, they get happiness in more than one ways.

NOTES : (गृत्समदा:) गृत्सोऽभिकाङ्क्षितोमद आनन्दो येषान्ते ।=Drawing abundence of happiness. (ब्रह्मण्यन्त:) ब्रह्म धनं कामयन्त: ।=Desirous of wealth. (मन्म) मन्तव्यम् ।=Objectives. (अवस्यव:) आत्मनो रक्षणमिच्छव: ।=Seeker of the self-protection. (सुम्नम्) सुखम् ।=Happiness. (अश्यु:) प्राप्नुयु: ।=Would get.

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In the praise of Dakshina (honorarium or gift) :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनीं ।
शिक्षां स्तोतृभ्यो माति धग्भगों नो बृहद्वदेम विदथें सुवीरांः ॥९॥

9. *TRANSLATION:—*O learned person ! you do not waste your influence for our sake. The large amount which you give away to the donars, we receive it in the form of honorarium or gift and nice commodities from such persons and that makes our living happy. We seek

learning from you and therefore request you to teach us the art so that in the battlefield or in a duel, we may assert ourselves with our brave collegues.

PURPORT :— One who gives vast Dakshina (in the form of cash or kind) and also imparts education, he is accepted as a noble person and is always respected.

NOTES : (सा) विनयाढ्या क्रिया ।=The polite actions. (शिक्ष) विद्याग्राह्य ।=Teach. (स्तोतृभ्यः) विद्यामिच्छुभ्यः ।=For the seekers of learning.

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Sūktam—20

Rishi of the Sūktam. Gritsamada. Devatā—Indra. Chhanda—Trishtup of two forms, Brihati and two forms of Pankti. Svara—Dhaivata, Madhyama and Panchama.

The nature of qurlities of the Indra (learned person) is mentioned :

वयं ते वयं इन्द्र विद्धि षु णः प्र भरामहे वाजयुर्न रथम् ।
विपन्यवो दीध्यतो मनीषा सुम्नमियक्षन्तस्त्वावतो नॄन् ॥१॥

1. TRANSLATION :— O bright learned person ! you act in accordance with the mentioned virtues and we respect you with our full wisdom. We do our best to maintain your coach (chariot) in a good shape and speed. You guide us to the path leading to happiness and health.

PURPORT :— Those who respect worthy persons and behave with them truthfully, they enjoy happiness.

NOTES : (वयम्) कमनीय ।=Bright or handsome. (भरामहे) पुष्येम् ।=We strengthen. (वाजयुः) यो वाजं वेगं कामयते सः ।=Desirous of speed. (विपन्यवः) विशेषेण स्तुत्या व्यवहर्त्तारः ।=Those who act in accordance with the mentioned virtues. (मनीषा) प्रज्ञया ।=By wisdom. (इयक्षन्तः) सत्कुर्वन्तः ।=Giving proper respect. (त्वाबतः) त्वत्सदृशान् ।=Like you.

Again the subject of Indra is explained :

त्वं नं इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान् ।
त्वमिनो दाशुषो वरूतेत्थाधीरभि यो नक्षति त्वा ॥२॥

2. *TRANSLATION* :— O Mighty scholar ! you possess the excellent genius. Those donars who admire and desire you, let them protect us with your support. You are brightly ambitious, and therefore, we hold your protective capacities.

PURPORT :—From the last Mandra, two words सुम्नम् *and* प्र भरामहे are repeated in the meaning of this Hymn also. It simply means that those who enjoy the company of learned people and are desirous of the happiness of all beings, such men always donate to the deserving ones for the noble cause.

NOTES : (त्वायतः) त्वां कामयमानान् ।=To the ones inclined to you. (ऊतो) रक्षाभिः) ।=With protective. (अभिष्टिपा) योऽभिष्टि पासि सः ।= Ambitious. (वरुता) वारयिता ।=One who accepts. (इत्थाधीः) इत्थानेन हेतुना धीर्धारणावती बुद्धिर्यस्य ।=Holders of excellent genius. (अभिनक्षति) अभिमुख्ये प्राप्नोति । नक्षतीति गतिकर्मा । (N.G. 2-14).=Gets you onwards.

The subject of learned person and God are mentioned :

स नो युवेन्द्रो जोहूत्रः सखा शिवो नरामस्तु पाता ।
यः शंसन्तं यः शशमानमूती पचन्तं च स्तुवन्तं च प्रणेषत् ॥३॥

3. *TRANSLATION* :— O God and learned men ! you protect the admiring ones ; you empower fully to the fighters of injustice and bring justice at the door of your admirers. Verily, both of you get us happiness and keep aloof from the sorrows, in addition to being an incessant donor, performer of welfare, friendly and giver of knowledge. We pray or request to protect us.

PURPORT :— God and learned persons protect all. They are friendly to every one and perform welfare.

NOTES : (युवा) सुखैः संयोजको दुःखैर्वियोजकश्च ।=One who brings happiness and removes sorrows. (जोहूत्रः) भृशं दाता ।=One who gives immensely. (शंसन्तम्) प्रशंसन्तम् ।=Admiring. (शशमानम्) अन्यायमुल्लङ्घमानम् ।=The fighters of injustice. (पचन्तम्) पाकं कुर्वन्तम् ।=Strenghtening. (प्रणेषत्) प्रकृष्टं नयं प्राप्नुयात् प्रापयेद्वा ।=Lead to nice path.

Again the subject of God and learned person is dealt herewith :

तमु॑ स्तुष॒ इन्द्रं॒ तं गृ॑णीषे॒ यस्मि॒न्पुरा वा॑वृ॒धुः शा॑श॒दुश्च॑ ।
स वस्वः॒ काम॑ं पीपरदिया॒नो ब्र॑ह्मण्य॒तो नूत॑नस्या॒योः ॥४॥

4. *TRANSLATION* :— A learned person fulfills the desire of wealth of those who make strenous efforts to earn weath. He always scales up the cause of learned person and downs or kills the wickeds. O learned person ! you adore the Almighty. We thus pray to Him to protect us.

PURPORT :—All should behave in such a manner that they march hand-in-hand and thus remove their sufferings.

NOTES : (इन्द्रम्) दुःखविच्छेत्तारम् ।=Smasher of unhappiness. (वावृधुः) वर्द्धेरन् ।=May increase. (शाशदुः) दुष्टान् छिन्द्युः ।=May annihilate the wickeds. (ब्रह्मण्यतः) धनमिच्छतः ।=Desirous of wealth. (आयोः) प्राप्तव्यस्य ।=Worthwhile.

The qualities of the President of the Assembly are mentioned :

सो अ॑ङ्गिर॒सामु॒चथा॑ जुजु॒ष्वान्ब्रह्मा॑ तूतो॒दिन्द्रो॑ गा॒तुमि॒ष्णन् ।
मु॒ष्णन्नु॒षसः॒ सूर्ये॑ण स्त॒वानश्न॑स्य चिच्छिश्नथत्पू॒र्व्याणि॑ ॥५॥

5. *TRANSLATION* :— On this earth, those who earn wealth, are praised everywhere ; and the ones who dispel ignorance as the

sun dispels the clouds at the dawn—such mighty persons should bring glory to the praises offered by our ancient scholars. Such a person whould be our protector.

PURPORT :—Like the sun who annihilates the enemies and expands the kingdom and at the same time honours well the pious and noble persons, he acquires great wealth.

NOTES :— (अंगिरसाम्) प्राणिनाम् ।=Of the creatures or beings. (उचथा) वक्तुमर्हाणि ।=Praiseworthy. (ब्रह्मा) धनानि ।=Wealths. (तूतोत्) वर्द्धयेत् ।=Increases. (गातुम्) पृथिवीम् ।=To the earth. (इष्णन्) अभीक्षणमिच्छन् ।=Looking all sides. (अश्नस्य) मेघस्य । अश्न इति मेघनाम (N.G. 1-10)=Of the clouds. (शिश्नथत) हिंसति । श्नथतीति हिंसा कर्मा । (N.G. 2-19)=Kills. (पूर्व्याणि) पूर्वैः कृतानि ।=Actions performed by the ancient persons.

The attributes of the President of the Assembly are mentioned :

स ईं श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दस्मतमः ।
अवं प्रियमर्शसानस्य साह्वाञ्छिरो भरद्दासस्य स्वधावान् ॥६॥

6. *TRANSLATION :*— The President of the Assembly should be reputed, brilliant, remover of people's grievances, tolerant and showerer of knowledge like the sun. He should be compassionate towards his subordinates, as well as to a powerful man, and should be supreme to all. As the sun manages the clouds, same way that President should be our protector in all the nice ventures.

PURPORT :—The scholars who provide happiness to all like the sun, they are invariably admired.

NOTES : (श्रुतः) प्रख्यातः ।=Reputed. (इन्द्रः) सूर्यइव विपश्चित् ।=Scholar like sun. ((ऊर्ध्वं) ऊर्ध्वं स्थित उत्कृष्टः ।=Supreme. (दस्मतमः) अतिशयेन दुःखानां क्षेता ।=Removar of people's grievances. (अर्शसानस्य) प्राप्नुवतः ।=Of the one who is in the service. (साह्वान्) सहनशीलः ।= Tolerant. (स्वधावान्) प्रभूतान्नवान् ।=Powerful and rich.

The theme of scholars is further developed :

स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीरैरयद्वि ।
अजनयन्मनवे क्षामपश्च सत्रा शंसं यजमानस्य तूतोत् ॥७॥

7. *TRANSLATION* :—O scholar ! the Indra (Sun) smashed the clouds and destroyed the towns. It boosts the events leading to the happiness for the human kind on the earth and waters. It has created them. As a priest always puts forth the truthful, the same way you should also be our protector.

PURPORT :— The sun brings in the pleasant rains. Same way the learncd persons bring forth the justic and earn admiration from their admirers. Progress of such persons is assured.

NOTES : (कृष्णयोनीः) कृष्णः कर्षिका योनिर्यासान्ताः ।=The events which extract happiness. (पुरन्दरः) यः पुरं दारयति सः ।=One who smashes the town. (शंसम्) स्तुतिम् ।=Admirations. (तूतोत्) वर्द्धयेत् ।= Increases.

The subject of learned person is dealt herewith :

तस्मै तवस्यमनु दायि सत्रेन्द्राय देवेभिरर्णसातौ ।
प्रति यदस्य वज्रं बाह्वोर्धुर्हत्वी दस्यून्पुर आयसीर्नि तारीत् ॥८॥

8. *TRANSLATION* :—A learned person always has strong arms and powerful weapons and battlewares for killing the wickeds and robbers when they overtake the towns of steel and gold. In order to acquire water resourcses, the clouds should be well harnessed, which are givers of strength, We all should be greatefull to those who make truthfull praise and impart vast riches and prosperity through truthful means. Those who are in the company of such learned persons, they are always happy.

PURPORT :—Those who build towns with boundaries and keep a vigilance on rabid criminals, they carry on the admiration of their State very well, and the people achieve happiness.

NOTES : (तवस्यम्) तवसि बले भवम् ।=Born of strength. (अनुदायि) दीयते ।=Is given. (सत्रा) सत्येन ।=With truth. (अर्णसातौ) उदकस्य प्राप्तौ ।=In order to acquire water resources. (बाह्वोः) भुजयोः ।= Of the two arms. (वज्रम्) शस्त्रम् ।=Weapons and battlewares. (हत्वी) हत्वा ।=After killing. (आयसीः) सुवर्णलोहनिर्मिताः ।=Made of steel and gold (Here steel is the symbol of firmness and gold of the prosperity—Ed.). (तारीत्) उल्लङ्घयेत् ।=Process.

In the praise of donars :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. *TRANSLATION :*— O mighty donar learned person (Indra) ! let your rich gifts be available to your admirers, in order to give them extreme happiness. Let their desires be surely fulfilled. Do not smash us and make us learned, so that our prosperity always goes up and we assert ourselves in all the branches of business and physical sciences.

PURPORT :— Those who always receive and give away money to others and never annoy any one unnecessarily, they are verily great.

NOTES : (सा मघोनी) वर्द्धिका=The increased wealth. (प्रतिवरम्) प्रत्युत्तमम्) Very excellent. (मघोनी) बहुधनादियुक्ता ।=Full of great wealth and prosperity. (विदथे) पदार्थविज्ञाने ।= In the field of physical sciences. (सुवीराः) सकलविद्याव्यापिनः ।=Skilled in all branches of learning.

Sūktam—21

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Trishtup and Jagati of various forms. Svara—Dhaivata and Nishāda.

The attributes of learned persons are mentioned :

विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजित उर्वराजिते ।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय हर्यतम् ॥१॥

1. *TRANSLATION:*—The people should always honour and bring prosperity to the winners of world, excellent in truth, the easy truimphants, the conquerors of men and trainers of horses and cow progeny. They should always give due recognition to those who acquire flowers, fruits, foodgrains etc, win over others with their wealth, or are explorers of water resources. They keep company with noble persons, President of the meeting and Commander of the army.

PURPORT :—Rulers and general public should always desire for big achievements but should behave with people by instilling confidence in the justice. Such people should always be respected.

NOTES : (विश्वजिते) यो विश्वं जयति तस्मै ।=For the one who scores victory over the world. (धनजिते) यो धनेन जयति तस्मै ।=For those who win over others with their wealth. (स्वर्जिते) यः सुखेन जयति तस्मै । =For the easy truimphants. (सत्राजिते) यः सत्येनोत्कर्षति तस्मै ।=One who is excellent in truth. (उर्वराजिते) यः उर्वरां सर्वफलपुष्पशस्यादि प्रापिकां जयति तस्मै ।=For those who acquire flowers, fruits and foodgrains etc. (अश्वजिते गोजिते) । योऽश्वैर्जयति तस्मै । यो गाः जयति तस्मै ।=Trainers of horses and cow progeny. (अब्जिते) योऽप्सु जयति तस्मै ।=For the explorers of water resources. (यजताय) सत्संगन्त्रे ।=For those who keep company with noble persons. (भर) धर ।=Hold honour.

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The subject of learned persons is elaborated :

अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे ।
तुविग्रये वह्नये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥२॥

2. *TRANSLATION :*— O learned men ! you pay regards to destroyers and smashers of your enemy and wicked persons. Such learned people are otherwise tolerant, distinguishers between truth and untruth, exhorters for leading better life, capable to rule over the kingdom and savers from the onslaught of enemy. Such people tolerate truth only and are equipped with noble gestures and symptoms, because they go deep into the matters. Our regards to them.

PURPORT :— Those who capably punish the wickeds and have an alliance with noble persons and respect them, such people are really great.

NOTES : (अभिभुवे अभिभङ्गाय) शत्रूणां तिरस्कर्त्रे । दुष्टानामभितो मर्दकाय ।=For the destroyers and smashers of the enemies. (वन्वते) सत्याऽसत्ययोर्विभाजकाय ।=For the distinguishers between truth or untrth. (अषाह्लाय) शत्रुभिरसह्यमानाय ।=For the one whom enemy do not tolerate. (तुविग्रये) वृद्धिनिमित्तोपदेशकाय ।=For the exhorters of leading better life. (वह्नये) राज्यभारं वोढ्रे ।=For those who carry the load of administration. (दुष्टरीतवे) शत्रुभिर्दुःखेन तरितुमर्हाय ।=For the one whom enemy can hardly bypass. (सत्रासाहे) यः सत्रा सत्येन सहते तस्मै ।= One who tolerates truth. (इन्द्राय) सर्वशुभलक्षणान्विताय ।=Blessed with noble gestures and symptoms.

Qualities and duties of learned men are described :

सत्रासाहो जनभक्षो जनंसहश्च्यवनो युध्मो अनु जोषमुक्षितः ।
वृतंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्र कृतानि वीर्या ॥३॥

3. *TRANSLATION :—* O learned persons ! you tolerate truthfulness and render service to people. You tolerate good persons but fight and defeat the wickeds. I poseess good stock of commodities, am tolerant and while serving the people with love, I mention the heroic and prosperous deeds of such learned persons. May you also follow the same path.

PURPORT :— Those who serve the people with merits, tolerance and are of displined behaviour, they are to be respected by all.

NOTES : (जनभक्ष:) यो जनैर्भक्ष: सेवनीय: ।=Who is served by people, (च्यवन:) च्यावयिता । Smashers of wickeds. (युध्म:) योद्धा ।=Warrior. (वृतञ्चय:) यो वर्त्तते तं चिनोति स: ।=One who stocks the commodities. (सहुरि:) सहनस्वभाव: ।=A man of tolerant nature. (विक्षु) प्रजासु ।= Among the people. (वोचम्) वदेयम् ।=I recite. (वीर्य्या) पराक्रमयुक्तानि कर्माणि ।=Heroic deeds.

The theme of learned persons is further developed :

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असमष्टकाव्यः ।
रध्रचोदः श्नथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत् ॥४॥

4. *TRANSLATION :—* A learned persons is not moved from the right path like the dawn. He is great and mighty, serious and unmoved by the emotions. Such a person encourges to overcome the hurdles, punishes the wickeds, adores with varied virtues to the performers of grand Yajna in the form of giving wealth and honour to the scholars and is brilliant. Such a man annihilates the marauders. Let him be giver of happines to all.

PURPORT :— Those who are virtuous and doers of noble acts, respect the learned, punish the wickeds and are learned and righteous, they spread their brilliance like the sun.

NOTES : (अनानुदः) अप्रेरितः ।=Not moved by emotions. (दोधतः) हिंसकस्य ।=Of the marauders. (वः) नाशः ।=Annihilation. (गम्भीरः) गम्भीराशयः ।=Of serious nature. (असमष्टकाव्यः) असमष्टं न सम्यग् व्याप्तं काव्यं, कवेः कर्म यस्य सः ।=One who is not moved with the poetic emotions. (रध्रचोदः) यो रध्रान् सरोधकान् चुदति प्रेरयति सः ।= One who moves the hurdles. (श्नथनः) दुष्टानां हिंसकः । अत्र वर्णव्यत्ययेन-रस्यः नः ।=One who punishes the wickeds. (सुयज्ञः) शोभना यज्ञा विद्वत्स-त्करादयो यस्य सः ।=One who performs grand Yajnas. (उषसः) प्रभातात् । From the dawn. (जनत्) जायेत ।=Let it be.

The theme of scholars is further developed :

यज्ञेन गातुमप्तुरो विविद्रिरे धियो हिन्वाना उशिजो मनीषिणः ।
अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत ॥५॥

5. *TRANSLATION* :— Those who speak chosen words in the assembly and with people of this earth, they persistently add to their knowledge about the energy in their own interest. Thus, they multiply their wisdom and become sober and acquire learning and good behaviour through the Yajnas. Such people earn reputation and wealth.

PURPORT :—The key to acquire learning and wealth is conditional if that person stays in the company of noble persons, practises Yoga and applies his wisdom.

NOTES : (गातुम्) पृथिवीम् ।=To the earth. (विविद्रिरे) लभन्ते ।= Achieve or get. (हिन्वानाः) वर्द्धयमानाः ।=Multiplying. (उशिजः) कमितारः ।=Desirous ones. (अभिस्वरा) अभितः सर्वतः स्वरा वाणी तया । अत्र सुपां सुलुगिति डादेशः । स्वर इति वाङ्नाम (N.G. 1, 11)=The speech or group of words which bring knowledge from all sides. (निषदा) ये नित्यं सभायां सीदन्ति तैः । अत्रापि तृतीयाया डादेशः=Those who regularly attend the assembly meets. (आशत) प्राप्नुवन्ति ।=Acquire.

The subject of learned person is more intensely explained :

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥६॥

6. *TRANSLATION :*—O Indra (learned person) ! it is You Who get us strength and urge for learning. You give us great prosperity nourishing, wealth and protective bodies. Let us acquire ideal speech and tasteful meals, so that our days (life) are happy and we hold the adoreable wealth.

PURPORT :—It is good who has blessed the learned persons with all the niceties, which are aimed at doing good for all. Likewise, those learned persons should also endeavour for the welfare of all.

NOTES : (श्रेष्ठानि) धर्म्मजानि ।=Full of righteousness. (द्रविणानि) धनानि ।=Wealth. Riches. (चित्तिम्) चिन्वन्ति विद्या यया ताम् ।=The nature to acquire knowledge. (सुभगत्वम्) अत्युत्तमैश्वर्यम् ।=The best prosperity. (स्वाद्मानम्) स्वादिष्टं भोगम् ।=Tasteful meals. (सुदिनत्वम्) उत्तमदिनस्य भावम् ।=Good days (life).

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Sūktam—22

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Ashti, Shakvari of various forms. Svara—Madhyama, Panchama and Dhaivata.

The nature and function of the sun are stated :

त्रिकद्रुकेषु महिषो यवाशिरं
तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत् ।
स ईं ममाद महि कर्म कर्तवे
महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥१॥

1. *TRANSLATION :*—One who takes juices of SOMA and herbal plants is verily mighty, great, capable to face three—type challenges and eats barley (foodgrains). Let such a person be delighted to motivate us for performing of the great deeds equally. One who combines the sun-power with big, much shining and eternal moon (rays), he is respectable to all.

PURPORT :—One who lives decent life with his knowledge and endeavour, he is able to realize the eternal God. All the articles were made by Him in the universe.

NOTES : (त्रिकद्रुकेषु) त्रीणि कद्रुकान्याह्वानानि येषु तेषु ।=Wherein the three-type challenges are existent. (महिषः) महान् ।=Great. (यवाशिरम्) यो यवानश्नाति तम् ।=One who takes barleys etc. (तुविशुष्मः) तुवि बहु शुष्मं बलं यस्य सः ।=Very mighty. (अवशत्) कामयते ।=Desires. (ममाद) हृष्येत् ।=May delight. (सश्चत्) संयोजयति । अत्राड्भावः ।= One who combines. (इन्दुः) चन्द्रः ।=Moon.

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Here the theme of energy/power is described :

अध त्विषीमाँ अभ्योजसा क्रिविं
युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे ।
अधत्तान्यं जठरे प्रेमरिच्यत सैनं
सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥२॥

2. *TRANSLATION :*—One who is shining and mighty because of the power, energy, he satisfies with its onslaught to the firmament and earth like a well. He grows well with the strength gifted by God. Such a person holds water and other truthful persons who are comparable to power or fire. That God establishes the direct contact, is truthful and is of wet nature like water.

PURPORT :—God has created the great sun who brings down the light on all planets (under its orbit). It also irrigates the lands like from a well. He built the great solar world and held it under Himself. Verily, He is also absorbed separately. You should therefore always worship regularly to that eternal God.

NOTES : (त्विषीमान्) बहुदीप्तियुक्तः ।=Full of big shine. (क्रिविम्) कपम् ।=Well. (रोदसी) द्यावापृथिव्यौ ।=Fiamament and earth. (जठरे) आभ्यन्तरे ।=In the interior. (अरिच्यत) रिच्यतेऽतिरिक्तोऽस्ति ।=One who is spare from others. (सश्चत्) सश्चति समवयति ।=One which establishes direct contact. (इन्दुः) जलवदार्द्रस्वभावः ।=Whose nature or temparament is like water.

Nature and functions of God are described :

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः । दाता राधः स्तुवते काम्यं वसु सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥३॥

3. *TRANSLATION :*—O men ! a learned man with his actions, wisdom, vigour and chivalry gives away his best and thus scores victory in the battle-fields. He is very tolerant and enlightened, and is always praiseful of wealth, culminating in happiness. Such a prosperous and illuminating soul always feels the company and presence of God, Who is much more mighty and full of prosperity and the Last Word in Eternal Light.

PURPORT :—God is Omnipresent throughout the universe. He protects all the beings and is the Master of the soul. The relations between God and man is like a Master and His servant. The learned person who is well enlightened and is able to distinguish between the real and fake learning and being of limited knowledge always remembers the presence of enternal and unborn God-only. He can accomplish the above-said state.

NOTES : (ओजसा) जलेन ।=With water. (ववक्षिथ) वहति ।=Secures. (वीर्यैः वृद्धः) पराक्रम विज्ञानादिभिः परिपक्वः ।=Mature with scientific knowledge and chivalry. (सत्यम्) नाशरहितम् ।=Eternal. (इन्दुः) परमैश्वर्य्ययुक्तः ।=Exceedingly prosperous.

The subject of soul is described :

तव त्यन्नर्यं नृतोऽपं इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यद्देवस्य शवसा प्रारिणा असुं रिणन्नपः ।
भुवद्विश्वमभ्यादेवमोजसा विदादूर्जं शतक्रतुर्विदादिषम् ॥४॥

4. *TRANSLATION*:—The Almighty God keeps all the souls under His check and the power in the human senses are controlled by Him and He is mighty. All the ancient learned persons had praised His noble deeds. All the human efforts are centred in His brilliance and it is He who gifts energy (Prānnas), strength and is eluminator. With His power, He gets through all the substances and whereever there is no ray of light (hope). His actions and wisdom are unlimited and is Master of bravery and foodgrains. May His kindness and delight fall on you ?

PURPORT :—O men ! all the power in the body, in your senses and breathes move with the dictates of the Almighty. Let you all keep Him in your thoughts and actions.

NOTES : (नर्यम्) नृषु साधु ।=Mature among the human beings. (नृतो) सर्वेषां नर्तयितः ।=Controller of the universe (the whole universe dances at His tune). (शवसा) बलेन ।=With might. (अदेवम्) अविद्यामानो देवः प्रकाशो यस्मिंस्तम् । अत्राऽन्येषामपि दृश्यते इत्यकारस्य दीर्घत्वम् ।= Where there is no light. Dark. (शतक्रतुः) असंख्यप्रज्ञः ।=Whose actions and wisdom are unlimited.

Sūktam—23

Rishi of the Sūktam—Gritsamada. Devatā—Brishaspati and Brahmanaspati. Chhanda—Jagati and Trishtup of various forms. Svara—Nishāda and Dhaivata.

The multi-faced God is adored :

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥१॥

1. TRANSLATION :—We are owners of great wealth and important substances. We invoke the Omniscient, Unmatched and the Great God Who always is in the mind of noble persons. We pray to Him to seek His protection and to make Him attentive to our prayers permanently.

PURPORT :—O men ! the way we pray to the Great Master, who is Omniscient and Omnipresent God, let yon also follow the same path and pray to Him.

NOTES : (गणानाम्) गणनीयानां मुख्यानाम् ।=Among the important substances. (गणपतिम्) मुख्यानां स्वामिनम् ।=Master of great persons. (हवामहे) स्वीकुर्महे ।=We accept. (कविम्) सर्वज्ञम् ।=All-knower. (कवीनाम्) विपश्चिताम् ।=Of the wise persons. (उपमश्रवस्तमम्) उपमीयते येनतच्छ्रवस्तदतिशयितम् ।=Unmatched. (ज्येष्ठराजम्) यो ज्येष्ठेषु राजते तम् ।=Shining among the great. (ब्रह्मणाम्) महतां धनानाम् ।=Of the great wealth. (सादनम्) सीदन्ति यस्मिंस्तत् ।=(Divine) Seat.

The theme of God is further explained :

देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
उस्राइव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥२॥

2. TRANSLATION :—O God ! you are very noble and possess nice speech and are master of the excellent knowledge. The learned persons verily get you and your share in the sacrificial acts like the brilliance of sun rays. All the great persons, owners of lands and wealth worship you because you are the Maker of the Universe. Let us always seek your protection.

PURPORT :—God is more precious than the human breathings, is brilliant and the Greatest among all. Let us all seek His blessings.

NOTES : (देवाः) विद्वांसः ।=Learned persons. (असुर्य) असुरेषु प्रज्ञासरहितेषु साधो ।=Noble among all. (बृहस्पते) बृहत्या वाचः पालकः ।=Master of great speech. (उस्रा इव) किरणानिव ।=Like the rays. (विश्वेषाम्) सर्वेषां लोकानाम् ।=Of all the planets or worlds.

The theme of learned person is mentioned :

आ विबाध्यां परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्यं तिष्ठसि ।
बृहंस्पते भीममंमित्रदम्भंनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥३॥

3. *TRANSLATION* :—The way sun dispels the darkness in the night, similarly the learned persons protect the great ones and punish the sinners. Such people are in the thick of truthfulness, killers of wicked enemies and smashers of clouds of distress. (As the smashed clouds bring down the rainwaters, similarly the scholars remove the distress.) That God is the seat (chariot) of the brilliance. Let us all have His pleasures.

PURPORT :—One who dispels the ignorance of others like the sun dispels the darkness and does the work in a balanced way, he is the scholar in real terms.

NOTES : (विबाध्य) निःसार्य्यं ।=After taking out. (परिरापः) सर्बतः पापात्मकं कर्म्मं ।=The evil deeds. (ज्योतिष्मन्तम्) बहुप्रकाशम् ।=Full of divine light. (रथम्) रमणीयस्वरूपम् ।=Seat of the beauty. (बृहस्ते) महतां पालक ।=Protector of great men. (अमित्रदम्भनम्) शत्रुहिंसनम् ।=Killers of wickeds. (स्वर्विदम्) स्वरुदकं विन्दन्ति येन तम् ।=The source of water.

The subject of learned persons and God is described :

सुनीतिभिर्नयसि त्रायंसे जनं यस्तुभ्यं दाशान्न तमंहों अश्नवत् ।
ब्रह्मद्विषस्तपंनो मन्युमीरंसि बृहंस्पते महि तत्तें महित्वनम् ॥४॥

4. *TRANSLATION* :— O God and learned person ! you take the people to the target through the path of religion and justice and protect them. If you commit a sin, the soul or God is not infested with it. Those who denounce the Vedas and God, you cast your anger on them. Therefore, we should admire your greatness.

PURPORT :— Those who lead a life closely in touch with God and learned persons and conduct themselves accordingly, God or pious

people keep them aloof from the sins and equip them with noble virtues and turn them to be pious men. Those who are opponents of the Vedas and God are sinners and they always fall down in the life. This is the clear difference between the worshippers and non-believers of God and pious persons.

NOTES : (सुनीतिभिः) सुष्ठु धर्म्यैर्न्यायमार्गैः ।=Through the path of religion and justice. (नयसि) गृह्णासि ।=Take to. (जनम्) जिज्ञासुं मनुष्यम् ।=Man full of inquisitiveness. (ब्रह्मद्विषः) वेदेश्वरविरोधिनः ।= Opponents of Vedas and God, (मन्युमीः) यो मन्युं मिनोति सः ।=One who casts anger on right path. (महित्वनम्) महिमा ।=Glamour or greatness.

The theme of God and learned persons still continues :

न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
विश्वा इदस्माद्ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥५॥

5. *TRANSLATION* :— O God and ruler ! you protect right persons or a mighty ruler. Whoever comes under your protective umbrella, you keep him safe and keep them aloof from violence. Such people are always free from crimes, evil actions and enemy. All the people seek their company and therefore, such persons always get through the life successfully.

PURPORT :— *Those who act in accordance with the dictates of God and work in company with pious people, their souls become pure and they become aloof from the sins. Such pious people always live happily.*

NOTES : (अंहः) अपराधः ।=Crime. (दुरितम्) दुष्टाचरणम् ।=Evil deeds. (अरातयः) शत्रवः ।=Foes or enemy. (द्वयाविनः) उभयपक्षाश्रिताः ।=Both the parties seeking his company. (ध्वरसः) हिंसाः ।=Violence. (बाधसे) निवारयसि ।=Stops or checks. (सुगोपाः) सुष्ठुरक्षकः ।=One who is the good protector. (ब्रह्मणःपते) बृहतः पालक ।=O the great protector.

More about God and the pious persons :

त्वं नो॑ गो॒पाः प॑थि॒कृद्वि॑चक्ष॒णस्तव॑ व्र॒ताय॑ म॒तिभि॑र्जरामहे ।
बृह॑स्पते॒ यो नो॑ अ॒भि ह्वरो॑ द॒धे स्वा तं म॑र्मर्तु दु॒च्छुना॒ हर॑स्वती ॥६॥

6. *TRANSLATION*:— O God and pious persons! like a watch-dog, you always become angry on sinful acts. Let your mighty and disciplined army be available to us for our full protection. You are a noble path-finder and preach truthfulness. We seek your comany with all our intents in order to get your virtues.

PURPORT :— *Those who seek guidance and teachings from God and pious learned persons and at the same time live in company of gentle persons, they are verily free from anger and other vices.*

NOTES : (पथिकृत्) सकलसुकृतमार्गप्रचारकः ।=A noble path-finder. (विचक्षणः) यो विविधान् सत्योपदेशान् चष्टे ।=One who preaches the truthfulness. (मतिभिः) मेधाभिः सह ।=With wisdom. (ह्वरः) क्रोधः । ह्वर इति क्रोधनाम (N.G. 2/13) ।=Anger. (मर्मर्तु) भृशं प्राप्नोतु ।=Come to us quickly. (हरस्वती) बहुहरणशीला सेना ।=The heavily defeated army. (जरामहे) स्तुमहे ।=We praise or worship you.

More knowledge about God and learned persons is imparted below :

उ॒त वा॒ यो नो॑ म॒र्चया॒दना॑गसोऽराती॒वा मर्तः॑ सानु॒को वृक॑ः ।
बृह॑स्पते॒ अप॒ तं व॑र्तया प॒थः सु॒गं नो॑ अ॒स्यै दे॒ववी॑तये कृधि ॥७॥

7. *TRANSLATION* :— O God and learned persons! you always detatch us from the sins. You lead us by the right path where there is no element of cry. One who keeps a vigilance on his enemies and chases the criminals with his friends and followers, let them have an easy going in order to nurture the divine qualities in life.

PURPORT :— *O God ! get us company of learned people who take us on the right path. Those who mislead us, keep them off. Let us have your mercy and kindness to lead simple pious life.*

NOTES : (मर्चयात्) सुमार्गे नयेत् ।=Take to right path. (अनागसः) अनपराधिनः ।=Those who are faultless or are not criminals. (अरातीवा) योऽरातीन् शत्रून् वनति संभजति ।=Who faces his foes very well. (सानुकः) सानुगादिः ।=With his friends and followers. (वर्त्तय) दूरीकुरु । अत्राऽन्येषामपीति दीर्घः ।=Keep off. (सुगम्) सुष्ठु गच्छन्ति यस्मिन् मार्गे तम् ।—Easy path. (देववीतये) देवेषु दिव्यगुणेषु व्याप्तये ।=In order to nurture divine qualities.

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The benefits of the company of God and learned people are explained :

त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम् ।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥८॥

8\. *TRANSLATION* :— O God and learned person ! both of you take us across the distress and protect the great. We seek your blessings in order to draw the physical happiness and guard our property. We accept the supremacy of God or of the Head of the Assembly because they love us and always take us on the right lines. We pray to you to punish and smash those persons who denounce the learned and disown the divine virtues. Let not such evil persons disturb our happiness.

PUPRORT :— Those who accept the greatness of God and learned persons because of their fine teachings and protective powers, they grow in all spheres. Those who denounce God and Vedas, even though they may be learned, but because they spoil our future, we would remain aloof from them.

NOTES : (त्वा) त्वं जगदीश्वरं सभेशं वा ।=God or head of the Assembly. (तनूनाम्) विस्तृतसुखसाधकानां शरीरादीनां पदार्थानां वा ।=Those who provide physical happiness and guard our property. (अवस्पर्त्तः) अवसा रक्षणेन दुःखात्पारकर्त्तः ।=One who takes across the distress under his protective power. (अस्मयुम्) अस्मान् कामयमानम् ।=Desirous of ours. (देवनिदः) ये देवान् विदुषो दिव्यगुणान् वा निन्दन्ति तान् ।=Those who denounce the learned persons or divine qualities. (बर्हय) नितरामुत्पाटय ।=Smash completely. (दुरेवाः) दुराचरणाः=Of eveil deeds.

The greatness and significance of learned person are underlined :

त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
या नो दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनप्नसः ॥९॥

9. TRANSRATION :— O learned person ! you teach the methods of protecting the kingdom and are therefore desirable. Let we person. give away wealth to you for our progress. Whatever quick (like lightning) evil tendencies are existent amongst us, which prevents us giving donations, let them be smashed completely.

PURPORT :— If the people do not accept the sermons of the learned, they will never danate for a good cause. Such a miser man and woman should work fast and lead an active life (for giving donations).

NOTES : (सुवृधा) यः सुष्ठु वर्द्धयति तेन ।=One who takes to progress. (स्पार्हा) अभिकाङ्क्षितुमर्हेण ।=By desirable. (जम्भय) विनाशय ।=Destroy or smash completely. (अनप्नसः) अविद्यमानमप्नः कर्म्म यासान्ताः क्रियाः ।= Useless acts.

A common man seeks tips from the learned person :

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥१०॥

10. TRANSLATION :— O learned person ! we seek to lead a a noble life in your company, leading a rich and full pure life. By doing so no ill intention and hostile person can become our master. Let us admire you with all the chosen wise language. This will take us across the life-span smoothly.

PURPORT :— Those who live in the company of fully learned, Yogi and pious persons, they enjoy long life. Nobody can harm or annoy them.

NOTES : (धीमहे) दधीमहि ।=Hold. (सस्निना) शुचिना ।=By pious man. (दु:शंस:) दुष्ट: शंसो यस्य स, चोर: ।=Thief or criminal. (अभिदिप्सु:) अभितो दम्भमिच्छु: ।=Arrogant or a wicked. (तारिषीमहि) तरेम । अत्र व्यत्ययेनात्मनेपदम् ।=Cross.

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In the praise of pious learned person :

अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिद्दमिता वीळुहर्षिणः ॥११॥

11. TRANSLATION :— O learned person ! you carry out the Vedic teachings. You always take the noble person to victory then and there, though the enemy may appear to be more brave and harassing. You are always good to telerant and those who repay their loans in the truthful way. Even, your mighty and fast moving foes, are also full of your appreciation or praise.

PURPORT :— Those who never delay in giving away to the deserving, reach their distant destinations fast, secure their desirable and punish the wrong persons. Such persons would grasp the truth (and victory).

NOTES : (अनानुद:) येऽनुददति तेऽनुदा न विद्यन्तेऽनुदा यस्य स: ।=Those who do not give away instantly. (निष्टप्ता) नितरां सन्तापप्रद: ।=Extremely tormenting. (शत्रुम्) शातयितारम् ।=The enemy who gives trouble. (ऋणया:) य ऋणं याति प्राप्नोति स: ।=One whose credibility to repy loan is established. (वीळुहर्षिण:) बलेन बहुहर्षो विद्यते यस्य तस्य ।=One who is extremely happy because of being mighty.

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The subject of kindgom is described :

अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥१२॥

12. TRANSLATION :— O ruler ! you administer a big kingdom, therefore those who violate the orders of administrators and are arrogant, of evil thinking and are inclined towards committing violence or attempt to kill someone, you should face their anger and devil acts. Let there be no loss on our side because of hard working and active persons.

PURPORT :— Those who rule a kingdom, they should put a check on senseless marauders. And in case they do not toe in line then they should be forcibly finished, so that the rule of justice prevails.

NOTES : (अदेवेन मनसा) अशुद्धेन चिन्तनेन ।=By evil thinking. (रिषण्यति) आत्मना हिंसितुमिच्छति ।=One who takes up the recourse to violence. (शासाम्) शासनकर्त्रीणाम् ।=Of the administrator. (मन्यमानः) अभिमानी ।=Arrogant. (प्रणक्)नष्टो भवेत् ।=Let it perish. (दुरेवस्य) दुःखेन प्राप्तुं योग्यस्य ।=Of the one who is an exceptional person. (शर्द्धतः) बलवतः ।=Of the powerful.

The subject of kingdom is futher explained :

भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनंधनम् ।
विश्वा इदर्यो अभिदिप्स्वो३ मृधो बृहस्पतिर्वि ववर्हा रथाँ इव ॥१३॥

13. TRANSLATION :— A capable ruler should always protect the great and reverent persons with honour and respectful approach. Such a ruler becomes master of wealth and power in the battlefield. Like a chariot, he moves to all directions and activities. Moreover, such a ruler does not pick up unnecessary struggles with arrogant persons.

PURPORT :— Here is a simile. One who moves quickly like a fast aircraft and scores prosperity by proper distribution of wealth with his virtues actions and nature, such a person is capable to become a judge.

NOTES ; (नमसा) सत्कारेण ।=With honour. (उपसद्यः) प्राप्तुं योग्यः ।= Desirable. (सनिता) विभाजकः ।=One who divides properly. (अभिदिप्सवः) अभितो दिप्सवो दम्भितुमिच्छवो यासु ताः ।=Arrogant in nature. (वि ववर्ह) वर्द्धयति ।=Does not increase or pick up.

More light is thrown on the State affairs :

तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
आविस्तत्कृष्व यदसत्त उक्थ्यं बृहस्पते वि परिरापो अर्दय ॥१४॥

14. *TRANSLATION* :— O ruler ! you always protect the great men and administer severe punishment to the wickeds, devils and rumour mongers with your power, and establish your glory over the wickeds. You should always express the right views fearlessly and perish the ones who are sinners.

PURPORT :—The administrators should always put curbs on the false denouncers and rumour mongers, Moreover, they should bring forward the loyal people and enhance their true knowledge.

NOTES : (तेजिष्ठया) अतिशयेन तेजस्विन्या ।=With extreme glamour. (तपनी) सन्तापिनी ।=Punitive. (निदे) निन्दायै ।=For denouncing. (दृष्टवीर्य्यम्) दृष्टं सम्प्रेक्षितं वीर्य्यं यस्य तम् ।=One whose chivalry is established. (परिरापः) परितोरपः पापं यस्य तम् ।=One who is a great sinner.

Tbc subject of learned person is mentioned :

बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥१५॥

15. *TRANSLATION* :— O learned person ! you always side with those who observe truthfulness, are capable, and admired. They shine among the man-kind because of their noble behaviour and

power. Such brilliant persons achieve high reputation. Let us also bear the same strange wealth.

PURPORT :— The way God has created true light of the Vedas, same way a learned person should also accomplish the desires of all.

NOTES : (क्रतुमत्) प्रशंसितप्रज्ञायुक्तम् ।=Equipped with nice and admired wisdom. (ऋतप्रजात) ऋते सत्याचरणे प्रकट ।=Symbol of truthfulness. (चित्रम्) अद्भुतम् ।=Strange.

More light thrown on the duties of the learned persons :

मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥

16. TRANSLATION :- O learned person (adminsistrator)! let us have no fear from the thieves, rebels, enemies and those who are always out to take away foodgrains etc held by others. You should not be available to the condemnables and those who harass the learnedp ersons with their wild arguments and are always of two minds.

PURPORT :—Those who desire to steal away others' wealth, they are not aware of the true religion.

NOTES : (स्तेनेभ्यः) चोरेभ्यः ।=For those who take away. (द्रुहः) द्रोग्धारः ।=Those who envy with others. (निरामिणः) नित्यं रन्तुं शीलाः ।=Wanderers, gypsies or like denotified tribes. (जागृधुः) अभिकाङ्क्षेयुः ।=May desire. (ओहते) वितर्कयुक्ताय ।=For those who trade in wild arguments. (व्रयः) वर्जनीयाः ।=Condemnables. (बृहस्पते) चोरादिनिवारक ।=O nabber of the criminals !

The subject of God is dealt hereunder :

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः ।
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि ॥१७॥

17. TRANLATIONS :— O God ! you know all about the knowledge of Samaveda and know thoroughly about all the planets in the universe created by You. Verily, you are the Protector of the Universe, great and upholder of ultimate truth. You should finish those to who envy the collectors of the loan and receivers of the same.

PURPORT :—God is creator of the whole universe and Master of all planets. He is also the Holder of all and is the Master. All the souls (human and other beings) should obey to His commands and should always keep away from the vices like enmity predjudices etc.

NOTES: (अजनत्) जनयति ।=Creates. (साम्नः साम्नः) सामवेदस्य सामवेदस्य मध्ये ।=Knowledge of all the Samaveda. (ऋणचित्) यः ऋणं चिनोति सः ।=One who collects the loans. (ऋणयाः) यः ऋणं याति प्राप्नोति सः ।=Receiver of the loans.

The functions and nature of God are futher worshipped :

तव॑ श्रि॒ये व्य॑जिहीत॒ पर्व॑तो॒ गवां॑ गो॒त्रमु॒दसृ॑जो॒ यद॑ङ्गिरः ।
इन्द्रे॑ण यु॒जा तम॑सा॒ परी॑वृतं॒ बृह॑स्पते॒ निर॒पामौ॑ब्जो॒ अ॑र्ण॒वम् ॥१८॥

18. TRANSLATION :— O Dearest Lord ! you are the protector of great men. In order to seek wealth from You and to harness the power of sun-rays and clouds, we seek virtues in abundance and not the adverse. As the sun dispels the deep darkness, same way You give us the softness of water in our nature and open the floodgates (oceans) of the knowledge to us.

PURPORT :— God has created the whole universe including the sun etc. We should know the existent relation between the Creator and Creation. He is the Dearest to us.

NOTES : (अजिहीत) प्राप्नोति ।=Gets. (उदसृजः) उत्सृजति त्यजति ।= Abundance. (परीवृतम्) सर्वतः आवृतम् ।=All-pervading or deep. (औब्जः) आर्जवे भवः ।=Softness.

The Greatness of God is explained :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१९॥

19. TRANSLATION :— O Great God ! you are the Protector of the universe and control the beautiful adoration. You are dear to us like father and make the whole world happy. With your brave soldiers in the battle-field, you always side with those who are defenders of the learned persons for their welfare.

PURPORT :—The human beings should seek happiness only by protecting the creation of God, which is essential for the ideal living. As God protects the whole universe, the learned person should also do likewise.

NOTES : (यन्ता) नियन्ता ।=Controller. (सूक्तस्य) यः सुष्ठूच्यते तस्य ।= Of the beautiful adoration. (भद्रम्) कल्याणकरम् ।=One who looks after the welfare.

Sūktam—24

Rishi of the Sūktam—Gritsamada but Brihshapati only of the mantra twelve. Devatā—Brihashpati and Indra. Chhanda—Jagati and Trishtup of various forms. Svara—Nishāda and Dhaivata.

The duties of the learned are defined :

सेमामविड्ढि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा ।
यथा नो मीढ्वान्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥१॥

1. TRANSLATION :— O learned person ! you are the great teacher of the Vedic knowledge. Moreover, you are capable to communicate the contents of the Vedas through your sermons/

preachings. Let you perform that act. We seek the similar actions and behaviour from your friends as well. Likewise, let our friends also come to you and accomplish this purpose.

PURPORT :— Those who work to progress in life they should study the Vedas and thereafter they should teach the same to the others. Such knowledge and exercise help in realizing the truth.

NOTES : (अविड्ढि) प्राप्नुहि ।=Come to us. (प्रभृतिम्) प्रकृष्टां धारणां पोषणं वा ।=In order to hold or nourish. (अया) अनया । अत्र छान्दसो वर्णलोप इति नलोपः ।=Through this. (मह्ना) महत्या ।=By great. (मीढ्वान्) विद्यायाः सेचकः ।=Giver of the knowledge. (सीषधः) साधय ।= Accomplish.

The duties of the administrators are elaborated :

यो नन्त्वान्यनमन्न्योजसोतादर्दर्मन्युना शम्बराणि वि ।
प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि पर्वतम् ॥२॥

2. *TRANSLATION :—* As the sun smashes the surrounding groups of clouds, same way a good commander should be flexible to the right persons. But he should deal with wicked with force and anger (vengeance). He should give due recognition to the regions which are ideal tax payers.

PURPORT :— Those rulers and administrators who administer honourably with right persons and sternly with rogues, they shine like the sun.

NOTES : (नन्त्वानि) नमनीयानि नमस्काराहाणि ।=Flexible and worthy of honour. (अदर्दः) पुनः पुनर्भृशं विदारयति ।=Smashes thoroughly. (शम्बराणि) मेघस्य सम्बन्धीनि अभ्राणि ।=Clouds. (अच्यावयत्) निपातयति ।=Fell down or defeats. (अच्युता) नाशरहितानि ।=Undestructable. (वसुमन्तम्) प्रशस्तधनप्रापकं देशम् ।=Ideal tax payer region.

The attributes of learned person are mentioned :

तद्देवानां देवतमाय कर्त्वमश्रथ्नन्दृळ्हाव्रदन्त वीळिता ।
उद्गा आजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत् स्वः ॥३॥

3. *TRANSLATION :—* The functions of the sun are to throw its rays with force and thoroughly in order to smash the bunch of covering clouds. It also removes the darkness and brings in the light, which enables the men to see things thoroughly. O learned person ! as the sun changes it's stand, sometimes mild or sometimes harsh, the same way you should treat appropriately with all.

PURPORT :— The learned person should act like the sun by spreading the light of knowledge and dispelling the darkness of ignorance. That way the wicked persons get nervous and return to right path of learning. Such people are verily benefactors.

NOTES : (देवानाम्) देदीप्यमानानां लोकानाम् ।=The shining planets. (देवतमाय) अतिशयेन प्रकाशयुक्ताय ।=For the shining sun. (कर्त्वम्) कर्त्तव्यम् ।=Duties. (अव्रदन्त) मृदूनि भवन्ति ।=Treat mildly. (आजत्) अजति प्रक्षिपति ।=Throws away. (वलम्) आवरकं मेघम् ।=Covering clouds. (स्वः) अन्तरिक्षस्थान् पदार्थान् ।=The planets in the firmament.

The theme of the learned persons further moves :

अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत् ।
तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणम् ॥४॥

4. *TRANSLATION :—* As the sun brings down the clouds and thus brings sweetness in the life, the same way a learned person should be protector of great men. In order to seek this state of happiness, the teachers should join hands to discuss the crucial things in the sermons and bring new ideas. It is comparable with a thirsty man who draws water from a well and then drinks himself and thereafter serves it to others.

PURPORT :— The learned persons should act like clouds and wells. They should delight and unite all with their teachings and thus they can bring them on the path of progress.

NOTES : (अश्मास्यम्) अश्मनो मेघस्य मुख्यभागम् ।=The main chunk of the clouds. (अवतम्) अधोगामिनम् ।=Falling down. (मधुधारम्) मधुराणां रसानां धर्त्तारम् ।=Holders of sweet taste. (स्वर्दृशः) स्वः सुखं पश्यन्ति येभ्यस्ते । =Seekers of delight. (पपिरे) पिबन्ति ।=Drink. (उत्सम्) कूपमिव ।= Like a well.

The duties are defined for a common man :

सना ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः ।
अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥५॥

5. *TRANSLATION* :— The rays of the sun create different months and seasons in all the existent and to-be-emerged planets. These also make them shining. A pattern of knowledge and wealth are comparable with the sun which make you well-versed in knowledge. You should seek it. Those who are lazy and idle in the studies and are performer's of adverse actions, they should never be honoured by you.

PURPORT :— The sun creates months and various seasons which ultimately make and present the substances in their proper shape. Likewise, the learned persons who show the correct perspective, they are respectable by all. Those who have lack of knowledge, wicked and lazy and show the wrong path, they should never be sought after.

NOTES : (सना) सनातनानि ।=Eternal. (भवीत्वा) भव्यानि ।=Grand. (मादि्भः) मासैः ।=By months. (शरद्भिः) शरदाद्यृतुभिः ।=By the seasons like autumn. (दुरः) द्वाराणि ।=Gates. (अयतन्ता) प्रयत्नरहितौ ।=Idle and inactive persons.

More about the learned persons :

अभिनक्षन्तो अभि ये तमानशुर्निधिं पणीनां परमं गुहा हितम् ।
ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यत उ आयन्तदुदीयुराविशम् ॥६॥

6. *TRANSLATION* :— The learned persons seek knowledge from all directions. They acquire excellent knowledge from the minds of practical and praiseworthy persons. They contradict the untruth and evil actions and after acquiring true knowledge, they visualize the dawn of wisdom. Let them preach it.

PURPORT :— Those who seek true knowledge and keep aloof from evil conduct and persuade others not to commit sins, they get delight and make others happy. With this, their body and soul get strength.

NOTES : (अभिनक्षन्तः) अभितो जानन्तः ।=Knowing from all sides. (आनशुः) अश्नुवन्ति प्राप्नुवन्ति ।=Secure. (निधिम्) विद्याकोशम् ।=Treasurer of knowledge. (पणीनाम्) व्यवहारनिष्ठानां प्रशंसनीयानां नृणाम् ।=Of the persons who are practical and praiseworthy. (प्रतिचक्ष्य) प्रत्यक्षेण प्रत्याख्यानाय ।=Contradict directly. (आविशम्) आविशन्ति यस्मिंस्तम् ।—Acquiring true knowledge. (उदीयुः) प्राप्नुयुः ।=Would dawn.

Characteristics of the learned persons are defined :

ऋतावानः प्रतिचक्ष्यानृता पुनरात आ तस्थुः कवयो महस्पथः ।
ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम् ॥७॥

7. *TRANSLATION:* — The learned persons always have right conduct and are firm on righteous path. Because of this, they contradict the untruthful acts directly and give up them. The learned who acquire the knowledge with all the powers at their command, they succeed to achieve right knowledge.

PURPORT :— Those who oppose and contradict the evil deeds and ignorance and follow the right path, they ultimately succeed with

their knowledge and get the desired results. The knowledge here is compared with fire-wood.

NOTES : (ऋतावानः) य ऋतानि सत्याचरणानि वनन्ति संभजन्ति ते ।=One who acts on right lines and distinguishes between right and wrong. (प्रतिचक्ष्य) निषेध्य ।=By forbidding. (बाहुभ्याम्) भुजाभ्याम् ।=With two arms, i.e. with might at command. (अश्मनि) पाषाणे ।=On the stone.

The attributes of brave person are told :

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना ।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः ॥८॥

8. TRANSLATION :— A wealthy man with quick acting (automatic) weapons achieves his targets. Let his arrows or missiles or weapons be of superior qualities which are capable to check the attack from his enemies, through it's efficient and intelligence servicemen. He is capable to see and listen to the reactions of the public.

PURPORT :— A brave person defeats his enemy with his bows and arrows and other arms and weapons. Likewise, a pious man wins over his evils and foes.

NOTES : (ऋतज्येन) ऋता सत्या ज्या यस्मिंस्तेन ।=With a bow set with nice string. (ब्रह्मणस्पतिः) धनस्य पालकः ।=Owner of the wealth. (वष्टि) कामयते ।=Desirous. (साध्वीः) श्रेष्ठा ।=Excellent. (इषवः) बाणा ।= Arrows. (नृचक्षसः) नृभिर्द्रष्टव्याः ।=The visible articles or visuals. (कर्णयोनयः) कर्णं श्रोत्रं योनिर्येषान्ते ।=Matters connected with ears.

The qualities of State officials are narrated :

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः ।
चाक्ष्मो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वृथा ॥९॥

9. TRANSLATION :— A public servant or government official should be follower of good policy, be polite and seek welfare of all. Such a praised owner of wealth should be straightforward in his speech and should be a trouble—shooter to the useless and tormentor persons. Such a man should always collect wealth and material like foodgrains with his wisdom (for the State coffers) and that such a man shines in the battle-field like the sun.

PURPORT :— Those State officials who are polite and show exemplary behaviour and virtues indeed are capable to check the nefarious activities of the criminals and always side with truth. They prove their capabilities to ensure the security of the State.

NOTES : (सन्नयः) सम्यग्नयो नीतिर्यस्य सः ।=One who has an ideal policy. (विनयः) विविधो नयो यस्य सः ।=One who has varied methods. (सुष्ठुतः) सुष्ठु स्तुतः प्रशंसितः ।=Well praised. (चाक्ष्मः) व्यक्तवाक् ।=Straight forward in his speech. (वाजम्) अन्नादिसामग्रीयुक्तं पदार्थसमूहम् ।=Material like the foodgrains etc. (तप्युः) दुष्टानां परितापकः ।=Tormentor of the wickeds. (वृथा) मिथ्यैव परपीड़ने वर्त्तमानानाम् ।=Of those who harass people unnecessarily.

The duties of the rulers (State officials) and ruled are stated :

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥१०॥

10. TRANSLATION :— The rulers and their subjects should behave in such a way that the prominent persons, learned and non-learned equally enjoy their patronage. Such rulers earn reputation everywhere and are powerful and helpers to all. Like the sun, they protect all, bring rains and plenty to the people and are always desired. They divide and distribute the things properly and acquire happiness and glow for people's welfare.

PURPORT :— Rulers and their subjects should always worship the God who is Omnipresent, All-powerful and Giver of extreme

happiness. Doing such way, they should acquire all the material in order to get happiness.

NOTES : (मेहनावतः) प्रशस्तानि मेहनानि वर्षणानि यस्मात् तस्मात् ।=From the one who pleases all with his nice richness. (सुविदत्राणि) शोभनानि विदत्राणि विज्ञानानि येभ्यस्तानि ।=The useful and beautiful sciences. (राध्या) सुखानि साधयितुमर्हाणि ।=Worthy to be acquired. (सातानि) विभज्य दातुमर्हाणि ।=Worthy to be divided. (वसुः) धनानि ।=Wealths.

The duties for the human-beings are stated :

योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥११॥

11. TRANSLATION :— The Almighty God is all-pervasive, reputed everywhere, protector of universe and is the mover in this world full of all kinds of activities. He makes the learned people and VASU Brahamacharis prominent with His Divine Might. He inculcates the power of growth among all the vast sections of living beings. Let us desire to seek Him.

PURPORT :— O men ! It is God Who is ever=present in the world. In its basic or formative manifestations, it is He Who provides all means of happiness and therefore is to be adored and worshipped.

NOTES: (अवरे) अर्वाचीने ।=In the ancient or formative stage. (वृजने) अनित्ये कार्ये जगति ।=In the non-eternal world. (विश्वथा) विश्वस्मिन् ।=He provides manifestations to all the living beings. (देवान्) विदुषो वस्वादीन् वा ।=To the learned VASU Brahamacharis. (Vasu is a particular age upto 24 years, upto which a person practises thorough celibasy). (परिभूः) परितः सर्वतो भवतीति ।=One who is existent from all directions.

Some tips for the rulers and their subjects :

विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम् ॥१२॥

12. TRANSLATION :— O rulers ! you are master of ideal wealth and protector of kingdom and richness. Those who break or violate your eternal laws and your vital power, you should smash them. As a pair of horses takes the coach with harmony, likewise the rulers and their subjects should jointly share the foodstuff and other articles.

PURPORT :— As the well trained pair of horses move with harmony and take their master in the coach swiftly in order to defeat his enemies, likewise, the rulers and their subjects should always stick to truthfulness and put a check on the opponents. They should also be pardoned in deserving cases.

NOTES : (मघवाना) पूजितधनवन्तौ ।=The two who are respected and wealthy. (आपः) प्राणान् शसोजस् ।=To the vitality. (अन्नम्) अत्तव्यम् ।=Eatables. (युजेव) यथासंयुक्तौ ।=The two horses coming in harmony. (वाजिना) वेगवत्तावश्वौ ।=A pair of two fast horses. (जिगातम्) प्राप्नुतम् । जिगातीति गतिकर्मा (NG. 2-14)=Carry.

The duties of State officials are defined :

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।
वीळुद्वेषा अनु वश ऋणमाददिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥१३॥

13. TRANSLATION :— Those people (subjects) who are quick like horses to obey to the official instructions and those who are close associates in the battlefields and meetings, are intelligent because of their sharpness of brain. The State officials should rely on such widely experienced and intelligent and protectors of the State treasury. Such people should extend monetary assistance and loans etc.

PURPORT :— Here the Agni (fire) is compared with the horses, because they are as quick as the fire is. It is the paramount duty of the State officials to bring round the wicked and criminals and there—by make all others happy.

NOTES : (आशिष्टाः) अतिशयेनाशुगामिनः ।=Exceedingly fast in movements. (वह्लयः) वोढारोऽश्वाः ।=The horses or mules. (सभेयः) सभायां साधुः ।=Good associate at the meetings. (विप्रः) मेधावी ।=Intelligent. (मती) मत्या प्रज्ञया ।=With wisdom. (वीलुहेषाः) दृणहेषाः ।= Those who bear enmity. (ब्रह्मणस्पतिः) राज्यधनस्य पालकः ।=Protector of the State treasury.

The attributes of the teachers are mentioned :

ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः ।
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक् ॥१४॥

14. TRANSLATION :— An ideal teacher is destined to accomplish big tasks. He also takes the wealthy persons on the right lines with proper communication. He also shows his anger on the opposite category. Like the sun-rays, he carries the light of truth everywhere, up and down. Those who are really great and lead their life on right lines with determintion, and even those who act contrary to it, the teacher should distinguish between such people cautiously and appropriately.

PURPORT :— The well learned teachers love truthfulness and ward off the unrighteousness. Such people achieve their aims in an exceedingly good way.

NOTES : (पतेः) पत्युः ।=Of the owner. (यथावशम्) वशमनतिक्रम्य यथास्यात्तथा ।=According to capacity. (गाः) किरणान् ।=To the rays. (उदाजत्) ऊर्ध्वमधो गमयति ।=Carries up and down. (रीतिः) श्रेष्ठा नीतिः । Ideal policy or line.

The duties of the human beings are explained :

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्यो३ वयस्वतः ।
वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम् ॥१५॥

15. TRANSLATION :— The people who are owners of wealth and are good at transport techniques, are accessible to all-they come to those who invite them to learn the Vedas. By doing this, they make their life regulated and discipline them to lead a noble life. Let us have our association with the owners of wealth and brave soldiers.

PURPORT :—Those who lead a regular and disciplined life, they live long and if they observe Brahmacharya, they improve their soul and body, both, and become brave.

NOTES : (सुयमस्य) शोभना यमा यस्मात्तस्य ।=Of the disciplined and regular. (रथ्यः) रथेषु साधुः ।=Good at transport techniques. (वयस्वतः) प्रशस्तं वयो जीवनं विद्यते यास्मिंस्तस्य ।=Of the ones who lead an ideal life. (हवम्) आह्वानम् ।=Calls or exhortations.

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The duties for people are re-emphasied :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१६॥

*16. TRANSLATION:—*O owner of wealth and learned person ! you listen attentively to our praises and make our son or people happy, in order to transform him into an ideal ruler. All the learned persons do their best to provide protection and welfare in this world, so that they may be able to take the right steps in the battle—field, etc. duly supported by the brave persons.

PURPORT :— All the persons should know the meaning of the Vedas and their beautiful tenets. Thereafter at the mature young age, they should marry under the Swayambar (self-choice) system and

procreate a nice generation. By providing good education to their next generation with Brahmacharya (celibacy), they make them learned. This is the path to happiness.

NOTES : (यन्ता) नियन्ता ।=One who disciplines. (सूक्तस्य) सुष्ठूक्तस्यार्थम् ।=To our praises. (भद्रम्) भन्दनीयं कल्याणयुक्तम् ।=Containing good advice or welfare. (विदथे) विज्ञातव्ये सङ्ग्रामादिव्यवहारे ।=For the right steps in the battle-fields etc.

Sūktam—25

Rishi of the Sûktam—Gritsamada. Devatā—Brahmanaspati. Chhanda—Jagati of various forms. Svara—Nishāda.

The attributes of the power/energy are stated :

इन्धा॑नो अ॒ग्निं व॑नवद्वनुष्य॒तः कृ॒तब्र॑ह्मा शूशुवद्रा॒तह॑व्य॒ इत् ।
जा॒तेन॑ जा॒तमति॒ स प्र स॑र्सृते॒ यंयं॒ युजं॑ कृणु॒ते ब्रह्म॑ण॒स्पतिः॑ ॥१॥

1. TRANSLATION :—One who has deep knowledge of the power/energy, he produces wealth, is glamourous, owner of the richness, and offers the materials for oblations. He quickly grasps the nature and qualities of the production just with the creation of the moving world. This energy deploys its functions appropriately. In absence of this knowledge, the fire breaks out in the forests and the man fails in extingushing it.

PURPORT :—As the rays move with the wind, likewise the energy/power moves with (in) all articles. By the proper utilization of the knowledge about energy, a scientist accomplishes big tasks.

NOTES : (इन्धानः) प्रदीप्तः=Illumined. (वनवत्) वनेन तुल्यम्=Like forest. (वनुष्यतः) हिंसन्तम् । अत्र विभक्ति व्यत्ययः । वनुष्यतिर्हन्ति कर्मं (NKT)= Burning. (कृतब्रह्मा) कृतानि ब्रह्माणि धनानि येन स:=One who has acquired

wealth. (रातहव्यः) रातानि दत्तानि हव्यानि येन सः ।=One who gives stuffs for oblations in the Holy Pit. (शूशुवत्) विजानाति ।=Knows well. (सस्रुते) भृशं सरति गच्छति=Moves quickly.

The key to expand learning and knowledge is mentioned :

वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद् बोधति त्मना ।
तोकं च तस्य तनयं च वर्धते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥२॥

2. *TRANSLATION* :—An owner of wealth of foodgrains turns the paupers and brave persons alround strong in physical and spiritual powers and imparts them the loveliness of the forests. Such a person possesses thorough knowledge of science and technology of the substances. Because of this, his next generation—sons and grandsons-heavily prosper and turn others also virtuous.

PURPORT :—While seeking wealth, a person applies his energy, looks after his sons, grandsons etc, and adjusts with others properly. Such a man excels and develops his knowledge.

NOTES : (वीरान्) शरीरात्मबलयुक्तान् ।=To those who are equipped with physical and spiritual power. (वनुष्यतः) याचमानस्य ।=Of the one who has been begging. (पप्रथत्) प्रख्यापयति ।=Makes renowned. (त्मना) आत्मना अन्तःकरणेन ।=With conscience or consciously. (तोकम्) अल्पमपत्यम् ।=A small child. (युजम्) युक्तम् ।= Combined.

The attributes of an ideal person are mentioned :

सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीँरभि वष्ट्योजसा ।
अग्नेरिव प्रसितिर्नाह वर्तवे यंयं युजं कृणुते ब्रह्मणस्पतिः ॥३॥

3. *TRANSLATION* :—As the ocean stores all the water in it flowing from the earth, and as a stronger bull attacks the smaller

one, same way a noble and learned person performs nice acts, protects the Vedas or the scholars on account of its power. Such a person annihilates the opponents of real religion, and loves the other category. He is always independent and free from bonds. Those who receive good virtues from him, they are always happy.

PURPORT :—Here is a simile. The persons who a.e grave like ocean, are rich and strong like a bull. They always strive to annihilate the enemies like fire. Such persons can accomplish all the science and technology.

NOTES : (सिन्धुः) समुद्रः=Ocean. (क्षोदः) जलम् । क्षोद इत्युदकनाम (N.G.-12)=Water. (ऋघायतः) ऋतं सत्यं हिंसतः=Of the one who kills truth. (वृषेव वध्रीन्) वृद्धान् वृषभान् ।=Strong bulls.

The key to victory or success is stated :

तस्मा अर्षन्ति दिव्या असश्चतः स त्वभिः प्रथमो गोषु गच्छति ।
अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः ॥४॥

4. *TRANSLATION* :—A ruler who is a chief and whose army is always steady and who himself implements the Caste System (Varna—Vyavasthaa) on the basis of merits nature and deeds, such a person treads on the earth blessed with all materials. He kills his enemies with force and particularly notes the people carrying out their duties. One who achieves this goal, should not be addict to any vices, then only he turns out to be a really brave person.

PURPORT :—Only those persons become truimphant, who ut:lize all their power and resources and acquire full and correct knowledge.

NOTES : (अर्षन्ति) प्राप्नुवन्ति=Acquire. (दिव्याः) शुद्धा=Pure. (असश्चतः) असज्यमानाः=Those who are not addict to any vice. (अनिभृष्टतविषिः) न नितरां भृष्टा तविषी सेना यस्य सः ।=One whose army is disciplincd and is not corrupt.

The criterion of successful persons is indicated :

तस्मा इद्विश्वे धुनयन्त सिन्धवोऽच्छिद्रा शर्म दधिरे पुरूणि ।
देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥५॥

5. *TRANSLATION :* The person who is well-versed in the Vedic learnings and is the protector and propagator of the same, such a man always joins other learned persons in their festivities and becomes exuberant at their prosperity. Verily, he progresses and marches forward. All the oceans and water reservoirs, and the luxuriant abodes are at his disposal, and he is capable to reach every place easily and quickly with his conveyances.

PURPORT :—The person who maintains his relation and keeps his company with such scientists who are good at the knowledge of chemical properties, such persons can accomplish big tasks.

NOTES : (धुनयन्त) धुनयन्ति कम्पयन्ति = Move their conveyance fast and easily. (अच्छिद्रा) छिद्ररहितानि = Faultless. (शर्म) शर्माणि गृहाणि = Abodes. (सुभगः) शोभनैश्वर्यः = Equipped with prosperity.

Sūktam—26

Rishi of the Sūktam—Gritsamada. Devatā—Brahmanaspati. Chhanda—Jagati of two types. Svara—Nishāda.

The duties of the learned persons are defined :

ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयन्तमभ्यसत् ।
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम् ॥१॥

1. *TRANSLATION :*—The colleagues or friends who deprive your opponents of the eatables and always side actively with you in the battlefield and help you to cross the troublesome regions or the

forests, they are capable to smash or annihilate the groups of enemy. You should face a man who pretends to be scholar but acts adversely. While facing such a cruel person, one should deal with him softly and admirably like the rays (health-giving winds) of the forest.

PURPORT :—The persons who are keen to acquire scholarliness, they should give up the folly and treat their enemy with compassion. Such persons are generally free from agonies.

NOTES : (ऋजुः) सरलः=Simple. (वनवत्) किरणवत्=Like fresh winds of the forest. (अदेवयन्तम्)=Pretending to be a scholar. (सुप्रावी) सुष्ठुरक्षकः=A good protector. (प्रयज्योः) असङ्गन्तुः=Of the opponent.

The duties of the learned are further elaborated :

यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये ।
हविष्कृणुष्व सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे ॥२॥

2. *TRANSLATION :*—O pupil! you are endowed with fine virtues and you should perform noble deeds. While leading your life in accordance with the Vedic dictates, you should get at the thorough knowledge from those who first conceive and then act thoughtfully. In the company of pious persons and keeping your mind pure, you should always conduct welfare activities. Thus nicely prosperous, you should give away the wealth at the site of the battle. Emulating your example, we seek and accept your protectives.

PURPORT :—Those who dedicate themselves for the welfare of others, their all the desires are fulfilled.

NOTES : (यजस्व) सङ्गच्छस्व=Have Company of. (वीर) शुभगुणेषु व्यापनशील=Endowed with fine virtues. (हविः) दानम्=Donations. (वृत्रतूर्ये) शत्रुवधे=At the site of the battle where the enemies are killed. (मनायतः) आत्मनो मन आचरतः=From those who act thoughtfully.

The path of happiness is indicated below for the human beings :

स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।
देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥३॥

3. *TRANSLATION :*—A wise man looks after the interests of the common men and people. He also looks after the welfare of their issues' studies, birth, and financial dealings. A faithful person with his noble behaviour takes full care of the protectors of the Vedic knowledge, parents or teachers in a dignified way—such a person enjoys happiness with physical and spiritual powers.

PURPORT :—Those wise persons who take maximum advantage of their teachers and preachers, they accomplish the happiness in full measures with all material.

NOTES : (पुत्रैः) अपत्यैः=Along with the issues (sons and daughters). (नृभिः) नायकैर्मनुष्यैः=With authorised persons. (पितरम्) जनकमध्यापकं वा=To the parents or teachers. (आविवासति) समन्तात्परिचरति सेवते=Serves well. (श्रद्धामनाः) श्रद्धा मनसि यस्य सः=A faithful.

The previous theme of ideal persons further moves :

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः ।
उरुष्यतीमंहसो रक्षती रिषोंऽहोश्चिदस्मा उरुचक्रिरद्भुतः ॥४॥

4. *TRANSLATION* :— A superbly active, endowed with wonderful virtues acts and nature, keeper of treasury always serves the scholars with materials like Ghee etc., and offerings. Through it, he accomplishes useful articles with his excellent knowledge and leads a noble life by giving up sins and by killing the wickeds and marauders. He also keeps away learned men from sinful acts and because of it achieves happiness.

PURPORT :—The powerful and fragrant substances like Ghee etc. when put into oblations, they purify the rain water. It keeps away all the beings from diseases and make all happy. The preachers debar people from sinful acts and ask them to become pious. Thus with their pure souls, free from all their evils, diseases, ignorances etc. Verily, they are fine people.

NOTES : (घृतवद्भिः) बहुभिर्घृतादिपदार्थैः सह वर्तमानैः=With substances like Ghee for oblations. (ब्रह्मणः) धननिधेः=Keeper of the treasures. (अहसः) पापाचरणात्=From the sinful acts of the one who commits sins. (उरुचक्रिः) बहुकर्त्ता=A superbly active person.

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Sūktam—27

Rishi of the Sūktam—Kurma Gritsamada. Devatā—Adityā. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The attributes of State officials are mentioned :

इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥१॥

1. TRANSLATION :—O learned person ! I always (throughout the year) make my submissions to the State officials in direct, pure, truthful (and sweet too) language, emergeing out of my tongue. Let that friendly, worthy, powerful, excellent and wise judge, who annihilates severely the criminals, listen to our submissions.

PURPORT :—Here is a simile. The State officials who are powerful like sun and who hear to the petitions of the people regarding their agonies and pleasures, they always prove capable to expend their territories.

NOTES : (गिरः) संस्कृता वाणीः=Submissions in selective language. (घृतस्नूः) या घृतमुदकं स्वन्ति शोधयन्ति ताः=Purifying. (स्नात्) सदा= Always. (जुह्वा) जिह्वया साधनेन=With the tongue. (अर्य्यमा) न्यायेशः= Master of justice. (तुविजातः) बलादिगुणैः प्रसिद्धः=Reputed for his powerfulness. (अंशः) दुष्टानां सम्यग् घातकः=One who punishes the wickeds well.

The duties of the teachers and students are explained :

इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त ।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥२॥

2. *TRANSLATION* :—Let my teachers (Gurus) whose views are similar to mine, be friendly, just, acceptable and be purifier like the sun. They are blessed with the pious sayings, free from taboos and sins, are admirable and never annoy to anyone—such are my Gurus. Let them accept my praises addressed to them.

PURPORT :—The seekers of learning should get themselves examined and tested to ascertain their quantum of knowledge. Likewise the examiners should also be unbiased, because that is the right way of seeking knowledge.

NOTES : (स्तोमम्) स्तुतिम्=Praises. (सक्रतवः) समाना क्रतुः प्रज्ञा येषान्ते= Having similar views. आदित्यासः पूर्णविद्याः=Well—versed. (शुचयः) सूर्य इव पवित्रकारकाः=Purifiers like the Sun. (धारपूताः) धारा वाणी पूता पवित्रा येषान्ते=Blessed with pure language. (N.G. 1-11) (अवृजिनाः) अविद्यमानं वृजिनं वर्जनीयं पापं येषान्ते=Those who do not commit taboos and sins.

The areas of teachers and students are pointed out :

त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति ॥३॥

3. *TRANSLATION* :—Only those teachers are Gurus who perform nice acts, and are serious by nature, genius, kind-hearted, good visualizers and have completed the term of ADITYA Brahmacharaya (celibacy) upto the age of 48 years. The sinners, arrogant are closely watched and observed by them. They are always good to State officials.

PURPORT :—The criterion of noble and wicked persons (teachers) is laid here. The noble ones while earn respect, the sinners are subjected to disrespect. We should promote our learning from the first category.

NOTES : (आदित्यासः) पूर्णविद्याः कृताष्टाचत्वारिंशद्वर्षब्रह्मचर्याः=Those who have completed the term of Brahmacharya upto the age of 48 years. (दिप्सन्तः) दम्भितुमिच्छवः=Arrogant. (भूर्यक्षाः) भूरिबहून्यक्षीणि दर्शनानि येषान्ते=Thorough visualizers. (वृजिना) वृजिनानि वर्जयितव्यानि पापानि=The taboos are condemnable act. (परमा) प्रकृष्टानि कर्माणि= Nice acts.

The qualities of good teachers are stated :

धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः ।
दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि ॥४॥

4. *TRANSLATION :*—Those learned people who are glorious like the sun, educated upto the full term (48 yrs), they are the wrothy to be teachers. Other preconditions laid are that they should always keep in mind the presence of God, Who holds the stagnant universe mobile and is the Protector of all beings and their abodes. While a good teacher provides his protective cover to the wealth of ignorant, persons he gives boost to the truthfuls with loans of knowledge.

PURPORT :— This mantra carries back the previous one— ANTAH, PASHYANTI. If a learned person does not teach the other students, in fact, he becomes indebted to the society. Therefore, such persons should always teach others.

NOTES : (देवाः) सूर्य्यादय इव विद्वांसः ।=Brilliant like sun etc. (भुवनस्य) निवासाधिकरणस्य स्थावरस्य जगतः प्राणिसमुदायस्य=Abodes of all beings including the mobile and stagnant. (दीर्घा धियः) दीर्घा बृहती धीर्येषान्ते ।= Those who are blessed with excellent mind. (असुर्यम्) असुराणामविदुषां स्वं धनम् ।=The wealth of ignorant person.

All people should emulate the life of learned persons :

वि॒द्याम॑दित्या॒ अव॑सो वो अ॒स्य यद॑र्यमन्भ॒य आ चि॑न्मयो॒भु ।
यु॒ष्माकं॑ मित्रावरुणा॒ प्रणी॑तौ॒ परि॒ श्वभ्रे॑व दुरि॒तानि॑ वृज्याम् ॥५॥

5. *TRANSLATION* :— O learned person ! you throw the light of learning among the mankind like sun. You always respect the noble persons and treat them with pleasant language. I want to acquire that quality. Like the vital winds of the body (*PRAANA, APAANA*), I desire to give up all my sins in the forlorn time, because of your nice teachings.

PURPORT :—All the persons should emulate from the life of those learned persons who spread happiness among the mankind and remove their fears.

NOTES : (अर्यमन्) योऽर्य्यान् श्रेष्ठान् मनुष्यान् मिमीते मन्यते, तत्सम्बुद्धौ ।= Addressed to one who accepts and recognises the importance of noble persons. (मित्रावरुणा) प्राणापानौ विवसुखप्रदौ ।=Two vital winds of the body which keep it in balance. (दुरितानि) दुःखदानि पापानि ।= The sins which bring agonies.

The duties of close associates with the learned persons are indicated :

सु॒गो हि वो॑ अर्यमन्मित्र॒ पन्था॑ अनृक्ष॒रो व॑रुण सा॒धुरस्ति॑ ।
तेना॑दित्या॒ अधि॑ वोचता नो॒ यच्छ॑ता नो दुष्परि॒हन्तु॒ शर्म॑ ॥६॥

6. *TRANSLATION* : O learned persons ! you are noble, revered, friendly and distinguished. Lead us on righteous, easy and straight (having no hurdles) path. You guide us for this. Moreover, provide us an abode, which is strongly built.

PURPORT :—People should emulate the nature of truthful and follow the right path, so that the circle of study and teaching goes unhindered.

NOTES : (सुगः) सुष्टु गच्छन्ति यस्मिन सः=Easy, without any hurdles. (अर्यमन्) श्रेष्ठसत्कर्त्तः=O performer of the noble deeds. (अनृक्षरः) निष्कण्टकः=Not thorny, Easy (वोचत) प्रवदत=Tell or guide us. (दुष्परिहन्तुः) दुः खेन परिहननं यस्य तद्विनाशाभ्यासार्थम्=Strong, undestructable. (शर्म) गृहम्=The abode.

The attributes of judges are stated :

पिपर्तु नो अदिती राजपुत्राति द्वेषांस्यर्यमा सुगेभिः ।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥७॥

7. *TRANLATION* :—O father of the judges (State officials) and the mother-like queen ! the ruler bestows affection on the learned and takes us by the easy path and protects by removing enmity and prejudices. Let him protect the grand abode of the great man. Through the association of the rulers and their wives (judges), let us become close to persons, whose sons and paraphernalia are physically and spiritually sturdy and strong.

PURPORT :—A state official (judge) should pronounce the sentence (punishment) in the court and his wife should deliver justice among the women. They should never act with bias or prejudice.

NOTES : (पिपर्त्तु) पालयन्तु=Protect us. (राजपुत्रा) राजा पुत्रो यस्याः सा= A father whose sons are high State officials. (पुरुवीरः) पुरवो बहवो वीराः शरीरात्मबलाः पुरुषाः येषान्ते=Whose sons and paraphernalia are sturdy and strong physically and spiritually.

The centres of inspirations are pointed out :

तिस्रो भूमीर्धारयन् त्रीरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुणा मित्र चारु ॥८॥

8. TRANSLATION :—O dispenser of justice, peaceful, friendly persons ! as God, who is symbolic with the truth, holds the visible world, three-type earths and three-type lights, same way you should also hold three-type actions blended with body, mind and soul in order to seek worthwhile dealings. Let you have glory and beautiful appearance, through these visible worlds.

PURPORT :—Here is a simile. O persons ! as the visible-world and earth act in accordance with Divine regulations, same way the human beings should know the universe in proper perspectives. There are three-type earths and fires, and that the sun-world is bigger than the earth.

NOTES : (व्रता) व्रतनि शरीरात्ममनोजानि धर्म्याणि कर्माणि = The actions born out of body, mind and soul. (विदथे) वेदितव्ये व्यवहारे = In proper dealings. (महित्वम्) महत्वम् = The significance.

How to act on inspiration is elaborated :

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥९॥

9. TRANSLATION :—Those who are glorious and have acquired good education and learning, they are pure, admired, aiways awakened with sensible dealings, active and non violent. Such people hold the divine and worthwhile knowledge of three-types for the good of simple persons. Let them be good-doers to all.

PURPORT :—They are the real benefactors to human beings who hold and thereafter propagate three-type learnings among them.

NOTES : (हिरण्ययाः) ज्योतिर्मयाः=Glorious. (धारपूताः) येषाम् विद्या-सुशिक्षाभ्यां वाणी पूता पवित्रा ते=Those whose speech is full of studies and fine culture. (अस्वप्नजः) विद्याव्यवहारे जाग्रता अविद्यानिद्रारहिताः=Those who are ever concious of knowledge and ideal dealings. (उरुशंसाः) बहुप्रशंसाः=Very admirable.

Ways and means of longevity are described :

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्व शरदो विचक्षेऽश्यामायूंषि सुधितानि पूर्वा ॥१०॥

10. TRANSLATION :—O persons! you are greatly acceptable, free from drinking vice and master of all human beings etc. Give us learned and common men to live among us for one hundred years, so that they enjoy the first beautiful stages in their lives.

PURPORT :—Those who do not indulge in excess of sexual acts and observe thorough Brahmacharya (celibacy), they verily get minimum age of one hundred years.

NOTES : (वरुणा) वरतम्=Greatly acceptable. (असुर) अविद्यमाना सुरा मद्यपानं यस्य तत्सम्बुद्धौ=Those do not indulge in taking spirituous liquors. (रास्व) राहि देहि=Give. (सुधितानि) सुष्ठुधृतानि=Ideal stages held.

Ideals are set for human beings :

न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।
पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥११॥

11. TRANSLATION :—Neither the sun-world, nor the south or north or east or west can be comparable with the All-powerful God. The foundation like the earth live beneath Him. The wise persons catch this truth with patience. Let me acquire that Fearless Light in your company.

PURPORT :—The planets like earth move around the sun. O persons ! you should unfold this mystery in order to know the eternal seat of God.

NOTES : (पाक्या) पाकोऽस्यास्तीति पाकी=Wise. (धीर्या) धीरेषु विद्वत्सु साधुः= Among the learned. (अभयम्) भयवर्जितम्=Fearless.

Light is thrown on the conduct of admired persons :

यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयंश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥१२॥

12. TRANSLATION :—A ruler or State official guides the just public servants and their matching wives. The eternal policy and physical and spiritual force make him to grow. Such a prosperous man of good family gives wealth, and thus well admired he, scores victory in the dealings and battle-fields.

PURPORT :—The State officials and their wives if they are well educated and deal justly, they are admired and always achieve success.

NOTES : (राजभ्यः) न्यायप्रकाशकेभ्द्यः सभासभ्द्ः=For the State officials, who deal justly. (ऋतनिभ्यः) सत्यन्यायकर्त्रीभ्यो राज्ञीभ्यः=For the wives matching in quality with their husbands. (रेवान्) प्रशस्ता रायो विद्यन्ते यस्य सः=Greatly wealthy. (वसुदावा) यो वसूनि ददाति सः=Givers of riches.

The attributes of an ideal ruler are mentioned :

शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति प्रणीतौ ॥१३॥

13. TRANSLATION :—The ruler who is pious, and not annoying to any one settles near the irrigation resources, where a good crop of foodgrains can be harvested, He enjoys longevity and follows

the policy of heroic and handsome persons, who follow strict celibacy and acquire knowledge. No body can hurt or kill him from adjacent or distant places.

PURPORT :—The ruler with clean conduct and character, never annoying or killing anyone without justification and equipped with all resources, can never be defeated by the adjacent or distant enemies.

NOTES : (सूयवसा:) शोभनानि यवसानि याभ्यस्ता:=Where a good crop can be harvested of foodgrains like barley. (वृद्धवया:) वृद्धं वयो जीवनं यस्य स=Enjoying longevity. (प्रणीतौ) प्रकृष्टायां नीतौ=In ideal policy.

The qualities of State official (ruler) are re-emphasized :

अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिस्राः ॥१४॥

14. TRANSLATION :—O queen (wife of the ruler) ! your image is clean and you are learned. O great prosperous, friendly, and most acceptable ruler ! both of you make us happy. Forgive us if we commit any crime. Let me pass a bright day and dark night fearlessly.

PURPORT :—Where women and men, both, are learned and capable to administer justice firmly, there the people live fearless during the day and night.

NOTES : (अदिते) अखण्डितस्वरूपविज्ञाने=O learned (women) with clean image. (अभयम्) भयवर्जितम=Fearlessly. (तमिस्रा:) रात्रय:=Nights.

The merits of ideal State officials are described :

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन् ।
उभा क्षयावाजयन्याति पृत्सूभावर्धौ भवतः साधू अस्मै ॥१५॥

15. TRANSLATION :—A shining wife of State official or queen and the bright glorious ruler (State official) perfom the Yajnas (non-sacrificial ritual acts), which purify the clouds and ultimately downpour qualitative rain-water and thus bring their kingdom towards progress. The couple thus bring prosperity and noble character in their kingdom. They both score victory and their associate achieves alround happiness.

PURPORT :—As the sunshine makes world brilliant, the ideal couple should endeavour to make their kingdom strong and of noble character as soon their reputation as a judge is established.

NOTES : (अस्मै) राष्ट्राय=For the kingdom. (नाम) जलम्=Water. (आजयन्) समन्ताद्विजयमान:=Scoring victory. (साधू) शुभचरित्रस्थौ=Of noble character.

More State affairs are taken below :

या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः ।
अश्वीव ताँ अति येषं रथेनारिष्टा उरावा शर्मन्त्स्याम ॥१६॥

16. TRANSLATION :—O learned persons ! you keep company with the noble persons and are blessed with sun-like knowledge. Your detailed and un-contradictable discoveries (actions of the mind) may entail your rebellous enemies. In order to catch or confront them. I should rush like a mare, and then reach our abode in a chariot.

PURPORT :—The learned people should behave with all without any grudge and catch the wicked in order to ensure security of the public.

NOTES : (अभिद्रुहे) योऽभिद्रुह्यति तस्मै=For those who grudge us. (येषम्) प्रयतेयम्=I endeavour. (शर्मन्) गृहे=In the abode.

The State affairs are again dealt :

माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥१७॥

17. *TRANSLATION* :—O very acceptable and enlighter of truth ruler ! do not aspire to be extreme rich like an unlimited wealthy person, nor I want to be immersed in the richness, though my efforts should be directed towards it. Let us set an example in our dealings related with studies, dealings with brave persons.

PURPORT :—The rich should not pick up confrontation with the State officials, nor we spend our honestly earned wealth on unjust acts, rather should always act in accordance with the commands of Omnipresent God. Central idea is that the wealth should not be the only goal in life.

NOTES : (मघोनः) प्रशस्तधनयुक्तस्य = Equipped with honestly earned wealth. (शूनम्) वर्द्धनम् = Growth. (राजन्) सत्यप्रकाशक = Communicator of truth. (सुयमात्) शोभनो यमो यस्मिंस्तस्मात् = From the ideal channels.

Sūktam—28

Rishi of the Sūktam—Kūrma Gritsamads. Devatā—Varuna. Chhanda—Trishtup and Dhaivata of various forms. Svara—Panchama.

The attributes of an ideal preacher are stated :

इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मह्ना ।
अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः ॥१॥

1. *TRANSLATION* :-- I seek from everywhere the fame of being a good host to a learned person, because he is delighter and significant. He is glorious, noble and benefactor like the sun. He teaches me my duties.

PURPORT :—As the sun rays shine all the mundane substances, same way the teachings by the learned enlighter the souls of the audience.

NOTES : (आदित्यस्य) सूर्यस्य=Of the sun. (स्वराजः) यः स्वयं राजते तस्य=Glorious. (यजथाय) सत्करणाय=To give respect.

The theme of peachers still continous :

तवं व्रते सुभगासः स्याम स्वाध्यों वरुण तुष्टुवांसः ।
उपायन उषसां गोमंतीनामग्नयो न जरमाणा अनु द्यून् ॥२॥

2. *TRANSLATION :*—O very acceptable learned person! you are reputed for your politeness and regularity, or equipped with nice knowledge and are good admirer, like the cows who reach early at the dawn to you. We praise you, because you are glorious like fire which ultimately brings us nice wealth.

PURPORT :—The students and audiences should pick up learning in the company of learned persons. As all the substances are in their best form at the dawn, the same way our learning should also shine.

NOTES : (व्रते) सुशीले=In politeness and regularity. (स्वाध्यः) सुष्टु धीर्येषान्ते=Those who have fine wisdom. (उपायने) समीपे प्राप्ते=In the company. (गोमतीनाम्) प्रशस्तगोयुक्तानाम्=Of the nice cow progeny.

The attributes of the sons are stated :

तवं स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥३॥

3. *TRANSLATION* :— O noble leader ! I have seen your nice home where all family members are happy and brave. O my sons (even daughters)! I wish and pray that you should be non-violent and efficient in proper dealings and become learned. Moreover, you should forgive others (in deserving cases).

POURPORT :— O my sons ! we get knowledge and become happy through the nice learned persons. Likewise, you should also act on the lines of your teachers with good conduct and should forgive the weak.

NOTES : (पुरुवीरस्य) बहुप्रवीणशूरस्य = Of the one where many brave person are residing. (युज्याय) योक्तुमर्हाय व्यवहाराय = For the proper dealings.

The nature of the moving world is narrated :

प्र सीमादित्यो असृजद्विधर्ता ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन् ॥४॥

4. *TRANSLATION* :— O man ! the sun-world holds various planets and creates water on all side. Because of the clouds the rivers flow and never stop their work. These rivers and other water tanks etc., move fast like birds. You should also emulate it for proper dealings.

PURPORT :— The whole universe is in commotion because of the air and water. The rivers flow ; then again that water goes up in the sky from the earth, which again comes down in the form of rain-water. All the souls have the same circle of living.

NOTES : (विधर्त्ता) विविधानां लोकानां धारकः=Holders of various planets. (वरुणस्य) मेघस्य=Clouds. (वयः) पक्षिणः=Birds. (रघुया) रघवः क्षिप्र गन्तारः= Fast movers.

The qualities of pupils are described :

वि मच्छ्र्थाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य ।
मा तन्तुश्छेदि वयंतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥५॥

5. *TRANSLATION :—* O noble person ! you perish my ommissions and commissions like a string, so that we progress in your proximity as you do not perish a river. Likewise, I may also be saved from destruction and I may have sound mind till my age. Our action should not be spoiling before the time. We should never stand against (disobey or insult) our mother.

PURPORT :— As a rope or string keeps a horse under a check, same way the parent and teachers should discipline and regulate their students and sons. They should always seek good education, never spoil their mind with narcotics and should lead a regular married life with procreation of good issues.

NOTES : (श्रथय) हिन्धि । श्रथाऽन्येषामपीति दीर्घः—Perish. (आगः) अपराधम्= To the crime. (खाम्) नदीम् । खा इति नदीनाम=To the river (N.G. 1/13). (ऋतोः) ऋतुसमयात्=In accordance with menstruation period.

The qualities of teachers and preachers are described :

अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय ।
दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥६॥

6. *TRANSLATION* :— O noble persons ! you shake off my fear with your association. O seekers of the truth ! you are verily shining and thus oblige me as a cow obliges its calf. You set free us from the sins and crimes in a nice way, because there is no other capable person, far and near to help us.

PURPORT :— It is the duty of the teachers and preachers to shake off the fear from the minds of students and sons, so that they never feel any impediment in acting on the right path.

NOTES : (म्यक्ष) गमय=Remove. (भियसग्) भयम्=Fear. (ऋतवः) ऋतं सत्यं वहुविधं विद्यते यस्य तत्सम्बुद्धो=Seekers of the truth. (मुमग्धि) मुञ्च=Shake off.

The duties of men are pointed out :

मा नो॑ वधैर्व॑रुण॒ ये त॑ इ॒ष्टावेनः॑ कृ॒ण्वन्त॑मसुर भ्री॒णन्ति॑ ।
मा ज्योति॑षः प्रवस॒थानि॑ गन्म॒ वि षू मृधः॑ शिश्रथो॒ जी॒वसे॑ नः ॥७॥

7. *TRANSLATION* :— O remover of will vices (through administration and preaching) ! those who threaten in dealings while committing sins, let them not be spared and allowed to proceed abroad to places of plenty. You explore new ventures for us, so that we get delight constantly.

PURPORT :— *Those who do not harass or kill pious persons, but punish the wickeds well and do not allow them to proceed abroad and conquer the enemies for the happiness of all, they achieve immeasurable delight.*

NOTES : (वधैः) हननैः ।=Through killings or punishments. (इष्टौ) यजने सङ्गतिकरणे ।=In the company of. (भ्रीणन्ति) भर्त्संयन्ति ।= Threaten. (प्रवसथानि) प्रवासान् ।=To countries abroad. (मृधः) सङ्ग्रामान् ।=To battles. (शिश्रथः) हिंधि ।=Kill or annihilate.

How should a common man behave with capable persons :

नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥८॥

8. *TRANLATIONS* :— O capable and noble person ! you can be hardly overcome or killed and are reputed among the men. Let us recall your past and other appreciative acts. Relying on you like the clouds, we undertake to speak eternal truth.

PURPORT :— It is the duty of common men to say sweet words to noble and capable persons, and act and emulate their nature, action and virtues.

NOTES : (नमः) सत्कारि वचः ।=Appreciative words. (तुविजात) बहुषु प्रसिद्धः ।=Reputed among many. (कम्) सुखम् । कमिति वारिमूर्ध्वसुखेषु ।= Happiness, Delight. (अप्रच्युतानि) अविनश्वराणि ।=Eternal. (दूलभ) दूःखेन हिंसितुं योग्य ।—Hardly to be overcome.

The duties of the learned persons are stated :

परं ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥९॥

9. *TRANSLATION :—* (A learned person prays) O the Supreme and all shining God ! clear my good debts (acts), so that I may not suffer for other's (misdeeds), and enjoy your protective cover for long and educate others also on those lines.

PURPORT :—Almighty God imparts results in accordance with his performed acts. The learned persons should act in such a way that people get Vedic teachings.

NOTES : (परा) पराणि ।=Nice. (ऋणा) ऋणानि ।=Results or acts or Debts accumulated. (भोजम्) भुन्जे:=Undergo. (अव्युष्टाः) अविषु रक्षणादिषूष्टाः कारितनिवासाः=Protective covers. (उषासः) उषसो

दिनानि । अत्राऽन्येषामपीत्युपधादीर्घः ।=Days spare of life. (शाधि) शिक्षस्व ।=Teach.

The duties of the State officials are underlined :

यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥

10. TRANSLATION :— O noble State official ! in case my associate or friend apprehends fears or dangers or feels nervous, while in sleep or awakened, or if some criminal or thief threatens us, kindly give us your protection.

PURPORT :— Those State officials who overcome the wicked and provide protection to all common men, they become free from agonies.

NOTES : (युज्यः) योक्तुमर्हः ।=Associate. (भयम्) भीरवे भयस्वभावाय ।=Coward. (दिप्सति) हिंसितुमिच्छति ।=Desires to kill or threatens. (वृकः) वृकवदुत्कोचकश्चोरः=The wolf-like robber (s).

What should the men do :

माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥११॥

11. TRANSLATION :— O noble State official ! let me boldly face the protest or opposition from a moneyed person, though he may be a resourceful, and not seek any favour or delight from him. I do not seek wealth which is earned through questionable means. We associates of brave persons would always praise you in order to seek your good knowledge.

PURPORT :— Men should never seek wealth, which is not theirs and is unjustly earned. They should acquire wealth only through proper means.

NOTES : (मघोनः) बहुपूज्यधनस्य ।=Of the wealthy. (भूरिदान्व:) वहुदातु: ।=Giver of plenty. (आपे:) प्राप्तधनात् ।=From acquired wealth. (सुयमात्) शोभना यमा वैरादयो व्यवहारा: यस्मात्तस्मात् ।=From the questionable means.

Sūktam—29

Rishi of the Sūktam—Gritsamad. Devatā—Vishvedevah. Chhanda—Trishtup of various forms. Svara—Dhaivata.

The attributes of learned people are stated :

धृतंव्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः ।
शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥१॥

1. TRANSLATION :— O sun—like enlighter, well-versed, discipline holders, learned, persons ! take me to the adjacent and distant (direct and indirect) truths. Let me not act like a guilty debauch. I call upon you to listen to my request for protection, so that my sins or crimes are flnished. You are the best friend, and therefore take our care.

PURPORT :— Those who act piously and keep others also aloof from sins, they prosper.

NOTES : (धृतव्रताः) धृतानि व्रतानि यैस्ते ।=Well disciplined. (इषिराः) ज्ञानवन्तः ।=Well-versed. (आरे) समीपे दूरे वा ।=Adjacent or distant. (रहसूरिव) या रह एकान्ते सूते सा ।=The woman who bears a child through illicit alliance.

The attributes of learned persons are re-emphasized :

यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत ।
अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च ॥२॥

2. *TRANSLATION* :— O learned persons ! you bear nice wisdom and valour. Keep off from pernicious deeds. Make us and other beings happy and forgive our misdeeds because you are primarily designed to our welfare.

PURPORT :— Those learned persons who forgive others' misdeeds and give delight to all, they are worthy of respect.

NOTES : (प्रमतिः) प्रकृष्टा प्रज्ञा ।=Nice wisdom. (द्वेषांसि) द्वेषयुक्तानि कर्माणि ।=Acts of enmity. (सनुतः) नैरन्तर्ये ।=In continuity. (युयोत) गृह्णीत वा पृथक्कुरुत ।=Hold or separate. (अभिक्षत्तारः) अभिमुख्ये योगस्य कर्त्तारः ।=Primarily designed to welfare.

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More requests from the learned are placed :

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात ॥३॥

3. *TRANSLATION* :— O learned persons ! you are abode of learning like the earth etc. We should work for you, and should have no truck with people of divided values. O dear teacher and preacher ! you are loving to us like *Prāna* and *Udāna* (two important categories of breathing air). Alongwith *Aditi* (learned mother or womanhood), you hold lightning and air for our sake and good benefit.

PURPORT :—The administrators or rulers should enquire from the learned persons of top category about their requirements and source of living and should meet their needs, so that they may work for the advancement of ideal education and righteousness.

NOTES : (सनेन) विभक्तेन ।=Divided. (वसवः) पृथिव्यादय इव विद्या-निवासाः=Abodes of learning like earth etc. (मित्रावरुणा) प्राणाऽपानाविव

प्रियकारकावध्यापकोपदेशको ।=Teacher and preacher, loving like Prāna and Udāna. (इन्द्रामरुतः) इन्द्रश्च विद्युन्मरुतश्च वायवस्तान् ।=To lightning and air.

Expectations from the learned are further described :

हृये देवा यूयमिदापयः स्थ ते मृळत नाधमानाय मह्यम् ।
मा वो रथो मध्यमवाळृते भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥४॥

4. *TRANSLATION* :— O learned persons ! you become fully virtuous and on begging you make me happy. Your transporting chariots or conveyances carry the packages across the globe over the oceans and in the air, and may not meet any disaster or accident. Let us labour like you to seek knowledge from well read people, so that it may not go waste.

PURPORT :—It is the duty of everyone to make all happy on acquiring knowledge and should attempt to build strong transport/ conveyance vehicles. Moreover, they should march forward keeping harmony with the learned ones.

NOTES : (हृये) सम्बोधने ।=While addressing. (आपयः) सकलशुभगुण-व्यापिनः ।=Equipped with all virtues. (नाधमानाय) याचमानाय ।= On begging or requesting. (मध्यमवाट्) यो मध्ये पृथिव्यां भवान् पदार्थान् वहति सः ।=Carrying packages across the globle. (ऋते) उदकमये समुद्रादौ ।=In the oceans etc. (श्रमिष्म) श्रमं कुर्याम् । अत्राड्भावः ।= Labour.

Requests are made to the learned persons:

प्र व एको मिमय भूर्यागो यन्मा पितेव कितवं शशास ।
आरे पाशा आरे अघानि देवा मा माधि पुत्रे विमिव ग्रभीष्ट ॥५॥

5. *TRANSLATION :—* O learned persons ! I am your one of the helpless colleagues and I undertake to give up my crimes or mistakes. I am a gambler, and seek your teachings, for you are like my father. I seek to throw away my bonds and sins like a bird (throws its feathers away during the flight). Treat me as your own son, and do not collect excessive taxes.

PURPORT :—All should praise the learned persons to lead us on the path of righteousness by abandoning the sins, to teach us like the father, so that we keep away from the evil conducts.

NOTES :(एकः) असहायः ।=Helpless. (मिमय) प्रक्षिपेयम् ।=Throw away. (कितवम्) द्यूतकारिणम् ।=To a gambler. (शशाम्) शाधि ।=Teach. (विमिव) पक्षिणामिव ।= Like bird. (अभीष्ट) गृह्णीयाः ।=Collect.

In the praise of the learned persons :

अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥६॥

6. *TRANSLATION :—* O learned persons ! you possess the first spiritual knowledge and preserve good learning and education. You protect us presently. We accept the assignments of your liking. You give us education and constantly save us from the piercing miseries. You honour the scholars, and keep us away from the wolf-like robbers' company, so that apprehensive I do not waste my life.

PURPORT :—It is the paramount duty of the scholars to keep away people from the ignorance and other vices, and build up their life on sound pious lines.

NOTES : (अर्वाञ्चः) येऽर्वागञ्चन्ति विद्यां प्राप्नुवन्ति ते ।=Equipped with spiritual knowledge. (यजत्राः) सुसङ्गतेः कर्त्तारः ।=Associates in good cause. (हार्दि) हार्दमस्मिन्नस्ति तत् ।=The task of liking. (त्राध्वम्) रक्षत ।= Protect or guard. (निजुरः) नितरां हिंसकात् ।=Rank violent. (वृकस्य) वृक इव वर्त्तमानस्य चोरस्य ।=Of the wolf-like robbers. (कर्त्तात्) छेदकात् ।=From the piercing. (अवपदः) आपत्कालात् ।=From the miseries.

The chapter on learned persons still continues :

माहं मघोनों वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥७॥

7. *TRANSLATION* :— O acceptable scholar ! tell us the way I get the delight of being giver of plenty and never plunge into griefs. O Head of the Assembly ! I seek wealth, which helps me in living a disciplined and regulated life (under 5 Yamas and 5 Niyamas), so that our group of valourous persons could assert during the disputes and battles.

PURPORT :—In order to make people free from agonies and poverty, the scholars and Head of the Assembly should work on the righteous path. Unitedly, they should work for the betterment of the brave and nice subjects.

NOTES AND REMARKS : (भूरिदाव्नः) बहुदातुः ।=Giver of plenty. (शूनम्) सुखम् ।=Delight. (रायः) धनात् ।=From the wealth. (सुयमात्) सुष्ठु यमसाधकात् ।=From the regulated and disciplined life.

Five *Yamas* and Five *Niyamas* are the ten cardinal principles in accordance with Vedic philosophy to raise the personal and social life to a high limit. The Yoga *Sutra* of *Patanjali* has defined them, as such—अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमाः i.e., non-violence, truth, non-stealing, celibacy, and non-acceptence of charity are *Yamas* and शौचसन्तोषतपस्वाध्यायेश्वरप्रणिधानानि नियमा :— purity, contenment austerity, study and worship of God are the *Niyamas*.—Editor.

Sūktam—30

Rishi of the Sūktam—Gritsamada. Devatā—Indra, Indra—Somo (2) Brihaspati and Maruts. Chhanda—Pankti and Trishtup of variour forms. Svara—Panchama and Dhaivata.

The attributes of air and sun are mentioned :

ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः ।
अहरहर्यात्यक्तुरपां कियात्या प्रथमः सर्ग आसाम् ॥१॥

1. TRANSLATION :— O people! you should discover the attributes and myths of the *Vayu* and *Sūrya*. They create water and रस *juices* of all types by penetrating through the clouds and thus make prosperity. These rain waters do not stay with the sun. The first creation or origin of the water gives knowledge about the sun, and let us know it.

PURPORT :—*The water stays in the firmament, but not in the sun. The sun-world makes water in appearance, and this very sun draws up water and creates rains. The origin of the water is energy.*

NOTES: (ऋतम्) उदकम् = Water. (सवित्रे) सकलरसोत्पादकाय सूर्याय = For the sun. (अहरहः) प्रतिदिनम् = Daily. (अक्तुः) व्यक्तीकर्त्तुः = Of the manifestor.

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The functions of the solar system are stated :

यो वृत्राय सिनमत्राभरिष्यत्प्र तं जनित्री विदुषं उवाच ।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम् ।२॥

2. TRANSLATION :— The sun holds the clouds which are the covers or lids (of the rain water). A mother tells this secret to her knowledgeable son that the sun rays always touch all the substances on this earth and create favourable conditions. Like mother, a father should also teach it.

PURPORT :—*The solar system is not only regulater or holder of the clouds, but it is also of the earth and other planets. The way it draws juices from the vegetation and then rains regularly, similarly it's rays reach on all the substances.*

NONES : (सिनम्) बन्धनम् । = A lid or valve. (रदन्तीः) भूमिं विलिखन्त्यः । = Reaching the earth. (धुनयः) रश्मिगतयः । = Movements of the rays.

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The theme of sun-rays goes further :

ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वधं जभार ।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः ॥३॥

3. TRANSLATION :— O persons ! this sun smashes the clouds with its sharp weapons of the rays and rests in the firmament. It also strikes at the lightning and covering the rains from all sides melts and thus overcomes the enemy i.e. the clouds. Let us know this truth.

PURPORT :—The sun holds the distant earth, extracts the water. The way it smashes the clouds, likewise the enemy should be overcome by the State officials.

NOTES : (वृत्राय) वृत्रस्य ।=Of the clouds. (वसानः) आच्छादयन ।= Covering. (अदुद्रोत्) द्रवयति ।=Melts. (तिग्मायुधः) तिग्मानि तीव्राण्यायुधानीव । किरणा यस्य सः ।=Equipped with sharp weapon like the rays.

The duties of the State officials are mentioned :

बृहस्पते तपुषाश्नेव विध्य वृकद्वरसो असुरस्य वीरान्।
यथा जघन्थ धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र ॥४॥

4. TRANSLATION :— O State officials ! you are protector of the great persons and annihilater of the wickeds. As the sun smashes the clouds, you as a voracious eater and brave person finish the enemies of learned persons with your strength. Already with fortitude at your disposal, you finish our enemy and smash the vices.

PURPORT :—Those who kill the enemy with quickness of electricity, they shine in their kingdom like the sun.

(तपुषा) तापेन ।=With strength. (अश्नेव) योऽश्नाति भुङ्क्ते तद्वत् ।=Like a voracious eater. (वृकद्वरसः) वृकस्य मेघस्य द्वाराणि ।=Doors of the wolf-like cloud (इन्द्र) विदारयितः ।=Smasher.

The duties of the State officials are redefined :

अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजूर्वाः ।
तोकस्य सातौ तनयस्य भूरेरस्माँ अर्धं कृणुतादिन्द्र गोनाम् ॥५॥

5. *TRANSLATION :*— O Glorious Head of the Assembly! admirable you throw the enemy back and annihilate completely the wickeds. With your strength, you bring up your issues and young sons well, alongwith the growth of cow progeny and extension of your area of rule like the sun, which smashes the clouds downwards from the sky.

PURPORT :—It is the duty of the State official to remove the grievances of the subjects like their own issues and treat the noble with courtesy.

NOTES : (क्षिप) दूरे गमय ।=Throw away. (मन्द्रसानः) प्रशस्यमानः ।= Admired or admirable. (तोकस्य) ह्रस्वस्यापत्यस्य ।=Small issues. (गोनाम्) पृथिवीधेनूनाम् ।=Of the cow progeny and earth.

The tasks for the State officials are set below :

प्र हि क्रतुं वृहथो यं वनुथो रध्रस्य स्थो यजमानस्य चोदौ ।
इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थे कृणुतमु लोकम् ॥६॥

6. *TRANSLATION :*— O Commander of the Army and Great person! both of you moving together motivate your host **(Yajamaana)** for advancement, and seek his attention. Let both of you be happy. You ingrain the fearlessness in us and take us to places of interest.

PURPORT :— The State officials and wealthy persons crowned with power and prosperity should not frighten anyone. Rather they should resettle and rehabilitate the weaker and the poorer sections.

NOTES : (क्रतुम्) प्रज्ञाम् ।=To wisdom. (वनुथः) याचेथाम् ।=Beg for. (यजमानस्य) सुखप्रदातुः ।=Of the host or giver of happiness. (इन्द्रासोमा) सेनापत्यैश्वर्यवन्तौ ।=The Commander of the Army and the Great persons. (भयस्थे) भये तिष्ठतीति तस्मिन् ।= Overcome with fear.

The theme of the State officials still continues :

न मा तमन्न श्रमन्नोत तन्द्रन्न वोचाम मा सुनोतेति सोमम् ।
यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत् ॥७॥

7. *TRANSLATION:*— The State official addresses—O person ! those who satisfy and make me happy and provide positive physical happiness to me in perfoming the **Yajna** (non-violent sacrificial act), they are in proximity to me. But those who do not like me or do not work hard and are observed with lust or attachment, they are not close to me, and you do not provide them extracted juices of Soma and herbal plants.

PURPORT :— The State officials who do not annoy any one and nor act adversely, ehey rather simultanaously make all the people happy with their teachings. Such people are worthy to be appeased to their satisfaction.

NOTES : (तमत्) अभिकांक्षेत ।=To like. (श्रमत्) श्राम्याच्छ्रमं प्रापयेत्। अत्र द्वाभ्यां विकरणव्यत्येन शप् ।=Work hard. (सुनोत) अभिषवं कुरुत ।=Extract juice. (सुन्वन्तम्) यज्ञं कुर्वन्तम् ।=Performing the Yajna.

The theme of the State officials is underlined again :

सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् ।
त्यं चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

8. *TRANSLATION :*— O queen or wife of the State official ! you are fairly handsome, active, bold and acting like a commander of the army. Fighting a strong enemy, you are worthy of honour and respect because you finish your powerful enemy. You come to us, remove our agonies and win over the enemies.

PURPORT :— The ruler kills the enemy and thus respects the worthy persons and administers justice. Equally, the queen or the wife of the State official should deal firmly with the wicked women and administer justice like the male judge.

NOTES : (सरस्वति) विज्ञानवति ।=O well-versed in the sciences. (मरुत्वती) प्रशस्तरूपयुक्ता ।=Fairly handsome. (धृषती) प्रगल्भा ।=Bold. (शत्रून्) अस्मांक शातकान् सुखविच्छेदकान् ।=To our enemies who snatch our happiness. (तविषीयमाणम्) सेनयेवाचरन्तम् ।=Acting like an army

(शण्डिकानाम्) शत्रूणां तस्याऽवयवभूतानां मध्ये वर्त्तमानम्=Set among the army wings of the enemy.

Relationship between the State officials and the common people are elaborated :

यो नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य ।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन् ॥९॥

9. TRANSLATION :— O shining ruler ! you expose fully or distinguish between those who are polite cum virtuous and those who have marauding tendencies. Punish the later with weapons in hand. O great State official ! the way you conquer your enemies and killers, apply the same strategy in order to deal with the rebels.

PURPORT :— The subjects should submit their grievances before the State officials, and get the violent persons punished and make the law-abiding ones happpy.

NOTES : (सनुत्यः) सनुतेषु नम्रादिगुणैः सह वर्त्तमानेषु भवः ।=Polite and virtuous. (जिघत्नुः) हन्तुमिच्छुः ।= Of marauding nature. (अभिख्याय) अभितः ।= Expose fully. (तिगितेन) प्राप्तेन शस्त्रेण ।=With weapon in hand. (रषीन्तम्) हिंसन्तम् । अत्राऽन्येषामपीति दीर्घः ।= Killers or marauders.

The relationship between the rulers and ruled are elaborated :

अस्मकेभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्वानि ।
ज्योगभूवन्ननुधूपितासो हत्वी तेषामा भरा नो वसूनि ॥१०॥

10. TRANSLATION :— O brave persons (and killers of wicked army men) ! you share your wealth of valour with our fearless human beings. By protecting the cultured men and finishing the wickeds, you ensure safety of our valuables and hold them well.

PURPORT :—In the case of battle with the enemy rulers, the State officials should seek full participation and cooperation from the masses and tell them that mutual help is the key to our victory.

NOTES : (शूर) दुष्टानां हिंसक ।=Brave person who is killer of wickeds. (वीर्य्या) वीरेभ्यो हितानि धनानि ।=Wealth of valour. (कर्त्त्वानि) कर्त्तुं योग्यानि ।=Duties. (ज्योक) निरन्तरम् ।=Incessantly (अनुधूपितासः) अनुकूलैः सुगन्धैः संस्कृताः ।=Cultured or virtuous.

The theme of running kingdom is further detailed :

तं वः शर्धं मारुतं सुम्नयुर्गिरोप ब्रुवे नमसा दैव्यं जनम् ।
यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे ॥११॥

11. TRANSLATION :— O persons! desirous of wealth, I daily tell everyone about your air (striking) potentiality in respectful words. You should also act vice versa. The way we lead our whole life in the company of brave persons and family members (sons etc), to be remembered posthumously with appreciation, and then pass away peacefully having earned wealth, same way you should also plan your life scheme.

PURPORT :—The State officials and their subjects should reciprocate well each others merits and tell others too. This is the path of mutual happiness.

NOTES : (शर्द्धम्) बलम् ।=Power, Potentiality. (मारुतम्) मरुतामिदम् ।=Belonging to air. (रयिम्) धनम् ।=Wealth. (सर्ववीरम्) सर्वे वीरा यस्मात्तम् ।=Brave persons, group. (नशामहै) अदृष्टा भवेम ।=Pass away. Die (अपत्यसाचम्) उत्तमापत्यसंयुक्तम् ।=Blessed with nice sons and daughters.

Sūktam—31

Rishi of the Sūktm—Gritsamada Devatā—Vishvedevah. Chhanda—Jagati and Trishtup of various forms and Pankti. Svara—Nishāda, Dhaivata and Panchama.

The subject of crafts is dealt :

अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा ।
प्र यद्वयो न पप्तन्वस्मनस्परि श्रवस्यवो हृषीवन्तो वनर्षदः ॥१॥

1. *TRANSLATION:*—O closely associated by virtues **Mitra** and **Varuna** (the State officials and their subjects) ! the technologists of high medium and average grades should ride on our chariot/-conveyance and travel nicely therein. These crafts (air) should fly like the birds, which inhabit in the forests and then fly happily in search of food.

PURPORT :— The technologists should manufacture the aircrafts matching the birds for their travels.

NOTES : (मित्रावरुणा) राजप्रजाजनौ ।=The State officials and their subjects. (आदित्यैः) मासैरिव वर्त्तमानैः पूर्णविद्यैः ।=There are the three stages of 48, 36 and 24 years of age for learning with the observance of celibacy. (रुद्रैः) प्राणवद् बलिष्ठैः=Associated by the virtues. (श्रवस्यः) आत्मनः श्रवोऽन्नमिच्छवः=In search of food. (वनर्षदः) ये वने सीदन्ति ते । अत्र वाच्छन्दसीति रेफागमः=Living in the forests.

More about the manufacturers of the aircrafts :

अध स्मा न उदवता सजोषसो रथं देवासो अभि विक्षु वाजयुम् ।
यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानौ जङ्घनन्त पाणिभिः ॥२॥

2. *TRANSLATION :*—The mutually loving aircraft engineers and technologists reach various planets in the fast moving planes

(satellites) to all the directions of their choice. As the horses (or the horse-power driven automobiles) move fast on the earth, the aircrafts fly with high speed with accelerating devices.

PUPORT :—If the aircrafts or satellites are handled properly, they can move very fast as the automobiles run on the earth.

NOTES : (अवत) कामयध्वम् । अत्र संहितायामिति दीर्घः = Desire. (सजोषसः) समान प्रीतिसेवनाः । = Fellow beings. (वाजयुम्) यो वाजयति वेगेन गच्छति तम् । = Fast moving. (आशवः) शीघ्रगामिनोऽश्वाः । = Horses. (जंघनन्त) भृशं हत । = Good or make to move.

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The subject of ruler and the subjects is mentioned :

उत स्य न इन्द्रो विश्वचर्षणिर्दिवः शर्धेन मारुतेन सुक्रतुः ।
अनु न स्थात्यवृकाभिरूतिभी रथं महे सनये वाजसातये ॥३॥

3. *TRANSLATION* :—The President of the Assembly is the guide-philospher of the masses and is very intelligent. He is aglow like the light of sun, and he keeps away the thieves and wickdes with his protective cover, supported by the people's power. He arranges transport and conveyances for the battle and provides proper facilities. Let him acquire prosperity early.

PURPORT :—A pious ruler and his subjects should guard the frontiers of their kingdom, like the sun which looks after the welfare of the world.

NOTES : (विश्वचर्षणिः) विश्वस्य दर्शकः = Guide-philospher. (अवृकाभिः) अविद्यमानस्तेनादिभिः । = Free from thieves and wickdes. (वाजसातये) वाजस्य सङ्ग्रामस्य सम्यक् सेवनाय = In order to reach the battle-field.

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The subject of ruler and his subjects is further elaborated :

उत स्य देवोभुवनस्य सक्षणिस्त्वष्टा ग्नाभिः सजोषा जूजुवद्रथम् ।
इळा भगों बृहद्दिवोत रोदसी पूषा पुरंधिरश्विनावधा पती ॥४॥

4. *TRANSLATION :—* The transport is of great importance and links the cities and towns, and is our friend-in-need and always stands by our side favourably. It is essentially a great factor which brings its master in lime-light, like sun and moon with their light. Aa the sun smashes the earth and other planets, the same way our transport and conveyance should take us to the destination. With sweet words used (to crews) this transport provides help and happiness.

PURPORT;—Those who take optimum use of the energy/electricity should be educated and at the same time use sweet words. They progress in technology, manufacture ideal transport. Such people get prosperity ultimately.

NOTES : (सक्षणिः) समवेता ।=Friend or associate. (ग्नाभिः) सुशिक्षिताभिर्वाग्भिः।=In sweet and cultured language. (रोदसी) द्यावापृथिव्यौ।= Sun and earth. (पुरन्धिः) पुराणां धर्त्ता ।= A holder of towns and cities.

The duties of men/women are defined :

उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा ।
स्तुषे यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे ॥५॥

5. *TRANSLATION* :—O women ! you are tolerant like the earth and enjoy the three periods of life. Like day and night, you join hands with each other for mutual prosperity and progress and are thus motivator and protector of the human beings, and immovables like the trees etc. The way I adorn others with my pretty language and keep them under my protective cover, let you also do the same way.

PURPORT :—The men and women should live happily in unity like day and night. As the men study and learn the virtues, actions and nature, they become learned, let the women also do the same way.

NOTES : (सुभगे) शोभनैश्वर्यनिमित्ते ।=In order to secure beautiful glory. (मिथूदृशा) परस्परदर्शयितरौ। अत्र संहितायामिति दीर्घः।=Looking after each other. (उषासानक्ता) प्रत्यूषरात्र्यौ। अत्रान्येषामपीति दीर्घः।=A pair of day and night. (त्रिवयाः) त्रीणि वयांसि यस्य सः।=Undergoing stages. (उपस्तिरे) उपस्तृणोमि। अत्रवाच्छन्दसीति रेफादेशः=Adorn.

The duties of human-beings are pointed out :

उत वः शंसमुशिजामिव श्मस्याहिर्बुध्न्योऽज एकपादुत ।
त्रित ऋभुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि ॥६॥

6. *TRANSLATION :—* O learned persons ! let me also undergo the stages of Brahmacharya (celibacy), studies and ideas to become intelligent, glorious and always unfailing. Like clouds, let me progress urgently and get an eternal submerged nature and a sort of achievement with my wisdom and actions through the grace of Formless God. I consume the food (grains) giving vitality. O my wife ! you also emulate the same. The way we seek the good appreciation from you and hold you in esteem, you should also deal with us vice versa.

PURPORT :—God is eternal and is to be adorned by truly virtuous persons. The same way, we the souls should also act on the right and auspicious lines through Brahmacharya etc.

NOTES :(उशिजामिव) कमनीयानां विदुषामिव ।=Of the desirable scholars like them, (बुध्न्यः) बुध्नेऽन्तरिक्षे व्याप्तः ।=Existent in the firmament. (त्रितः) ब्रह्मचर्य्याऽध्ययनविचारेभ्यः ।=Through celibacy, studies and ideas. (नपात्) न पतति कदाचिद्यद्वा न सन्ति पादादयोऽवयवा यस्य सः ।=The Formless God. (आशुहेमा) शीघ्रं वर्द्धमानः ।=Constantly growing.

The men's duties are again described :

एता वों वश्म्युद्यता यजत्रा अतंक्षन्नायवो नव्यसे सम् ।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अहं धीतिमश्याः ॥७॥

7. *TRANSLATION :—* As the horses carry the chariot very fast, the same way the persons who are desirous of knowledge and material benefits or holy books, they discuss the important points in details, and thereafter explain the same to others. I wish you to accept the underlying truth of the accepted words. O learned person ! let me also have the firm endurance like you.

PURPORT :— The common man should also aspire to seek the same things which a learned person seeks. After listining to the sermons of the learned persons, you should also accept and act upon them in accordance with it.

NOTES : (वश्मि) कामये ।=Desire. (उद्यता) उत्कृष्टतया यतानि गृहीतानि ।= Well accepted. (आयवः) मनुष्याः । आयव इति मनुष्यनाम (N.G. 2-3)= Men. (श्रवस्यवः) आत्मनः श्रवोन्नं श्रवणं वेच्छन्तः—Desirous of seeking food or sermons. (सप्तिः) अश्वः ।=Horse.

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Sūktam—32

Rishi of Sūktam— Gritsamadā. Devatā— Dyāvāprithivyou, Indra/ Tvashta, Rākā. Sinīvālī and the indicated subjects in Mtr. 8 Chhanda—Jagati and Trishtup of various forms. Svara—Nishāda, Dhaivata, Gandhāra.

The duties of the men are described :

अस्य मे द्यावापृथिवी ऋतायतो भूतमवित्री वचसः सिषासतः ।
ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसूयुर्वां महो दधे ॥१॥

1.TRANSLATION :— Seeking long life and immense wealth, I hold the sun and the earth praisefully for my safety. I do it apprently by (sweet) appropriate language and acting like the water which is the benefactor. The abovesaid sun and earth provide happiness to all and because of them, I also achieve the delight.

PURPORT :—With proper apportionment of land and heat (fire), a person can achieve full life and wealth.

NOTES : (द्यावापृथिवी) सूर्य्यंभूमी ।= Sun/heat and earth/land. (ऋतायतः) उदकमिवाचरतः ।= Acting like water. (सिषासतः) संभक्तुमिवाचरतः ।= With proper apportionment. (वसूयुः) आत्मनो वस्विच्छुः ।= Seeking wealth for himself.

The friendship with the learned is dealt below :

मा नो गुह्या रिप आयोरहन्दभन्मा नं आभ्यो रीरधो दुच्छुनाभ्यः ।
मा नो वि यौः सख्या विद्धि तस्यं नः सुम्नायता मनसा तत्त्वेमहे ॥२॥

2. TRANSLATION :— I do not like to disturb any day the happiness of those who are my confidants and are the real friends. The same way we call upon our commander of the army to save us from the wretched enemy armies and never keep us off from his attention. You take us to be seekers of the happiness and never spoil or perish the happiness of a gentleman. For this, we seek you.

PURPORT :— The people should never desire to harm any one and not should break away from the bond of friendship. All the gentlemen should be protected and happiness should be sought for them.

NOTES : (गुह्या) गुप्तानि रहस्यानि ।= Secret and confidential matters. (रिपः) पृथिवी ।= The earth. (रीरधः) हिंस्यात् ।= Spoil or kill. (दुच्छुनाभ्यः) दुःखकारिणीभ्यः शत्रुसेनाभ्यः ।= Wretched enemy armies. (सुम्नायता) आत्मनः सुम्नं सुखमिच्छता ।= By the seeker of happiness.

More virtues of the friendship with learned persons are stated :

अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम् ।
पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा ॥३॥

3. *TRANSLATION* :— O learned persons ! you are respected by many and are inaccessible to those who disrespect you with their deeds and words. As the cow pleases all with its plenty of milk, the same way let proper language should come to us without delay all the time. I seek you because you possess nice knowledge.

PURPORT :—The learned person who imparts good knowledge and nice language, he should be respected by all and thus honour him.

NOTES : (अहेलता) अनादृतेन ।=By the disrespected. (दुहानाम्) सुखप्रपूरिकाम् ।=To the giver of happiness. (पिप्युषीम्) प्रवृद्धां वर्द्धयित्रीं, वर्द्धयतीं वा ।= Growing or grown up. (पद्याभिः) प्रापणीयाभिः क्रियाभिः ।= By the actions sought for. (विश्वहा) सर्वाणि दिनानि । अत्र कालाध्वनोरत्यन्त-संयोगे ।=All the days.

The attributes of women are told :

राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥४॥

4. *TRANSLATION :—* I aspire to have closeness and attention of a woman with my nice praises. She is envailable and is beautiful in her heart like a full moon. As the needle sews two pieces of clothes, the same way a woman should make unison with her husband and give a nice progeny or lineage to her husband.

PURPORT :— A woman and a man are fortunate if she or he gets a matching partner of the same virtue, action and nature. If they, procreate with love and amity then their next generation is always

praiseworthy. The main quality of woman should be to unite her heart with her husband like sewing of cloth with a needle.

NOTES : (राकाम्) पूर्णप्रकाशयुक्तेन चन्द्रेण युक्तां रात्रीम् ।=In the full moon night. (सुभगा) उत्तमैश्वर्य्यप्रापिका ।=A woman who provides nice prosperity. (सूच्या) सीवनसाधनया ।=By the needle. (अच्छिद्यमानया) छेत्तुमनर्हया ।=In a manner which can not be broken off. (शतदायम्) असङ्ख्यदायभागिनम् ।=A large size of progeny sons and daughters.

The attributes of woman are further stated :

यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥५॥

5. *TRANSLATION:*—O woman ! you are giver of pleasure like the night and are blessed with beauty, good appearance and excellent wisdom and through it you give wealth to your donor-husband. Well delighted, you come to us and a blessed woman ! you give varied nourishments.

PURPORT ;— If one has a very nice and excellent wife, then a learned person gets immense wealth and happiness.

NOTES : (राके) सुखप्रदे रात्रिरिव ।=O giver of happiness like the night. (सुमतयः) सुष्ठुप्रज्ञाः ।=Excellent wisdom. (सहस्रपोषम्) असंख्यपुष्टिम् ।=Varied nourishment. (रराणा) सुष्ठुदात्री ।=Giver of immense desirables.

The qualities of woman are further explained :

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥६॥

6. *TRANSLATION:*—O loving woman ! you are of thick thighs (flat hipped) and are sister of many learned persons. Whatever I have

offered or presented, you accept it lovingly and while doing this, give us nice progeny.

PURPORT :— A maiden who hails from family of learned persons and has earned learning under celibacy (Brahmacharya), such a girl should be accepted as wife and a progeny should be procreated in her. It makes both man and woman happy.

NOTES : (सिनीवालि) प्रेम्णायुक्ते ।=O loving. (पृथुष्टुके) विस्तीर्णजघने ।= With thick thighs. (स्वसा) भगिनी ।=Sister (हव्यम्) दातुमर्हम् ।= Present or gift. (दिदिड्ढि) उपाचिनुहि। अत्र बहुलं छन्दसीति शपः श्लुः ।= Give.

The virtues of women are further explained :

या: सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥७॥

7. *TRANSLATION :—* O man ! you should acquire semen and then inject it in a loving match because she bears several issues (sons and daughters) and then brings them up. Verily, she has beautiful arms and fingers and is ideal for procreation of nice sons and daughters.

PURPORT :—The ideal are those wives who procreate a good number of issues and are blessed with auspicious and virtuous actions and nature. Each man should have only one wife, in order to have procreational purposes. (According to the Vedic concept, marriage or sex is limited to the procreation only, and not entirely for seeking pleasures, though pleasures have a positive role in procreation—Editor).

NOTES : (सुबाहुः) शोभनौ बाहू यस्याः सा ।=One who has beautiful arms. (स्वङ्गुरिः) शोभनाऽङ्गरयोऽङ्गुलयो यस्याः सा ।=One whose fingers are exceptionally beautiful. (सुषूमा) सुष्ठु प्रसवित्री ।= Delivering good progeny. (बहुसूवरी) बहूनामपत्यानां जनयित्री तस्यै ।= Giver of birth to many.

The attributes of woman are further stated :

या गुङ्गूर्या सिनीवाली या राका या सरस्वती ।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये ॥८॥

8. *TRANSLATION :—* One who speaks indistinctly when joined in love-making and is exceptionally beautiful like a full moon night, and one who is blessed with learning, education and culture. O man ! I seek company of such an acceptable woman for seeking pleasures. That you also emulate it.

PURPORT :—If the wife is mute or dumb, but otherwise she is blessed with nice virtues and symptoms, one should exchange happiness and pleasures towards her.

NOTES : (गुङ्गूः) अव्यक्तोच्चारणा ।=With indistinct voice. (सिनीवाली) प्रेमास्पदप्रवणा ।= Joining in loving making. (अह्वे) आह्वयामि ।= I call upon. (वरुणानीम्) श्रेष्ठस्य स्त्रियम् ।=To a woman of noble person. (स्वस्तये) सुखाय ।=For happiness.

Sūktam—33

Rishi of the Sūktam—Gritsamada. Devatā—Rudra. Chhanda—Trishtup and Pankti of various types and Bhurik. Svara—Dhaivata and Panchama.

The subject of medicine and drugs is mentioned :

आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥

1. *TRNSLATION :—* O physician or medical man ! you are father-like to human beings and ruin the wickeds and act like sun

for the far sighted men. Let us get happiness from you and be not separated. Consequently, our cavaliers and merited soldiers boldly face the brunt of the enemy, so that they and their family members become reputed.

PURPORT :— Accepting that God is like Great Father and just, all people should live happy and they should never Keep Him lost sight of. Thus we shall become happy alongwith other subjects through our chivalry.

NOTES : (मरुताम्) मनुष्याणाम् ।=Of the human beings. (संदृशः) यः सम्यक् पश्यति तस्य ।=of the far sighted man. (अर्वति) उत्तमेऽश्वे स्थित्वा ।= Riding on a horse (प्रजाभिः) सन्तानादिभिः ।=With family members.

Again about the physician stated :

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्य१स्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥

2. *TRANSLATION :—* O physician ! you treat and cure all diseases and therefore examine us. Let the medicines and drugs administered by you cure us from all deep and hidden ailments. Moreover, whatever the ills in mind like greed enmity etc, exist in us, you root them out, so that we live a full life of one hundred years.

PURPORT :— O physician ! you are capable to cure all the physical ailments and ills of mind like enmity insanity etc., so that we live a full life of one hundred years.

NOTES : (त्वादत्तेभिः) त्वया दत्तेभिः ।=Given by you. (रुद्र) सर्वरोगदोष-निवारक ।=Curer of all ailments. (द्वेषः) द्वेष्टृन् ईर्ष्यादीन् दोषान् वा ।=To ills of mind like enmity, jealousy etc. (वितरम्) विशेषेण तरणीय-मुल्लङ्घनीयम् ।=The unwhole Soma acts and diet. (अंहः) पापात्मकं कर्म कुपथ्यादिकं वा ।=Sins. (अमीवाः) रोगान् ।=To the diseases. (विषूचीः) समग्रशरीरव्यापकान् रोगान् ।=To deep and hidden diseases.

More about the physician is underlined :

श्रेष्ठो॑ जा॒तस्य॑ रुद्र श्रि॒यासि॑ त॒वस्त॑मस्त॒वसां॑ वज्रबाहो ।
पर्षि॑ णः पा॒रमंह॑सः स्व॒स्ति विश्वा॑ अ॒भीती॒ रप॑सो युयोधि ॥३॥

3. *TRANSLATION:*—O physician ! you make our arms (hands) strong and cure us from all sorts of diseases. Therefore, you are the mightiest among the mighty, and consequently are praised in the whole world because of your loveliness. You cure us from the ills, resultant of unwholesome diet or wrong way of living, and thus remove our aches and pains. Because you provide us health and happiness, you are worthy to be respected by us.

PURPORT :—Those who keep the people fiee from the diseases and very healthy alongwith good treatment meted out to others, they make all constantly happy. They are always to be respected.

NOTES : (रुद्र) रोगाणां प्रलयकृत् ।=Cure of diseases with loveliness. (श्रिया) शोभया लक्ष्म्या वा ।=With superb wealth. (तवस्तमः) अतिशयेन बली ।=Exceptionally strong or the mightiest. (वज्रबाहो) वज्रवदौषधं बाहौ यस्य तत्सम्बुद्धौ ।=One whose medicines make the arms. (hands) strong like Vajra, a potential weapon. (अंहसः) कुपथ्यजन्यापराधात् ।=Resultant of unwholesome diet.

The subjeet of physician still continues :

मा त्वा॑ रुद्र चुक्रुधामा॒ नमो॑भि॒र्मा दुष्टु॑ती वृषभ॒ मा सहू॑ती ।
उन्नो॑ वी॒राँ अ॑र्पय भेष॒जेभि॑र्भि॒षक्त॑मं त्वा भि॒षजां॑ शृणोमि ॥४॥

4. *TRANSLATION :*— O physician ! you are noble and ruin those who eat unwholesome or act wrongly. We should not denounce you to escape from your anger. We should never appose you, rather should respect you with all politiness. I learn about you that you are the best among the physicians, therefore, we put our healthy family members under your care and you give them good curative medicines.

PURPORT :— One should not pick up opposition dispute with a physician nor he should be envied. We should fairly serve the best physician with our modest dealings and offerings. It will give us more happiness and keep free from the diseases.

NOTES : (चुक्रुधाम) कुपिता भवेम । अत्राऽन्येषामपीति दीर्घः ।=Be angry. (दुष्टुती) दुष्टया स्तुत्या । अत्र सुपामितिपूर्वसवर्णः ।=By denouncing. (सहूती) समानया स्पर्द्धया ।=With windictiveness. (भिषक्तमम्) वैद्यशिरोमणिम् ।= The best physician.

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The subject of physicians is further elaborated :

हवींमभिर्हवंते यो हविर्भिरव स्तोमेंभी रुद्रं दिंषीय ।
ऋदूदरः सुहवो मा नों अस्यै बभ्रुः सुशिप्रों रीरधन्मनायैं ॥५॥

5. *TRANSLATION :—* The physician who treats us with his medicines dilligently, I would never denounce or annoy him, so that the physician who is beautiful, well mannered, protector and impressive with nice digestive system should never harm or hurt us.

PURPORT :—The physician who cures us and tones up our intelligence, we should never pick up his displeasure.

NOTES : (हवीमभिः) सुष्ठ्वौषधदानैः ।=By prescribing and administering good medicines. (ऋदूदरः) मृदूदरः । ऋदूदरः सोमो मृदूदरो मृदुरुदरेष्विति (N.K.T. 6/4)=Of ideal digestive system. (सुशिप्रः) सुन्दराननः। =Handsome. (मनायै) मन्यमानायै प्रज्ञायै ।=For the sake of wisdom.

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Again the attributes of physicians are stated :

उन्मां ममन्द वृषभो मरुत्वान्त्वक्षींयसा वयंसा नाधंमानम् ।
घृणींव च्छायामंरपा अंशीया विवासेयं रुद्रस्यं सुम्नम् ॥६॥

6. *TRANSLATION :—* A pious physician (Vaidya) showers happiness and is surrounded by several people. Because of his long and enlightened period of life, he is in demand. He likes me. Under his sun-like guidance, I stay at my home (in case of sickness) and get fully recovered.

PURPORT :—The Vaidyas who cure their patients nicely and thus provide them longevity, they earn reputation like the sun.

NOTES : (ममन्द) मन्दते कामयते ।=Likes. (वृषभः) सुखानां वर्षयिता ।= Showerer of happiness. (त्वक्षीयसा) प्रदीप्तेन ।=By enlightened. (घृणीव) प्रदीप्तः सूर्य्यइव ।=Like the full sun. (अरपाः) अविद्यमानं रपः पापं यस्य सः ।= Pious. (रुद्रस्य) वैद्यस्य सकाशात् ।=From the physician.

The subject of physician (Vaidya) is further developed :

क्व१ स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥

7. *TRANSLATION :—* O noble physician ! you cure our sickness. You endure me from all sides in the presence of other divine people. Where is such an efficent physician, as would vanish our sins and sikness and will bring back full recovery to us and thus will make us happy ?

PURPORT :— When a teacher-physician teaches students, he should also take test of their tasks. One who meets the standard in question and answers, only he should be allowed to practise medical profession.

NOTES : (मृडयाकुः) सुखयिता ।=Giver of happiness. (भेषजः) भिषग् जनः ।=Physician. (अपभर्त्ता) अपबिभर्त्ति दूरीकरोतीति ।=Remover. (चक्षमीथाः) सहस्व ।=Endure.

The theme of physicians takes a further step :

प ब॒भ्रवे॑ वृष॒भाय॑ श्वि॒तीचे॑ म॒हो म॒हीं सु॑ष्टु॒तिमी॑रयामि ।
न॒म॒स्या क॑ल्मली॒किनं॒ नमो॑भिर्गृणी॒मसि॑ त्वे॒षं रु॒द्रस्य॒ नाम॑ ॥८॥

8. *TRANSLATION* :— O physician ! I adore and approach to seek a nice efficient and mysterous vaidya (physician and surgeon). So you accept my request. A good vaidya has a glorious reputation and we all praise him with our regards.

PURPORT :—The students should always respect their teachers. They should also seek studies from a reputed physician.

NOTES : (श्वितीचे) यः श्वितिमावरणामञ्चति तस्मै ।=For mysterous. (सुष्टुतिम्) शोभनां स्तुतिम् ।=Lovely praises. (ईरयामि) प्रेरयामि ।= Approach. (कल्मलीकिनम्) देदीप्यमानम् कल्मलीकिनमिति ज्वलतो नाम ।= Shining. (गृणीमसि) प्रशंसामः ।=We praise.

The duties of the State officials are mentioned :

स्थि॒रेभि॒रङ्गैः॑ पुरु॒रूप॑ उ॒ग्रो ब॒भ्रुः शु॒क्रेभिः॑ पिपिशे॒ हिर॑ण्यैः ।
ईशा॑नाद॒स्य भुव॑नस्य॒ भूरे॒र्न वा उ॑ योषद्रु॒द्राद॑सु॒र्य॑म् ॥९॥

9. *TRANSLATION*:—As God severely punishes the sinners and wickeds, the same way O State officials ! you should also punish your criminals with your supreme authority and power and various steps, because by nature you treat the various criminal sections with firm hands. Wiping out the enemies of the State who roam in varying positions, you should segregate the anti-social elements from the society.

PURPORT :—The State officials should firmly deal with anti-social elements and segregate them like God whose dealings are just and balanced.

NOTES : (स्थिरेभिः अङ्गैः) दृढैः अवयवैः ।=With firm hands. (पिपिशे) पिंश्यात् ।=Wipe out. (योषत्) वियोजयेः ।=Segregate. (रुद्रात्) जगदीश्वरात् ।=From the Almighty God. (असुर्यम्) असुरस्य स्वम् ।=Anti-social sections.

The duties of the State officials are further elaborated :

अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥१०॥

10. TRANSLATION :— O State officials ! you break the nerves of wickeds and carry on you the bow and arrows along with other sophisticated arms and weapons. You are capable and wear attractive costly and colourful ornaments and thus keep the whole world under your great protective cover. None else is mightier than you.

PURPORT :—After becoming capable and competent, those who take charge of kingdom, weaponary and treasury and are always pity on the pious persons they become powerful.

NOTES : (सायकानि) शस्त्रास्त्राणि ।=Sophisticated arms and weapons. (धन्व) धनुरादीनि ।=Bow and arrows. (निष्कम्) सुवर्णभूषणम् ।=The costly and colourful. (रुद्र) दुष्टानां रोदयितः ।=One who break the nerves of wickeds.

The functions and duties of the State officials are elaborated :

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥११॥

11. TRANSLATION:—O Commander of army ! you break the nerves of unsocial elements and roar like a lion from your seat at your place. You should always praise and speak highly of a powerful person who is cruel to marauders. Make such people happy who present good gestures to you and other pious persons. Let your army or military power expand well with my persusasions.

PURPORT :—While seeking to expand one's kingdom the ruler should give due recognition to those who are ferocious and firightening

and to those who give delight to noble persons. They should have good positions in the civil and army, and their orders should be carried out in the kingdom.

NOTES : (मृगम् न) सिहम् इव ।=Like a lion. (मृल) सुखय । अत्र द्व्यचोऽतस्तिङ इति दीर्घः ।=Make happy. (अन्यम्) धर्मात्मानम् ।=To the pious. (वपन्तु) विस्तारयन्तु ।=Expand.

The merits of studies are mentioned :

कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥१२॥

12. *TRANSLATION* :— O learned person! you break the nerves of wickeds and are therefore admired. You should bow before and praise the learned person, who is like your father, celibate, admired and giver of plenty to noble persons of his close circles. Such a man offers solutions to our problems.

PURPORT :—As a son respects and pays regards and gratitude to his father, same way a good student should behave with his teacher.

NOTES : (कुमारः) ब्रह्मचारी ।=Celibate. (वन्दमानम्) स्तूयमानम् । अत्र कर्मणि शानच् ।=Praising. (ननाम) नमति । अत्र तुजादीनामित्यभ्यासदैर्घ्यम् ।= Bow before. (उपयन्तम्) समीपं प्राप्नुवन्तम् ।=To the people in nearby circles.

The theme of the physicians (Vaidyas) is again taken up :

या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥१

13. TRANSLATION :— O learned persons ! you shower happiness on human beings. A physician prescribes or administers pure and curative drugs. The way he gives treatment for the cure of our painful diseases and always thinks in terms of our betterment, let me also desire (and act) similarly.

PURPORT :— The persons should have the kingdom of medicine and drugs, so that they can cure their parents, grandfathers, teachers and other scholars. They should act similarly with regard to others and seek delight for them.

NOTES : (भेषजा) औषधानि ।=Medicines or drugs. (शन्तमा) अतिशयेन सुखकराणि ।=Providing extreme happiness. (मनुः) वैद्यक विद्यावित् ।= A physician or a medical man. (रुद्रस्य) रोदयितृ रोगस्य ।=Of the painful diseases.

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It contents seeking of ideal health :

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥१४॥

14. TRANSLATION :— O physician you provide us delight and treat well the most painful diseases. You also set right the wickeds with your teachnings. Whatever, appreciative remarks and other gifts we receive from the wealthy persons, let that be available to our young generation. Make all of them happy and cure their ailments.

PURPORT :— All should treat the wickeds with nice teaching and to the sick ones by administering good medicine and thus make them happy and healthy.

NOTES : (हेतिः) वज्रादिव पीड़ा । होतिरिति वज्र नाम (N. G. 2/. 0)=Severe pain. (वृज्याः) वर्जनीयाः पीड़ाः ।=Cureable pains. (मही) महती पूज्या वाक् । महीति वाङ्नाम (N.G. 1/11)=The adoreable great language. (मघवद्भ्यः) पूजितधनेभ्यः ।=From the wealthy persons. (तोकाय) सद्योजातायाऽपत्याय ।=For young generation.

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The subject of medicine and physician still continues :

एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥१५॥

15. TRANSLATION :— O physician ! you give us strength and nutritive power to prevent us from the diseases and to give us knowledge about the health and are therefore lovely. Because you listen to our dealings and cure our sicknesses and never make us unhappy, because of it we achieve the secret about the bravery and knowledge about the medicines. We repeat this truth many times.

PURPORT:—The physicians who run the kingdom and adminster justice, they should never take away other's money nor should punish (without reason). They should always pick up strength and chivalry by taking wholesome diet and medicines.

NOTES ; (बभ्रो) धर्त्तः पोषक ।=O holder of nutritive power. (चेकितान) विज्ञापक ।=Giver of knowledge. (ह्णीषे) हरसि । अत्र विकरणं-व्यत्ययेन श्ना ।=Take away, (विदथे) ओषधविज्ञानव्यवहारे ।=In the sphere of medicinal usages.

Sūktam—34

Rishi of the Sūktam—Gritsamada. Devatā.—Maruts. Chhanada—Jagati of various forms and Nichrit Trishtup. Svara—Nishāda, Dhaivatā.

The subject of learned persons is dealt :

धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिरर्चिनः ।
अग्नयो न शुशुचाना ऋजीषिणो भृमिं धमन्तो अप गा अवृण्वत ॥१॥

1. TRANSLATION :— O learned persons ! you seldom speak when action is called for. Though mortal, but you are ferocious and valourous towards the wickeds like a lion. You are tender by nature, but otherwise, treat the enemies with powerful army like the fire, which testifies between good and bad. By removing the suspense from the minds, you accept our polished language (prayers).

PURPORT :— One who is testifire or purifier like fire, tender like water and valourous like a lion, he like wind gets strong. He finishes injustice and achieves happiness.

NOTES : (धारावरा:) धारासु शिक्षितासु वाणीष्ववरा अर्वाचीना येषान्ते ।=One who seldom speaks at the moment of action. (मरुत:) मरणधर्मयुक्ता: ।=Mortals. (धृष्ण्वोजस:) धृष्णु धृष्टमोजो येषान्ते ।=Valourous and ferocious. (मृगा:) मृगेन्द्रा: सिंहा: ।=Lion. (तविषीभि:) बलयुक्ताभि: सेनाभि: ।=Powerful armies. (ऋजीषिण:) कोमलस्वभावा: ।=of tender nature.

The attributes of the learned persons are further stated :

द्यावो न स्तृभिश्चितयन्त खादिनो व्य१ भ्रिया न द्युतयन्त वृष्टयः ।
रुद्रो यद्वो मरुतो रुक्मवक्षसो वृषाजनि पृश्न्याः शुक्र ऊधनि ॥२॥

2. TRANSLATION :— O learned persons ! you are of noble and loving heart, giver of happiness and breaker of nerves of the wickeds. Even in darkness, you establish your powerful reputation. While consuming needs from the society, the learned one should purify their dealings and should shower their special virtues, as the stars spread their light in the sky.

PURPORT :— As the planets rotated around the sun and the lightning rests under the clouds, similarly those who mug up the learning of sciences, they always give delights to all, as the night provides a complete relaxation during the sleep.

NOTES ; (स्तृभि:) नक्षत्रै: । स्तृभिरिति नक्षत्रनाम (N.K.T.-3/20)=By the stars or planets, (चितयन्त) चितं कुर्वन्तु ।=Purify the dealings. (अभ्रिया:)

अभ्राणि ।=To the clouds. (मरुतः) मनुष्याः ।=Human beings. (रुक्मवक्षसः) रुक्मं रोचकं वक्षो हृदयं येषान्ते ।=Those who are loving and of noble heart. (ऊधनि)रात्रौ । ऊध इति रात्रिनाम (N.G. 1-7-3)=In the night.

The subject of Statecrafts is dealt :

उक्षन्ते अश्वाँ अत्याँ इवाजिषु नदस्य कर्णैस्तुरयन्त आशुभिः ।
हिरण्यशिप्रा मरुतो दविध्वतः पृक्षं याथ पृषतीभिः समन्यवः ॥३॥

3. *TRANSLATION* :— As the horses run continuously in the battles, as the boats and ships cross giant rivers and oceans with their fast propellers, the same way you should stop your advancing enemies. Your appearance otherwise is of golden colour and the wickeds are afraid of you. Shaken with proper anger of possible retaliation, you pounce upon the enemies with your educative speech.

PURPORT :—As the trainers make the horses fast running, same way the rulers should carry on their armese on ideal lines.

NOTES : (अत्यानिव) अश्वानिव, यथाऽश्वाः सततं सद्यो गच्छन्ति तथा ।=Like the fast running horses. (आजिषु) सङ्ग्रामेषु ।=In the battles. (नदस्य) जलेन पूर्णस्य जलाशयस्य मध्ये ।=In the midst of giant rivers or oceans. (हिरण्यशिप्राः) हिरण्यमिव शिप्राणि मुखानि येषान्ते ।=Whose appearances are of golden colour. (दविध्वतः) दुष्टान् कम्पयन्तः । इदं पदं दाधर्त्तीत्यत्र निपातितम् (अ. 7-4-64)=Breaking the nerves of wickeds. (पृषतीभिः) वायुगतिदृसशगतिविष्टाभिर्धाराभिः ।=With learning speech.

The subject of learned persons is dealt below :

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः ।
पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥४॥

4. *TRANSLATION :—* Those who are good at horse-riding and do not make any loss to government exchequer and stand at

their post of duty and deal leniently with friendly persons, even if they would stand up against the wickeds, in whatever barren or irrigated place they are stationed. Such people always promote the nice understanding and knowledge.

PURPORT :— The State officials who are harsh at the wickeds but are lenient to other category, their wisdom is unquestionable.

NOTES : (पृक्षे) जलादिभिः सिक्ते ।=In irrigated lands. (जीरदानवः) जीवाः ।=The human or other beings. (पृषदश्वासः) पृषतस्स्थूलाः सिचिता अश्वा यैस्ते ।=Good trainers of strong horses. (अनवभ्रराधसः) अनवभ्रोऽपतितं राधो येषान्ते ।=Standing by their posts of duty. (ऋजिप्यासः) ये ऋजि कोमलत्वं वर्द्धयन्ति ते ।=Behaving leniently.

The subject of learned persons is dealt below :

इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः ।
आ हंसासो न स्वसराणि गन्तन मधोर्मदाय मरुतः समन्यवः ॥५॥

5. *TRANSLATION* :— O learned persons ! you come to us for sweetness and happiness like a swan. Fully enlightened and bearing anger appropriately, you mortal human beings reach to the human hearts, because of your knowledgeable language. The swans also reach there destination by the indicated routes.

PURPORT :—As the swans reach their destination happily, same way the learned persons take the common people on the right path with their nice speech.

NOTES : (इन्धन्वभिः) प्रदीपिकाभिः । अत्रवनिपि छान्दसो वर्णलोपो वेत्यलोपः ।= Enlightened. (रप्शदूधभिः) व्यक्तशब्ददधैनैः ।= By the group of spoken words. (भ्राजदृष्टयः) प्राप्तप्रकाशाः ।= Existing in the light. (हंसासः) पक्षिविशेषाः ।=The swans. (समन्यवः) सक्रोधाः ।=Bearing proper anger.

The theme of learned persons further moves :

आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सवनानि गन्तन।
अश्वामिव पिप्यत धेनुमूधनि कर्ता धियं जरित्रे वाजपेशसम् ॥६॥

6. *TRANSLATION :—* O learned person ! blessed with proper anger, you get us the wealth. As a mare takes a rider on the right path in darkness, same way you listen to our submissions. You get the desired prosperity in accordance with your submissions made to other human beings, In return, you also get us-your admirers, intelligence and wisdom which are totally scientific.

PURPORT :— The persons who are admired and serve others with their knowledge speech and nice wisdom, they enjoy happiness.

NOTES : (समन्यवः) सक्रोधाः ।=Having proper anger. (अश्वामिव) वडवामिव ।=Like mare. (कर्त्त) कुरुत । अत्र द्वयचोतस्तिङ इति दीर्घः ।=You get us. ((वाजपेशसम्) वाजस्य विज्ञानस्य पेशो रूपं यस्यान्ताम् ।=Intelligence and wisdom.

More about the learned and wise persons :

तं नो दात मरुतो वाजिनं रथ आपानं ब्रह्म चितयद्दिवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे सनिं मेधामरिष्टं दुष्टरं सहः ॥७॥

7. *TRANSLATION :—* O dear learned persons ! you provide us a man who aspires for knowledge and gives us a good transport (a trained horse means here horse power). Every day making us enlightened, you give vast wealth or food for those who are strong and dedicated to learning. In order to achieve this, i.e. sharp intelligence, you give us power of constant endurance.

PURPORT :— It is the duty of all that they should give away their knowledge, wealth and food to the respective proper persons. The learned people should ascertain the particular requirrments of each person.

NOTES : (मरुत:) प्राणवायुवत्प्रिया: ।=Loving and dear like vital air. (रथे) याने युक्तम् ।=In the transport or chariot. (आपानम्) व्यापकम् आयानमिति व्याप्तिकर्मा । (N. G. 2/18)=Vast. (दिवेदिवे) प्रतिदिनम् ।= Every day. Daily. (मेधाम्) प्रज्ञाम् ।=To wisdom.

More functions of the learned people described :

यद्युञ्जते मरुतो रुक्मवक्षसोऽश्वान्रथेषु भग आ सुदानवः ।
धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहविषे महीमिषम् ॥८॥

8. *TRANSLATION :*— O learned persons ! you are of glittering strong chest and donor of nice substances. As a cow gives milk to her calf, the same way you should provide good horses for the chariots and eatables, cloths etc. children and for gentlemen. You should do it in a nice way.

PURPORT :— The learned people ap[illegible]se power and energy etc. and the way a cow gives milk to [illegible]lf, the same way learned persons make others rich with their knowledge and advice.

NOTES : (रुक्मवक्षस:) रुक्ममिव वक्षो येषान्ते ।=Of glittering strong chest. (सुदानव:) श्रेष्ठानां पदार्थानां दातार: ।=Donors of nice substances. (स्वसरेषु) दिनेषु ।=During the day. (रातहविषे) दत्तदातव्याय ।=For desirables given.

The subject of State officials is mentioned :

यो नो मरुतो वृकताति मर्त्यो रिपुर्दधे वसवो रक्षता रिषः ।
वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तना वधः ॥९॥

9. *TRANSLATION :*-- O learned persons ! you have observed Brahmacharya (celibacy) upto the age of 24 years. You guard us from the killers, thievees, evil doers and sturdy rogues. Because you break the nerves of rogues, but do not hurt a non-violent person

with your weapons rather protect the one who takes our care. A person who has committed murder, he should be kept behind the bars and take further action.

PURPORT :— It is the duty of the State officials to safeguard the common men from the clutches of marauders and the enemies, and thus run the administration with righteousness.

NOTES : (वृकताति) वृको वज्रएव ।=Sturdy like a wolf. (रिपुः) स्तेनः । रिपुरिति स्तेन नाम (N. G. (3/34)=Enemy. (रुद्राः) मध्यमा विद्वांसो दुष्टानां रोदयितारः ।=Who break the nerves of rogues or had observed celibacy upto to the age of 36 years.

The subject of learned persons still goes on :

चित्रं तद्वो मरुतो याम चेकिते पृश्न्या यदूधरप्यापयो दुहुः ।
यद्वा निदे नवमानस्य रुद्रियास्त्रितं जराय जुरतामदाभ्याः ॥१०॥

10. TRANSLATION: — The persons who had studied and observed celibacy upto the age of 36 years, they are not easily overcome. They also learn thoroughly and friendly the mystery of water rained through the clouds. Such a person distinctly knows varying characteristics of the violent aged and admirers. Treat them in accordance with their qualities.

PURPORT :— O learned persons you should denounce a person who deserves it and praise the second category. You should do it till the end of your full life, upto the old age.

NOTES : (पृश्न्याः) पृश्नावन्तरिक्षे भवम् ।=Rained through the clouds or sky. (दुहुः) पिप्रति । अत्र लिटि वाच्छन्दसीति द्वित्वाभावः ।=Accomplish. (नवमानस्य) स्तोतुः ।=Of the admirers.

The subject of learned persons is discussed below :

तान्वो महो मरुत एवयाव्नो विष्णोरेषस्य प्रभृथे हवामहे ।
हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राध ईमहे ॥११॥

11. TRANSLATION :— O persons ! the way we get excellent knowledge through your dealings and worshipping of the great Omniscient God, we accept the greatness of those who perform regularly the Yajnas. Their appearance is glittering gold. We seek wealth for the admirable scholars who are ded[illegible]d to God/ Vedas. Like wise, you should work for our pro[illegible]

PURPORT :— It is the duty of the persons to live happily with amity, but not in the company of wickeds. With such behaviour, we should endure with the worship of Omniscient God.

NOTES : (एवयाव्न:) य एवं विज्ञानं यान्ति तान् ।=The way we get excellent knowledge. (ककुहान्) महत: । ककुहइति महन्नाम (N. G. 3/3 ।= To the great. (यतस्त्रुच:) यता: स्त्रचो यज्ञपात्राणि यैस्तान् ऋत्विज: ।=The performers of the Yajnas. (ब्रह्मण्यन्त:) आत्मनो ब्रह्मेच्छन्त: ।=Seekers of the wealth.

The theme of learned persons still continues :

ते दशंग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तूषसो व्युष्टिषु ।
उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा ॥१२॥

12. TRANSLATION :— The scholars who put their ten senses (Indriyas) of actions and knowledge under check and thus achieve the desired results, they achieve extensive company of learned people. Let them expand our glories, growing at the dawn. Such people uncover knowledge, as the dawn uncovers the dark nights with its heartening light. Our teachers should be of the said qualities.

PURPORT : *As the dawn uncovers darkness in the early morning hours, similarly those who are well-versed in the rituals, intelligent and disciplined, they take other persons to the higher degree of learning and education. They are to be respected by all.*

NOTES : (दश्वा:) ये दशभिरिन्द्रियैः सिद्धिं गच्छन्ति ते ।=Those who put their ten senses (Indriyas) of actions and knowledge under check. (प्रथमा:) पृथुबुद्धय: ।=Of vast knowledge. (उषस:) प्रभातस्य ।=

Of the Dawn (उषा:) प्रभात: ।=Morning time. (अप ऊर्णुते) ।= Uncovers. (गोअर्णसा) गाव: किरणा अर्णो जलं चास्मिंस्तेन ।=With rays or water.

The functions and duties of learned persons have been stated :

ते क्षोणीभिरुरुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेशसम् ॥१३॥

13. TRANSLATION :—The winds blow towards the waterful places on the earth with the apparently pleasant actions. With their strength and horse-like quickness, those places present beautiful golden shadow. The same way O persons ! you should be pleasant to all.

PURPORT :—As the beautiful dawn lands on the earth with pleasant winds and presents many varying manifestations, the same way O learned person ! you should enlighten others in a beautiful way.

NOTES : (क्षोणीभि:) पृथिवीभि: । क्षोणीति पृथिवीनाम (N. G. 1/1)=The earth. (अरुणेभि:) आरक्तै: प्रकाशादिभि: ।=Appearances like that of scarlet or golden colour. (अञ्जिभि:) प्रकटै: ।=With manifestations. (पाजसा) बलेन ।=By power. (सुश्चन्द्रम्) सुवर्णमिव । अत्र हस्वाच्चन्द्रोत्तरपदे मंत्र इति सुडागम: ।=Beautiful like gold.

The subject of learned persons is further developed :

तां इयानो महि वरूथमूतय उप घेदेना नमसा गृणीमसि ।
त्रितो न यान्पञ्च होतृनभिष्टय आववर्तदवराञ्चक्रियावसे ॥१४॥

14. TRANSLATION :— In the search of happiness and security, a person intensifies his efforts to achieve physical and

spiritual delight. Same way, another person attempts his best to seek five contemporary and five vicious delights. We request you O learned persons! to guard such persons and get for them a nice abode. With this objective in view, we present our submissions.

PURPORT :—One who knows the mystery of KARMA (action) and JNANA (knowledge), he becomes capable to guard others. Let us also do like this.

NOTES : (इयानः) प्राप्नुवन् ।=Achieving. (वरूथम्) वरं गृहम् ।=Nice abode. (गृर्णमसि) स्तुमः ।=We adore. (त्रितः) यस्त्रीणि शरीरात्मसम्बन्धि सुखानि तनोति सः ।=One who receives physical and spiritual delight. (चक्रिया) चक्राविव वर्त्तमानान् ।=Vicious.

The areas of actions of the learned persons are marked out :

यया॑ र॒ध्रं पा॒रय॒थात्यंहो॒ यया॑ नि॒दो मु॒ञ्चथं वन्दि॒तारं॑म् ।
अ॒र्वाची॒ सा म॑रुतो॒ या व॑ ऊ॒तिरो॒ षु वा॒श्रेव॑ सु॒म॒तिर्जि॑गातु ॥१५॥

15. TRANSLATION :— The mortal human beings praise you handsomely in their protective actions and nice intelligences, so that you achieve the maximum success and give up your tendencies connected with the crimes or sins. You give up ill reputations quickly. O learned persons these submissons should reach you fast like a horse.

PURPORT:— The human beings snould act in such a way that the unrighteous and false denonncers are segragated and the pious or praiseworthy persons are accepted and taken care of, so that the action-oriented wisdom grows. They should always give up the denounciation and accept the praises.

NOTES : (रध्रम्) संशघनम् ।=Accomplishment. (अंहः) अपराधम् ।= Crime. (निदः) निन्दकान् ।=To false denouncers. (वन्दितारम्) स्तावकम् ।=Those who praise. (वाश्रेव) कमनीय इव ।=Handsome.

Sūktam—35

Rishi of the Sūktam—Gritsamada Devatā—Apānnapād—Chhanda Trishtup and Pankti of various forms. Svara—Dhaivatā and Panchama.

The subject of Agni (fire) is mentioned :

उपेमसृक्षि वाजयुर्वचस्यां चनों दधीत नाद्यो गिरों मे।
अपां नपांदाशुहेमा कुवित्स सुपेशंसस्करति जोषिषद्धि ॥१॥

1. TRANSLATION :— While seeking the knowledge of science and more production of foodgrains, one should discover the mystrey of water. It helps in increased production of foodgrains like gram etc. The silent noiseless action created through hydro channalling generates varied activities. That power serves my beautiful ends and in my speech aids.

PURPORT :—The sun draws moisture from the earth and then again makes clouds and rains. Because of it, the foodgrains are produced, which ultimately make eatables for all beings This power should be properly used by all.

NOTES : (असृक्षि) सृजति ।=Manufactures or produces. (वाजयुः) य आत्मनो वाजमिच्छुः ।=Desirous of knowledge of sciences and production of foodgrains. (वचस्याम्) वचसि उदके भवाम् ।=Born from the hydro=water. (आशुहेमा) सद्यो वर्द्धकः ।=Growing quickly. (कुवित) वहुः । कुविदित बहुना । (N.G. 3/1)=Plenty.

The subject of prayer to God is detailed :

इमं स्वंस्मै हृद आ सुतंष्टं मन्त्रं वोचेम कुविदस्य वेदंत् ।
अपां नपांदसुर्यस्य मह्ना विश्वान्यर्यो भुवंना जजान ॥२॥

2. *TRANSLATION* :— The Eternal and Almighty God creates with its glory the whole universe and all the planets therein. He arranges and adjusts the co-relation between the waters and clouds. Looking to this delighting quality of virtues of God, we should always pray to Him in the choicest words. That God is near to our heart.

PURPORT:— O men ! God only who created the whole universe.

NOTES : (हृदः) हृदयस्य समीपे स्थितम् ।=Situate near the heart. (सुतष्टम्) सुष्ठु सुखस्य निर्वर्त्तकम् ।=Giver of nlce happiness. (मर्य्यः) सर्वस्वामीश्वरः ।=Almighty God. (जजान) प्रादुर्भावयति । अत्र व्यत्ययेन परस्मैपदम् ।=Creates.

Now the subject ot cloud is narrated :

समन्या यन्त्युपं यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
तमूं शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥३॥

3. *TRANSLATION* :— The water of the rivers remove hardships and miseries of all without any distinction at their proximity. Out of those waters, emerges glazing fire/energy which is holy and accomplishes the desires of all from all directions.

PURPORT :—The rivers merge in the sea and thus they become part of pure water. Same way the bunchcs of clouds reach the human beings and their usefulness (Divinity) is established. Let married couple get pleasures from each other like the clouds and water.

NOTES : (यन्ति) प्राप्नुवन्ति ।=Receive. (ऊर्वम्) दुःखानां हिंसकम् ।= Remover of agonies and miseries. (पृणन्ति) सुखयन्ति ।=Make happy. (दीदिवांसम्) देदीप्यमानम् ।=Glazing. (नपातम्) नाशरहितमग्निम् ।= Eternal.

Something about the marriage is told :

तमस्मेरा युवतयो युवानं मर्मृज्यमाना: परि यन्त्याप: ।
स शुक्रेभि: शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु ।।४।।

4. TRANSLATION:—O men ! youthful pure and free from pride women always prompt perfectly youthful men to tread upon the path of right approach for marriage. They are endowed with pure virility like the waters of the rivers approaching the ocean. So you should also brighten us, being full of splendour like the fire without fuel. The sun rays purifying the waters purify us also with noble sermons.

PURPORT :— O men ! the young girls get highly educated lovely young men as husbands. They have acquired all knowledge with the observance of Brahmacharya, having examined them well. In the same manner, men also should get the highly learned lovely matching girls as their wives, after thorough examination. Moreover, the sun purifies the water and by raining it down makes all happy. In the same manner married husbands and wives who are of pure character and conduct and love each other intensely, they are able to have their progeny pure.

NOTES & REMARKS : (अस्मेरा:) या: अस्मानीरयन्ति ता: । अत्र पृषोदरादिना त लोप: ।=Who prompt us and others to tread upon the path of righteousness. (घृतनिर्णिक्) यों घृतमुदकं नितरां नेनेक्ति पुष्णाति स:, यद्वा घृतस्य सुस्वरूपम् । निर्णिक् इति रूपनाम (NG. 3, 7) =Purifier of the waters-the sun. (शिक्वभि:) सेचनै: । अत्र शीकृधातो: क्वनिपि वा छन्दसीति आद्यचो ह्रस्वत्वम् । =By sprinkling.

The word अस्मेरा used here is adjective of young women. (युवतय:) may also mean besides the above. (दर्परहिता:) devoid of pride or humble by politeness. घृतनिर्णिक् may also mean दीप्ति रूप: । दृ-क्षरण दीप्त्यो: ।

About the couples of married matches said :

अस्मै तिस्रो अंव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम् ॥५॥

5. *TRANSLATION* :— Women of three kinds are desirous of three main pleasures i.e. sexual happiness, seeking love of the husband and for the progeny. They prepare good food for their husbands. The husbands are never to be insulted in any way and they should be loved by them. They go on assignments as birds go to the firmament. Their children drink milk of their mothers, which is like the nectar.

PURPORT:— Women are of three kinds—good, mediocre and low. The best women are those who have good suitable husbands and who discharge their duties to them faithfully. Unfortunately, or by accident if they lost their husbands and do not desire to have progeny, they may remain in Brahmacharya and may not marry. But who desire to have progeny after becoming widows, they may resort publicly to have niyoga (sexualunion for procreation) with suitable virile persons in the prescribed form. Thus they may beget a progeny and may not go astray morally.

REMARKS : Sayanacharya and many other commentators have taken तिस्त्रो देवी: to mean इडासरस्वती भारख्याख्या: Rishi Dayananda interprets इडा as प्रशंसितुयर्हा Admirable सरस्वती as वहुविद्यायुक्तमाता यजु: २०-६२ विद्यायुक्ता स्त्री । very learned mother or wife. भारतीं as शुभान् गुणान् धरन्ती virtuous teacher or preacher.

So these three goddesses may also stand for a highly learned mother or wife, teacher and preacher, the first of them feeding with material food and the last two with knowledge and spiritual. (दिधिषन्ति) धरन्ति = Uphold. (अप्सु) अन्तरिक्षप्रदेशेषु । आप इत्यन्तरिक्षनाम (NG. 1-3) = In the middle region or firmament.

The attributes and duties of the enlightened persons are told :

अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नंशन्नानृतानि ॥६॥

6. *TRANSLATION* :— Where a mighty, virile great man is born, great joy erupts. Protect the pious and learned persons from the onslaughts of the violence of the oppressors whether abiding in their dwelling places or big cities. They are superior to you in every respect in wisdom or strength. Protect them from all that is humiliating. May not the foes ever approach you nor the untruth of the wicked persons.

PURPORT :— *The family in which great men are born enjoy happiness. Where men are endowed with physical and spirituai faculties, enemies can not harm them. The virile mighty persons never indulge in doing false and unrighteous, acts.*

NOTES & REMARKS : (अश्वस्य) वीर्यं प्रदातुमर्हत: । अश्वइति महन्नाम (N.G. 3-3) = Of a virile person. (आमासु) गृहे भवासु । अमा इति गृहनाम् (N.G. 3-4) । = Belonging to houses or dwelling places. (नशन्) आप्नुवन्ति । नशतीति व्याप्तिकर्मा । (N.G. 2-18) = Approach, obtain.

Key to happiness is pointed out :

स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तर्वसुदेयाय विधते वि भाति ॥७॥

7. *TRANSLATION* :—The protector of the Prānas (vital energy) possesses a milked good milch cow at his home and who always uses cultured and refined speech. It fulfils good desires, developing his strength by the practice of Prānāyāma, takes fresh water and well-cooked food. He illuminates his knowledge and shines for the sake of conferring wealth upon the person who served him well.

PURPORT :—Those persons always enjoy happiness who for the fulfilment of the noble desires of their kith and kin use well-trained speech, pure water and well-cooked food. They give desired articles to their attendants and do every dealing at an appropriate time.

NOTES & REMARKS : (धेनुः) विद्यासुशिक्षायुक्ता वाक् । धेनुरिति वाङ्नाम (N.G. 1-11)=Cultured and refined speech. (स्वधाम्) सूदकम् । स्वधेत्युदकनाम् (N.G. 1-12)=Good water. (अपाम्) प्राणानाम्=Of the Pranas or vital energy. (दमे) गृहे ।=At the home.

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The attributes of the enlightened persons :

यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥

8. *TRANSLATION:*—The truthful and learned person incessantly shines with his divine and pure radiance in the various forms Pranas. He should know how the herbs are grown in water and the plants with their branches as well as different worlds.

PURPORT :—Those enlightened persons always enjoy bliss who are endowed with pure intellects, and are engaged day and night in doing noble deeds. They who know the order of creation of the universe.

NOTES & REMARKS : (ऋतावा) य ऋतं वनति संभजति सः । ऋतमिति सत्यमाम (N.G. 3-10)=Truthful. (उर्विया) बहुरूपः । उरु इतिबहुनाम (N.G. 3)=Assuming various forms or functions.

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अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥९॥

9. *TRANSLATION :*—The cloud does not allow the water to waste and covers the lightning stands above in the firmament. It encompasses the tortuously moving articles. The broad and

goldencoloured rivers spread in all directions bearing to all quarters its exeeeding glory. In the same manner, the subjects should deal with the king (rulers).

PURPORT :—As the rivers go round and manifect glory of the air, likewise, the enlightened persons should deal with the King.

NOTES & REMARKS : (यह्वीः) महत्यः । यह इति महन्नाम (N.G. 3-3)= Big or great. (हिरण्यवर्णाः) हिरण्यवत् वर्णः यासां ताः=Golden-coloured rivers.

The merits of learned persons are explained :

हिरंण्यरूपः स हिरंण्यसन्दृगपां नपात्सेदु हिरंण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्यां हिरण्यदा दंदत्यन्नमस्मै ॥१०॥

10. TRANSLATION :—The winds give splendour to all the beings. The fire preserves all which is of golden form (full of splendour), which is the manifester of splendour, which is the gold-coloured, born of the cause and which is full of splendour.

PURPORT :—You should know thoroughly the nature of the fire which is born of the air, which is the root cause of giving apparences to all the objects. It is hidden in all the substances and means of the knowledge of all articles. Knowing its properties thoroughly, you should accomplish all the purposes.

NOTES & REMARKS : (हिरण्यरूपः) तेजः स्वरूपः । तेजोहिरण्यम् । (TTRY 3, 15, 5, 12) तेजो वै हिरण्यम् (TTRY 1, 8, 9, 1) आकाशाद् वायुः वायोरग्नि (तैत्तिरीयोपनिषदि, ब्रह्मानन्द वल्ल्यां प्रथमोऽनुवाकः ।= Full of splendour. (हिरण्यसंदृक्) यः हिरण्यं तेजः सम्यक् दर्शयति सः ।=Which enables us to see the splendour well.

The importance of learned persons is underlined :

तद्‌स्यानींकमुत चारु नामांपीच्यं वर्धते नप्तुरपाम् ।
यमिन्धतें युवतयः समित्था हिरंण्यवर्णं घृतमन्नमस्य ॥११॥

11. TRANSLATION :— O men ! you should know well the charming splendour and name of the fire which is determined by its properties. It increases by the dealings of the grandson of the Pranas (Vital energy). This fire is well kindled by yonng women (for the performance of Deva Yajna or Agnihotra) which is in splendid form and it has purified butter after melting for its food.

PURPORT :—As a young women having married a young man multiplies their by progeny mutually in the same manner, those persons who know the science of fire grow in prosperity by uitlising the fire for various purposes.

NOTES & REMARKS : (अनीकम्) सेन्यम्, इव तेजः। सेनाया वै सेनानीरनीकम् (Stph. 5, 3, 1, 1) = Splendour which is like an army. (अपीच्यम्) स्वगुणैर्निश्चितम्। अपीच्यम् इति निर्णान्तर्हितनाम। (N.G. 3-25) = Determined by its properties. (अपाम्) प्राणानाम्। आपो वै प्राणाः। (Stph. 3, 8, 2, 4) प्राणो ह्यापः (जैमिनीयोपनिषद् ब्राह्मणे 3, 10, 9) अपां नप्तुः इति पदेन विद्युतोऽपि-ग्रहणं कर्तुं शक्यते। = Of the vital breaths.

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The merits of learned are explained :

अ॒स्मै ब॑हू॒नाम॑व॒माय॒ सख्ये॑ य॒ज्ञैर्वि॑धेम॒ नम॑सा ह॒विर्भिः॑ ।
सं सानु॒ मार्ज्मि॒ दिधि॑षामि॒ बिल्मै॒र्दधा॒म्यन्नैः॒ परि॑ वन्द ऋ॒ग्भिः ॥१२॥

12. TRANSLATION :—O men ! I choose this friend among many persons. He is my protector from sorrows and sins. Having chosen him as such we serve him with salutations, with food, with other offered articles and with proper unifying acts. I cleanse the articles to be used by my friend and I tell about him (his teachings) to others. I uphold him with several nutrients and well-cooked food and praise him with the Vedic mantras. May you also do likewise.

PURPORT :—As the men endeavour to please and satisfy their selective friends on account of their special qualities and attachment, serve them with the provision and tell exchange their views of interest, so they also should acquire knowledge of various sciences and impart,

it to others. They should also seek wealth and give it away to others for their benefit.

NOTES & REMARKS : (अवमाय) रक्षकाय । अवमाव—is from अव—रक्षण-गति-कान्ति-तृप्ति-वृद्धिषु । अत्र रक्षार्थ ग्रहणम्=For the protector. (यज्ञैः) संगताभिः क्रियाभिः । यज्ञैसः is from यज—देवपूजा सगतिकरण—दानेषु Here the Second meaning of संगतिकरण has been taken by Rishi Dayananda Sarasvati=With suitable unifying acts. (सानु) संसेवनीयम् ।=Worthy of being served. (दिधिषामि) शब्दयामि उपदिशामि ।=Tell or preach. (बिल्मैः) प्रदाप्तिसाधनैः ।=By the means of nourishment of development.

Who can seek happiness is told :

स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥

13. *TRANSLATION :*—The virile young man is full of splendour like the fire or the sun. He inseminates his wife of peaceful disposition like the waters. The child when thus born takes the breast milk of its mother, but is loved by others even. Such a child is handsome, cheerful, protector of the Prănas or vital energy, and he again takes birth in another form—in the form of his son.

PURPORT :— The virile persons who inseminate their wives, procreate children and feed them with nourshing delicious and good food. They make the child cheerful and charming, and he enjoys happiness in his lifetime.

NOTES AND REMRKS : (ईम्) दुग्धम् ।=Milk. (अनभिम्लातवर्णः) न विद्यते अभितः म्लातः हर्षक्षीणो वर्णो यस्य ।=Fairformed or cheerful. (वृषा) वर्षकः ।=Showerer of happiness or virile.

On the basis of the following and other passages from the Brahmanas, Swami Dayanand has taken the word आपः to mean wives of peaceful disposition like the water.
आपो वरुणास्य पत्न्यः आसन् ॥ (TTRY. 1, 1, 3, 8).

अग्निना वा आपः सुपत्यः ॥ (Stph. 6, 8, 2, 3).
योषा वा आपः वृषा अग्निः ॥ (Stph 1, 1, 1, 8), (2, 1, 1, 4)

The word has been taken in the sense of a virile husband full of splendour like the fire. A son is considered to be the very soul or spirit of the father आत्मा वै पुत्रनामासि ॥

The qualities of noble persons are stated further :

अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः ॥१४॥

14.TRANSLATION :— O men ! the great Pranas bear God in themeselves who is established in His Supreme State and is Resplendent. He is endowed with eternal and enjoyable virtues and acts, though they themselves decay at the end. By the Grace of That Supreme Being and by the practices of Prănăyăma, you obtain Ghee (Clarified butter) food and water for your sons and grandsons.

PURPORT :— The persons meditate upon the nature of that Omnipresent, Omniscient and Omnipotent blissful God, Who is seated within their own souls. They attain Him and enjoy His Bliss. They do not pass away prematurely before the minium period one hundred years.

NOTES : (दीयन्ति) क्षयन्ति ।= Decay or perish. (अध्वस्मभिः) अपतनशीलैर्गुणकर्मस्वभावैः ।= With eternal attributes, actions and nature. (आपः) प्राणाः ।=Vital energy. (अत्कैः) अत्तुम् अर्हैः ।= Enjoyable. (मही) महत्वयुक्ताः ।= Great.

The qualities of learned persons are underlined :

अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१५॥

15. TRANLATIONS :— O learned person ! may we endowed with good physical and spiritual powers, tell you whose arms are always ready to defend noble persons and their land, about that Great God-at the Yajnas. Such a person has given up all ignoble wicked deeds, and is ever ready to defend good men and righteous wealthy persons. It is always a noble and grand cause that is championed by the truthful and enlightened persons.

PURPORT :— Those persons always deserve honour who protect the righteous men and women, punish the wicked and are engaged in doing noble deeds in order to bring about the welfare of the world.

NOTES AND REMARKS : (अपांसम्) अपौ प्राप्तवन्तौ दोर्दण्डौ येन तम् ।= Who has active and strong shoulder or arms. (सुवृक्तिम्) सुष्ठुवृक्तिः दुष्टकर्मवर्जनं यस्य तम् ।=Who has given up all ignoble and wicked. deeds. (विदथे) यज्ञे । विदथ इति यज्ञनाम (N.G. 3-17)=On the occasion of Yajnas. (सक्षितिम) शोभनां भूमिम् । क्षितिरिति पृथिवी (N.G. 1, 1)= Good land.

Sūktam—36

Rishi of the Sūktam—Gritsamada. Devatā—Indra, Maruts, Agni, Tvashtā and Mitrāvarunau etc. Chhanda—Trishtup and Jagati of various forms. Svara—Dhaivata and Nishāda.

The attributes of the enlightened persons are told :

तुभ्यं हिन्वानो वसिष्ट गा अपोऽधुंक्षन्त्सीमविंभिरद्रिभिर्नरः ।
पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं प्रथमो य ईशिषे ॥१॥

1. TRANSLATION :— O Master and protector of the Yajna (non-violent sacrifice) ! let every one developing all his faculties live for you. O leaders ! you should also fill up your speech and Prānas (vital energy) like the sun with the cloud protecting all.

O Master of the Yajna ! you are an excellent foremost ruler and drink the Soma (essence of the nourishing herbs). It has been specially prepared for you under proper process and in the spirit of offer. You are ruler of all, so you should set an example before the public.

PURPORT :— Those persons grow from all sides, who purify water through the preformance of the Yajna, drink the essence of the prepared juice of the SOMA and other herbs. May you increase their and others' prosperity by the observance of the laws of righteousness.

NOTES : (अप:) प्राणान् ।=Vital breaths. (हिन्वान:) वर्धयन् । हिन्वान: is from हि-गतौ वृद्धौ च (स्वा) Here the second meaning has been taken.=Developing or increasing. (सीम्) आदित्य: । सीमिति परिग्रहार्थीय: (N.G.T. 1, 3, 7,)=The sun (होत्रात्) दानात् ।=With the spirit of charity. (वषट्कृतम्) क्रियया निष्पादितम् ।=Accomplished with proper activity.

The nature and duties of the learned persons are underlined :

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत ।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥२॥

2. *TRANSLATION* :—O leaders of the people, learned persons you upholders (of wealth) and are noble men. United and of fair complexion, you are loved by all on account of their virtues, and go every-where at the appropriate time like armed brave soldiers, seated on the proper seats at the altar of the Yajna. You sit among those who desire and like them to drink the juice of Soma and various nourishing herbs) thereby creating pure light of knowledge. May you also do likewise.

PURPORT:—O men ! the winds move in the firmanent, and thus are the sources of happiness to all living beings. You are dear to us like the Prānas (vital breaths) taking the sap above and causing rains. May you also be the similar.

NOTES AND REMARKS : (यज्ञैः) सत् क्रियामयैः । यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1. 5) ।=By good philanthropic or beneficial acts. (पृषतीभिः) मरुद्गतिभिः ।=By the movements of the Maruts -brave soldiers. (भरतस्य) धारकस्य । भरतस्य is from भृञ्.धारणपोषणयोः So it has been interpreted as धारकस्य ।=Of the upholders of men. (अंजिषु) कामयमानेषु ।=Among the persons desiring or loving. (बर्हिः) अन्तरिक्षे । बर्हिरिति अन्तरिक्षनाम (N.G. 1, 3) ।=In the firmament.

The theme of learned persons is further developed :

अमेवं नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन ।
अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥३॥

3. *TRANSLATION :—* O Tvashta (destroyer of all ignorance and miseries)! accompanied by a host of happy followers and serving all, you enjoy good food and other articles and establish your good divine virtues and lineage. O enlightened persons ! you are well praised by us. Come to us like your own home and take your seats on the Āsanas (a small carpet for sitting). May one deliver good sermons to us for our welfare.

PURPORT :—As the winds in the firmament come and thereafter leave in the same manner, the righteous learned persons should always resort to Dharma (righteousness). The wicked persons should give up all their un-righteousness, while enlightened persons teach truth to all.

NOTES : (त्वष्टः) विच्छेदक ।=O destroyer of ignorance and miseries ! (जुजुषाणः) भृशं सेवमानः ।=Serving well the people. (अन्धसः) अन्नस्य । अन्ध इत्यन्ननाम (N. G. 2. 7)=Of good food. (रणिष्टन) शब्दयतः ।=Teach or deliver sermons. (जनिभिः) जन्मभिः । जनिभिः is from जनी-प्रादुर्भावे । Sayanacharya, Prof. Wilson, Griffith and many other translators have interpreted the word जनिभिः as with wives, like Rishi Dayananda Sarasvati=With births.

आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु ।
प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि ॥४॥

4. TRANSLATION :— O wiseman ! you are giver of happiness to all desirers of their welfare. You teach divine virtues in this world, and do unifying good deeds. Therefore, be established or firm in three sources (of happiness) i.e. knowledge, action and communion with God. Attain God, Who is Immortal. Take sweet honey and pure cold water. Be content with that part of the eatables that is easily digested and thus thereby keeps all of us in good health.

PURPORT :— The persons always enjoy happiness, who endeavour to acquire knowledge, good actions and communion with God. Such people make others highly learned by way of teaching and preaching and always desire the attainment of truth.

NOTES : (होतः) सुखप्रदातः ।=Giver of happiness. (उशन्) कामयमानः । उशन् is from वश-कान्तौ । कान्तिः-कामना । होतः is from हु-दानादनयोः आदाने च । =Desiring truth and the welfare of all. (त्रिषु योनिषु) कर्मोपासनाज्ञानेषु निमित्तेषु ।=In three sources of happiness i.e. knowledge, deeds, and communion with God.

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The nature and function of the learned is told :

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः ।
तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥५॥

5. TRANSLATION :— O wealthy king ! there is vigour in your body and strength in arms alongwith the light of knowledge. God has blessed you with this son. He is the augmenter of your wealth and prosperity. Let you be satisfied by the knowledge received from the Brāhmanas (knowers of God and Veda) and drink this Soma (juice of the nourishing herbs).

PURPORT :— O men ! serve those persons with wealth andg ood articles who help you in the development of physical and spiritual powers.

NOTES AND REMARKS : (नृम्णवर्धनः) धनवर्धनः । नृम्णम् इति धननाम (N.G. 2, 10) = Augmenter of wealth. (प्रदिवि) प्रकृष्टप्रकाशे । दिवि is from दिवु-क्रीड़ा विजिगीषा व्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । Here the meaning of द्युति or light of knowledge has been taken. = In the good light of knowledge.

जुषेथां यज्ञं बोधतं हवस्य मे सत्तो होता निविदः पूर्व्या अनु ।
अच्छा राजाना नम एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु ॥६॥

6\. *TRANSLATION :—* O illustrious teachers and preachers ! accept with love my this invocation and Yajna in the form of the respect shown to the wise etc. (May you know well the meaning of the respect shown to the wise etc.). May you know well the meaning of the mantras learnt by the ancient seers. As a respectable liberal donor obtains food well covered from all sides, in the same manner both of you, drink, the sweet Soma libation prepared under the Shastrtic methods.

PURPORT :— O men ! the teachers and preachers deal with you lovingly by way of imparting knowledge and delivering sermons regarding truth. Likewise, you should treat them with love and respect.

NOTES AND REMARKS : (यज्ञम्) विद्वात्सत्काराादिकम् । = Yajna in the form of the respect shown to the wise, association of the enlightened persons and donation. (निविदः) नितरां विदन्ति याभ्यस्ता वाचः । निविदिति वाङ्नाम (NG. 1-11) = The Vedic speech which gives good knowledge. (राजाना) देदीप्यमानावध्यापकोदेशकौ । राजाना is from राजृ-दीप्तौ to Shine. = Respelendent or illustrious teachers and preachers.

Sūktam—37

Rishi of the Sūktam—Gritsamada. Devatā—Dravinodā, Ashvinau and Agni. Chhandā—Jagati and Trishtup of various forms. Svara—Nishāda and Dhaivata.

In the praise of Giver of wealth (Dravinauda) :

मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णां वष्ट्यासिचम् ।
तस्मा एतं भरत तद्वशो ददिर्होत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥१॥

1. TRANSLATION :— O giver of wealth (material and spiritual, in the form of knowledge) ! be gratified by the food offered by a virtuous person with love. O lover of non-violence, learned person ! you desire to give full libation to the fire and offer complete surrender to God. Give this kind of full libation to the fire and offer total surrender to the Supreme Leader-Agni. O giver of the wealth you desire the welfare of all and are a liberal donor, drink the Soma (juice of nourishing herbs) suitable to the seasons offered by a man of charitable disposition.

PURPORT :— The men should give knowledge to one another and exchange notes, wealth, foodgrains and other articles. They should always enjoy Bliss.

NOTES AND REMARKS : (अध्वर्यवः) ये आत्मानमध्वरमिच्छवस्ते । अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेधः । (NRT 1, 3, 8) अध्वर्युः—अध्वर्युः अध्वरं युनक्ति अध्वरस्य नेता अध्वरं कामयते इति वा (NRT 1, 3, 8) अत्र कामनार्थग्रहणं कृतं भाष्यकृता ।=Lovers of non-violence and Yajna. (वष्टि) कामयते । वष्टिः वश-कान्तौ । कान्तिः—कामना ।=Desires. (होत्रात्) दातुः ।=From a donor.

The giver of wealth is admired :

यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥२॥

2. *TRANSLATION :—* O giver of wealth (both material and spiritual) ! I being a liberal donor and acceptable on account of virtues invoke Him now. I invoked Him earlier also. He is verily worthy of invocation being renowned as a benefactor and is the master of senses. Accompained by the lovers of the Yajnas (non-violent sacrifices), I consume the drink of sweet Soma (prepared from various nourishing herbs) looking to the suitability seasons. You should also drink the same when it is offered to you by a purifier of all.

PURPORT :— The persons who are otherwise not highly learned, have the company of the enlightened persons. They take food and drink after testing them well and enjoy happiness.

NOTES : (प्रस्थितम्) औषधिभ्यो निष्पादितम् ।=Extracted or prepared from various herbs. (पोत्रात्) पवित्र कर्त्तुः । (अहुवे) जुहोमि । मन्त्र बहुलं छन्दस्यमाङ्योगेऽपीप्यडागमः ।=From a person who purifies all.

Dravinouda (donor or giver of wealth) is praised :

मेद्यन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीळयस्वा वनस्पते ।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥३॥

3. *TRANSLATION :—* O giver of the wealth of all kinds ! O protector of the bunch of rays (of knowledge) ! O dextrous learned person ! may the bearers of good virtues with whom you come or desire, take Soma (the essence of various nourishing herbs) and our devotion. Glorify God, do not be greedy and do no harm to. Being idnustrious and mixing various substances according to different seasons, drink Soma offered by a person who leads you to happiness.

PURPORT :— No one should ever be lazy. Every one should increase happiness by acting in accordance with the need of time.

NOTES : (मेद्यन्तु) आत्मनो मेदं स्नेहमिच्छन्तु ।=Desire or love. (वन्हयः) बोढारः । वन्हयो बोढारः इति यास्काचार्यः (N.R.T. 8.3) (अरिषण्यन्) द्रविणमनिच्छुः । =Not greedy, not running after money. (वीलयस्व) स्तुहि ।

अत्रान्येषामपीति दीर्घः ।=Glorify. (वनस्पते) वनस्य किरणसमूहस्य पालकः ।= Protector of the bunch of rays. (घृष्णो) प्रगल्भ ।=Dextrous, clever. (अभिगूर्य) अभितः उद्यमं कृत्वा ।=Having exerted himself from all sides.

The nature and functions of the donor stated :

अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत प्रयो हितम् ।
तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्राविणोदसः ॥४॥

4. *TRANSLATION* :— Let the giver of wealth (in various forms) drink the Soma after the performance of Yajna after purifying process and be delighted by getting it. Let him also take the beneficial and desirable food offered with love. Let him quaff the fourth measure of the decaying juice which is unpolluted and take food offered by the Yajamān (or host-the performer of the Yajna) the giver of oblations.

PURPORT :— Those persons are loved by all who know how to accomplish the welfare of all beings by preparing good food and drink herbal juice after the performance of Yajna (daily Agnihotra) with purifying process and by getting necessary articles leading to happiness.

NOTES AND REMARKS : (अपात्) पिबेत् ।=Let him drink. (प्रयः) कमनीयम् अन्नादिकम् । प्रय इत्यन्ननाम (NG. 2-7) प्रयः is from प्रीञ् तर्पणे कान्तौ च (क्रयादिः) कान्तिः—कामना ।=Desirable good food etc. (अमृक्तम्) अकोमलम् । अमृक्तम् has been interpreted by Rishi Dayanada Sarasvati himself is in Rigveda 7, 37. 1 अहिंसितम् = Undestroyed or unpolluted.=Not very soft.

In the praise of donor :

अर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम् ।
पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ॥५॥

5. *TRANSLATION* :— Yoke today O great artists! you are expert in accelerating movements of your swift going car, carrying many a man to distant places and sitting down before us. Start it. Adjust and set all requisite articles, which deserve taking and giving with sweetness and go to desirable places. Drink the Soma (juice of the nourishing herbs) and unyoke the car when your work is over.

PURPORT :—Those studends and teachers of the science or technology who manufacture various vehicles by the combination of fire, water, wood and other articles and take them to distant places for business, accumulate wealth and enjoy happiness.

NOTES AND REMARKS : (वजिनीवसू) यौ वाजिनी वेगवती क्रिया वासयत: तौ । Those artists who are experts in acclerating movement and activity. The word वाज is used for वेग । Speed, वाजिनीवती therefore means वेगवत-क्रिया = An acclerating movement. (यय्यम्) ययि यातारम् । अत्र आदृ गमहनेति: कि: प्रत्यय: । अमि पूर्व इत्यत्र वाच्छन्दसीत्यनुवर्तनात् पूर्व सवर्णाभावपक्षे यणादेश: (हवींषि) दातुम् आदातुं योग्यानि वस्तूनि । = The articles worth taking and giving.

The merits and functions of a donor :

जोष्यंग्ने सुमिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम् ।
विश्वेभिर्विश्वाँ ऋतुना वसो मह उशन्देवाँ उशतः पायया हविः ॥६॥

6. *TRANSLATION* :— O virtuous learned person! you are like the fire in which fuel and oblations etc. are put. You use these articles with love when performing Havan (daily Yajna). You take with love proper food, all good articles that are produced and prepared and the objects of good quality. Desiring the welfare of all great enlightened persons who are willing to co-operate with you in accordance with the needs in different seasons, make arrangements for giving them the good articles worth giving and cause them to drink Soma.

PURPORT :—As the electric fire or energy exists in all objects like wood but does not burn them. so a learned person should dwell

with all but should not annihimlate or harm them. By so doing, he will be able to accomplish his aim.

NOTES AND REMARKS : (अग्ने) विद्वन्। अग्निः कस्मात् अग्रणीर्भवति (NKT) अग्नि is from अगि-गतौ। गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Here the first meaning of knowledge has been taken. = O leader shining like the fire. (ब्रह्म) अन्नम्। ब्रह्म इत्यन्ननाम (N.G. 3,7) = Food. (उशतः) कामयमानान्ः। = Desiring.

Sūktam—38

Rishi of the Sūktam—Gritsamada. Devatā—Savitā. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The attributes of God are told :

उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात्।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥१॥

1. *TRANSLATION* :— God is the creator and bearer of the world. He creates, sustains and dissolves the universe as the Supreme Being. It is His spontaneous work certainly, and He moves the eternal Primordial matter for the creation of the world for the benefit of the active and conscious souls. It is He who upholds the beautiful world and bestows happiness upon the creatures of the universe. which is pervaded by Him from all sides.

PURPORT :—O men ! you should know that the eternal matter, consisting of three attributes (Satva, Rajas and tamas), is the material cause of the world. It is God Who by His infinite power upholds the universe and therefore all souls take on suitable bodies according to their deeds. If God would not have created the world (out of matter), no soul would have been able to assume the body.

NOTES AND REMARKS : (शश्वत्तमम्) अनादिस्वरुपम् अनुत्पन्नं कारणम् ।=Eternal un-born matter-the material cause of the universe. (वह्निः) वोढ़ा । वह्निः is from वह्-प्रापणे । Hence the meaning is of bearing or upholding.=Bearer or upholder of the world. (देवेभ्यः) क्रीडमानेभ्यो जीवेभ्यः ।=For the active and playing conscious souls. (रत्नम्) रमणीयं जगत् ।=Beautiful world. (वीतिहोत्रम्) गृहीतेश्वर व्याप्ति :=Pervaded by God.

Greatness and action of God are described :

विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिज्मन् ॥२॥

2. *TRANSLATION ;*—It is all under the control or direction of the Almighty God that this circumbient air sports (in the firmament). It is under His control that the purifying waters flows for the fulfilment of His command. The vast and big sun (having rays as its arms) is the giver of the divine delight having risen stretches forth his arms in your world for the welfare of all. All this is under the command or Eternal Law of God. Therefore, the Almighty should be worshipped by all·

PURPORT :— If God had not created the earth, water, air and other things, then nothing could have come into existence.

NOTES : (देव) दिव्यसुखप्रदः ।=Giver of divine delight. (पृथुपाणिः) पृथवोः विस्तीर्णाः पाणिरिव किरणा यस्य सः ।=The sun who has vast arms in the form of the rays. (निमृग्राः) नितरां शुद्धि हेतवः ।=Purifying.

The power of God is described :

आशुभिश्चिद्यान्वि मुचाति नूनमरीरमदतमानं चिदेतोः ।
अह्यर्षूणां चिन्न्ययाँ अविष्यामनु व्रतं सवितुर्मोक्यागात् ॥३॥

3. *TRANSLATION* :— The sun moving on its axis is liberated by its rapid rays. Verily, it has stopped a traveller from his journey and it restrains the desires of warriors for combat. This happens when the sun sets the night which follows the end of the activities of the sun. All this happens under the Laws ordained by the Omnipotent and Omniscient God.

PURPORT :— If God does not move the earth regularly, there may not be the night that gives happiness. Whatever part of the earth is in the proximity to sun, there is day and in other part-away from the sun-there is night.

NOTES : (अतमानम्) अततं सततं प्राप्तम् : अत्र व्यत्ययेनात्मनने पदम्। =Travelling constantly. (अह्यर्षूणाम्) ये ऽहि मेंघ प्राप्नुवन्ति तेषाम्=Night of the brave warriors who combat the cloud like adversaries. (मोकी) रात्रिः। मोकीति रात्रिनाम (N.G. 1-7) (व्रतम्) शीलं नियमं वा।=Eternal law.

The functions of the sun are told :

पुनः समव्यद्वितंतं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः ।
उत्संहायास्थाद्व्यृतूँरदर्धररमतिः सविता देव आगात् ॥४॥

4. *TRANSLATION* :— An intelligent person knows that this earth. revolves around the sun and pervades the various objects. It moves according to the laws ordained by God. This earth leaving the previous place goes to the next point in its rotation. He, also knows that the sun is never resplendent, un-wearisome, and takes no rest. It divides the seasons and reaches the objects (throught its rays) that are in its proximity. A scholar of the Sciences of Geography and Astronomy, knows it well.

PURPORT :— O men ! you should know that all these rotating worlds that are in the firmament are controlled and put in order by God. It is by the proximities of the sun, that six seasons come into being.

NOTES : (अदर्धः) भृशं विदारयति । अत्र वर्णव्यत्ययेन दस्य स्थाने धः ।=Divides. (सविता) सूर्यलोकः ।=Sun world.

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The importance of the sun is emphasized :

नानौकांसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं सवित्रा ॥५॥

5. *TRANSLATION*:—O men ! you should deal with one another properly in this world. There are various dwellings with many doors and where with the help of the sun and fire in the form of electricity etc. all the symptoms of life are maintained. In this world of birth and death, the mother imparts the best and the most acceptable knowledge to her issues.

PURPORT :—O men ! on having birth, you will have to pass away from the world one day or the other. You should build houses that are pleasant and are comfortable during all the seasons. You should establish schools for imparting of the knowledge to turn your sons and daughters well—educated and cultured to live upto the ripe old age (at least one hundred years) and should earn good reputation.

NOTES & REMARKS : (ओकांसि) समवेतानि गृहाणि । ओक इति निवासनामीमोच्यते) NRT 3, 1, 3=Dwellings. (दुर्यः) द्वारवन्ति ।=Fixed with doors. (शोकः) मरणम् । शोकादिजनके मरणमत्र शोकशब्देनोक्तम्=Death. (केतम्) विज्ञानम् । केत इति प्रज्ञा नाम (NG 3/9)=Knowledge.

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The attributes of the enlightened persons :

समाववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।
शश्वाँ अपो विकृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य ॥६॥

6. *TRANSLATION* :—That man enjoys happiness who firmly discharges his duties with regard to conqueroring (of all

internal and external) foes. Such a person desires the welfare of all animate beings and being active deals with all lovingly at home, sticks to his commitments, or commandments of the Lord and Creator of the world. It is attained by the enlightened persons who given up all vicious acts.

PURPORT :—Those persons only enjoy abiding happiness who do not discriminate among who look upon all beings on earth and treat equally in all their matters of happiness and miseries as his own, and never trans gress the teachings of God (as contained in the Vedas). They observewith certainty the rules of righteousness, giving up all sinful acts.

NOTES & REMARKS : (शश्वान्) शीघ्रगतिमान् । शशप्लुतगताविति धातोः—क्विवन्तान्मतुप् ।=Active going swiftly to discharge his duties. (दैव्यस्य) देवैर्विद्वद्भिर्लब्धस्य—जगदीश्वरस्य । विद्वांसो हि देवाः (Stph. 3, 7, 2, 10) =Of God attained by the enlightened persons.

The attributes of God are told :

त्वया॑ हि॒तमप्य॒मप्सु भा॒गं धन्वा॒न्वा मृ॑ग॒यसो॒ वि त॑स्थुः ।
वना॑नि वि॒भ्यो नकि॑रस्य॒ तानि॑ व्र॒ता दे॒वस्य॑ सवि॒तुर्मि॑नन्ति ॥७॥

7. *TRANSLATION :*—O Lord of the world ! these deer and other animals created by You seek water which is essential for their lives. You have created the firmament and forests for the birds, None can transgress or disobey these rules statutes of God, who is the Creator of the world.

PURPORT :—If God would not create various articles on earth to be drunk, licked, sucked or otherwise eaten by different beings, none can sustain body and life. The rules of laws made by God for different creatures can not be transgressed by any one.

NOTES & REMARKS : (अप्यम्) अप्सु प्राणेषु भवम् ।आपो वै प्राणाः (Stph. 3, 8, 2, 4) =Beneficial to the life or vital energy. (धन्व) अन्तरिक्षम् । धन्वेत्यन्तरिक्षनाम । (NG 1/3) (भागम्) भजनीयम् ।=Desirable, acceptable.

To the Glory of God :

याद्राध्यं१ वरुणो योनिमप्यमनिशितं निमिषि जर्भुराणः ।
विश्वो मार्ताण्डो व्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः ॥८॥

8. *TRANSLATION* :—It is God—the creator of the world that gives various births to the soul. It remains in the light of the sun that upholds various dealings of time. It also acquires the knowledge of the cool water and the subtle fire to accomplish by moving men like an animal which goes to its stall.

PURPORT :—Whatever creatures are there in this world, they get the fruit of their deeds in this birth or in the next. Like an animal which reaches its place fixed by its master, in the same manner, God gives good bad or middle births and happiness or misery, according to the deeds of the souls.

NOTES : (याद्राध्यम्) ये यान्ति ते यातस्तैराध्यं याद्राध्यं संसाधनीयम् ।=To be accomplished by moving or active men. (वरुणः) वरो जीवः ।= Good soul. (योनिम्) कारणं वन्हिम् ।=Subtle fire. (मार्ताण्डः) मार्त्तण्डे सूर्ये भवः । अत्रान्येषामपीति दीर्घः । (स्थशः) तिष्ठन्तीति स्थाः तानि बहूनि इति स्थशः । अत्र बह्वल्पार्थादिति शस्=Born under the sun.

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More Gloris to the Lord :

न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥९॥

9. *TRANSLATION :*—I glorify that resplendant SAVITA—creator of the world with reverential salutations and good actions. His eternal laws can never be transgressed or impeded by the sun or electricity, waters, PRĀNA and air (gross and subtle which control or uphold all). No souls or adversaries can overlap Him. I invoke That Creator of the world Who is the Giver of Peace and Happiness and Himself is embodiment of the Bliss.

PURPORT :—In this world there is none equal to God, what to say any body of Being Supeiror to Him, none can transgress His eternal laws and commandments. Therefore, it is the duty of all persons to glorify, pray to and have communion with that Supreme Being.

NOTES & REMARKS : (इन्द्रः) सूर्य्यो विद्युद्वा । अथ यः स इन्द्रोऽसौ आदित्यः । (Stph. 8, 5, 3, 2)=The sun or electricity. (मित्रः) वायुः । प्राणो वै मित्रः । (Stph. 6, 5, 1, 5, 8, 4, 2, 6)=The air. (अर्य्यमा) नियन्ताधारक वायुः ।=The subtle air that controls body. (रुद्रः) जीवः । रोदयन्ति तस्माद् इति । (Stph. 11, 6, 3, 7)=Souls.

Glory to the Greatness of God :

भगं धियं वाजयन्तः पुरंन्धिं नराशंसो ग्नास्पतिर्नो अव्याः ।
आये वामस्य सङ्गथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥

10. *TRANSLATION :*—May we be the beloved of that Creator and Illuminator of the world who is adored by all persons. May He preserve our noble speech. May we know and teach about that Lord who is the object of meditation and who is the upholder of the whole world. May we be dear to that most admirable Lord on the occasion of the acquisition of wealth and at the battlefield of life.

PURPORT :—O men ! be beloved to God who is the Protector Upholder and Admirable Lord of the whole universe by having communion with Him and by obeying to His commandments.

NOTES : (वाजयन्तः) जानन्तो ज्ञापयन्तः ।=Knowing and teching (about God). (सङ्गमे) सङ्ग्रामे ।=At the battle-field. (पुरन्धिम्) सर्वस्य जगतो धर्त्तारम् ।=The upholder of the whole world.

Further to Glory of God :

अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात् ।
शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥११॥

11. *TRANSLATION* :—O Savitā (God, the creator of the world) ! may that desirable wealth which is granted to us by You proceeding from the sky, the waters and the earth be source of happiness to those who praise You sincerely, and to the devotees who are highly learned and therefore praised by many.

PURPORT:—God has made from Primordial matter the Mahat, from Mahat to Ahankar (ego principle), from Ahankar to five Tan Matras, from them eleven sense, (including mind), gross five elements and herbs etc, by which the welfare of all living beings is established.

NOTES : (आपये) विद्याव्यापकाय ।=Literally-pervading in knowledge i.e. highly learned.

Sūktam—39

Rishi of the Sūktam—Gritsamada. Devatā—Ashvinaus. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The nature and components of the air and fire are mentioned :

ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ ।
ब्रह्माणेव विदथं उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥१॥

1. .*TRANSLATION* :—O learned persons ! you should properly utilise air and fire like the two clouds that alleviate heat and rains ; or like the two vultures who spend their life on a tree ; or like the two needy persons who approach a wealthy person ; or like two mantra-reciting Brāhmanas in a Yajna in the form of technology or

otherwise. They are also comparable with the royal messengers in the land and welcomed by many people. They are acceptable and harbingers of happiness because of their presence on several occasions.

PURPORT :—Fire, water and other articles which accomplish various purposes like the clouds, the birds and the messengers—they all should be known properly and be utilised for the accomplishment of desirable objects.

NOTES & REMARKS : (ग्रावाणेव) मेघाविव । ग्रावा इति मेघनाम (NG. 1, 10)=Like the clouds. (विदथे) शिल्पाख्ये यज्ञे । विदथ इति यज्ञनाम (NG. 3, 17)=The Yajna is here particularly for the technology. (हव्या) आदातुमर्हौ ।=Acceptable. (जन्या) जनितारौ ।=Producers or harbingers of happiness. (पुरुत्रा) पुरुषु बहुषु पदार्थेषु वर्त्तमानौ ।=Present in many things.

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The attributes and duties of the enlightened persons :

प्रातर्यावाणा रथ्येव वीराजेव यमा वरमा सचेथे ।
मेने इव तन्वा३ शुम्भमाने दम्पतीव क्रतुविदा जनेषु ॥२॥

2. *TRANSLATION :*—The teachers and the students share happiness by knowing the nature of the heaven and earth, which are like the two horse-driven cars going in the morning. They are active like two goats, like birds, embellishing their bodies, are like a wise married couple among the people from whom they learn wisdom and knowledge.

PURPORT :—Men should know that the sun and the earth are beneficient to all. They are like the wise couple who shine among men like the two horses yoked in a chariot, manifesting their vigour like the goats. They share company with good category men like the birds embellishing their bodies.

NOTES & REMARKS : (रथ्येव) यथा रथायहितावश्वो=Like the two horses useful for the chariot. (क्रतुविदा) क्रतुं प्रज्ञां बिन्दति याभ्याम् । क्रतुरिति प्रज्ञानाम (NG 3, 9)=From whom people get wisdom or knowledge.

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In the praise of Ashvinau—the pair :

शृङ्गेव नः प्रथमा गन्तमर्वाक्छफाविव जर्भुराणा तरोभिः ।
चक्रवाकेव प्रति वस्तोरुस्रार्वाञ्चा यातं रथ्येव शक्रा ॥३॥

3. *TRANSLATION :*—O two Ashvinau ! you are like the rays of the sun (destroyers of miseries). Come first to us unitedly like a pair of horns. Come O upholders ! like a pair of hoofs with boats etc. Come early in the morning like the Chakravaka birds (a pair of birds loving fast each other). Come, you mighty ! like two chariot wheels at dawn.

PURPORT :—If fire and air are methodically used for technological or industrial purposes they can accomplish many aims.

NOTES : (जर्भुराणा) भृशं धर्त्तारौ ।=Upholders. (तरोभिः) तरन्ति यैस्तानि तरांसि नौकादीनि तैः ।= By boats. (उस्रा) किरणवद् वर्तमानौ ।=Like the rays of the sun.

The tasks set for the learned persons :

नावेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव ।
श्वानेव नो अरिषण्या तनूनां खृगलेव विस्रसः पातमस्मान् ॥४॥

4. *TRANSLATION :*—O learned persons ! tell us about the properties of the air and electricity and take us across the river of misery like in two boats. Save us from the possible breakdowns of the naves, yokes, spokes and from the fellies. Protect us from (two) dogs that do not injure the body and protect us against failings and the troubles of the old age when to crutches are to be used.

PURPORT :—No one can become fully learned without acquiring the knowledge of the nature, properties and functions of the objects of the world, mentioned earlier. Therefore this scientific knowledge should be acquired and propagated.

NOTES & REMARKS : (अरिषण्या) अहिंसकौ। Not injuring or harming. अरिषण्या is from अ+रिष्—हिंसायाम् दिवादि। विस्रसः is from स्रंसु—स्रंसुभ्रंसुं—अवस्रंसने=Falling. Here it has been taken in the sense of old age also= (विस्रसः) जीर्णावस्थायाः=From the troubles of old age.

More about the learned persons said :

वातेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यातमर्वाक्।
हस्ताविव तन्वे३ शम्भविष्ठा पादेव नो नयतं वस्यो अच्छ ॥५॥

5. *TRANSLATION* :—O learned persons ! come quick to us like two winds that never grow old ; like the two rivers that meet at a confluence-are like the two eyes blessed with nice vision ; come like two hands which, most helpful to the body and like two feet which take us towards the ideal goal and teach us about the properties of the water and fire.

PURPORT :—Men should know that as the different parts of the body, protect it, in the same manner, air, water and fire etc. protect and preserve it.

The subject of learned persons further moves :

ओष्ठाविव मध्वास्ने वदन्ता स्तनाविव पिप्यतं जीवसे नः।
नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे ॥६॥

6. *TRANSLATION* :—O learned persons ! impart us the knowledge about the fire and air which are like the two lips that enable the mouth to speak sweet words. They are also like two nostrils that preserve our body (through breathings), let them be to us like two ears that hear well.

PURPORT :—Those teachers become venerable in the whole world who make all sciences easily perceptible like the taste with tongue, like the milk from the mother's udders, like the smell or odour with noses and like the sound with the ears.

NOTES : (पिप्यतम्) प्याययतो वर्द्धयतः। ओ प्यायी—वृद्धौ भ्वा०।=Increase.

हस्तेव शक्तिमभि संददी नः क्षामेव नः समजतं रजांसि ।
इमा गिरो अश्विना युष्मयन्तीः क्ष्णोत्रेणेव स्वधितिं सं शिशीतम् ॥७॥

7. TRANSLATION :—O teachers ! and evalvators or assessors ! you are benevolent like the fire and air. Give us strength like two hands thereby enclosing the airy region like heaven and earth and teach us about the attributes of the fire and air. These hymns, O teachers and preachers ! that go towards you, sharpen you like an axe upon a whetstone.

PURPORT :—O learned persons ! give us the knowledge of the fire, air, water and other elements which help to accomplish industrial projects, leading to prosperity. Like the earth, they remove poverty and miseries like the thunderbolt.

NOTES & REMARKS : (अश्विना) वाय्वग्नी ।=Air and fire. (क्ष्णोत्रेणेव) तेजस्विकारकेण साधनेन इव ।=Means which make men full of splendour. (स्वधितिम) वज्रम् । स्वधितिरिति वज्रनाम (NG-2. 20)= Thunderbolt.

The attributes and duties of the enlightened persons :

एतानि वामश्विना वर्धनानि ब्रह्म स्तोमं गृत्समदासो अक्रन् ।
तानि नरा जुजुषाणोप यातं बृहद्वदेम विदथे सुवीराः ॥८॥

8. TRANSLATION :—O teachers and evaluators ! the highly learned leaders, and persons who desire to attain true happiness have prepared for you these items of food which are nourishing for you. These praises and gifts of wealth and other kinds are for you. Accepting these with love and joy, come to us so that we being blessed with excellent descendents teach and preach great wisdom at the Yajnas in the form of imparting and receiving knowledge.

PURPORT :—Those persons become great who emulate or follow into the footsteps of great men.

NOTES & REMARKS : (अश्विनौ) सकल विद्याव्यापिनौ ।=Pervading in or experts in various sciences. (ब्रह्म) धनम् । ब्रह्मेति धननाम (NG 2/10)=Wealth. (गृत्समदासः) गृत्सा अभिकांक्षिता मदा हर्षा यैस्ते= Desirous of the attainment of true happiness. (विदथे) विज्ञानमये यज्ञे । विदथ इति यज्ञनाम (NG 3, 17)=In the Yajna form of propagation of knowledge.

Footnote : The interpretation of विदथे as विज्ञानमये यज्ञे has been given by Swami Dayananda. Sayanacharya, Wilson, Griffith and others have wrongly taken Gritsamadas as the name of a particular sage or his descendants. All Vedic words are derivatives and hence the meaning of गृत्समदासः is to be taken as गृत्साः अभिकांछिता मदा हर्षा यैस्ते गृत्समदासः । According to the Vedic lexicon Nighantu (3.15), Gritsa means a genius or wiseman.

Sūktam—40

Rishi of the Sūktam—Gritsamada. Devatā—Soma, Pooshan and Aditi. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivatā and Panchama.

The properties of air in the body (in the form of Prāna and Apāna) are told :

सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् ॥१॥

1. *TRANSLATION* :—O learned persons ! you should know the real nature of the Prăna and Apăna (vital breaths) which generate riches and happiness, and divine life through the practice of Prānāyāma. With their proper functioning in the body, a person accomplishes various objects on the earth. They are the protectors of the human today in the whole world when manifested and properly controlled. The enlightened persons have made them the centre of imperishable knowledge (researches in the medical science).

PURPORT :— Men should know that the **Prāna** *and* **Apāna** *(in-going and out-going vital energies) are the causes of attaining the divine light, earth and wealth. Properly set they are the guardians of all persons and are the means of acquiring the knowledge of God. (Sound mind in sound body is the dictum. Ed.)*

NOTES & REMARKS : (सोमापूषणा) प्राणाऽपानौ । प्राण: सोम: (Stph. 7, 3, 1, 2) अयं वै पूषा य: अयं (वात:) पवते । एष हीदं सर्वं पुष्यति (Stph. 14, 2, 1, 9)=Prāna and Apāna (in-going and out-going energy). (दिव:) प्रकाशस्य ।=Of divine light.

The attributes of the fire are told :

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहतामजुष्टा ।
आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां जनदुस्रियासु ॥२॥

2. *TRANSLATION :*—O men ! you should know and utilise these two desirable things (moon and herbs). All articles are served well by both the moon and herbs for production. They drive away the disagreeable gloom with these two. The sun generates the wholesome crops. Let you enjoy it well.

PURPORT :—The Agni (in the form af energy/heat) sustains the light within, but can not do so without the moon and herbs. So they should be investigated and researched thoroughly and many works should be accomplished with their help.

NOTES & REMARKS : (इन्द्र:) विद्युत् सूर्यो वा । एष एवेन्द्रोय एष (सूर्य:) तपति (Stph. 2, 3, 4, 12) पोषयतीति पूषा ।=Electricity or sun. (उस्रियासु) भूमिषु ।=In lands. (सोमापूषभ्याम्) चन्द्रौषधिगणाभ्याम् ।=The moon and the herbs.

The properties of the fire and air are told :

सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥३॥

3. *TRANSLATION* :—O learned persons ! you are showerers of happiness like the fire and air. You should know well about that charming vehicle (in the form of an aircraft) which is seven wheeled, which has five reins in the form of Prăna, Apăna, Vyăna, Udăna and Samăna, which drive away all impurities of the body and do not harm any beings, A thoughtful mind harnesses it. The same mind goes to the distant places including the sky.

PURPORT :—Men should enjoy happiness by manufacturing thoughtfully, the vehicles (aircrafts) which can go to the sky and distant places quickly. It should be harnessed with seven machines to be moved methodically.

NOTES : (सोमापूषणा) अग्निवायू ।=Fire and air. (विमानम्) विगति-गमकम् ।=Leading towards the sky. (विषूवृतम्) विषुणा व्यापकेन गमनेन वृतम् ।=Going to distant places. (पञ्चरश्मिम्) पञ्च-प्राणाऽपानव्यानोदान समाना रश्मयइव यस्मिंस्तम्=In which the fire Prānas are like the reins. (रथम्) रमणीयं यानम् ।=Charming vehicle. (रजसः) लोक-समूहस्य ।=Of the group of worlds.

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The properties of fire are stated :

दिव्य१न्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे ।
तावस्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे ॥४॥

4. *TRANSLATION :*—Agni (in the form of the sun) has made its abode above in the sky while one of its forms is on this earth and the third is in the lightning. May that Agni (in these three different forms) and Soma (in the form of the moon and the herbs) give us much desired and much commended abundant wealth which is the source of enjoyments to us.

PURPORT :—There are three forms of Agni. The one is in the sun above in the sky, the second one in the form of the fire on earth and the third lightning in the firmament. All these forms must be known by men of science and technology.

The attributes of the enlightened persons are told :

विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
सोमापूषणाववतं धियं मे युवाभ्यां विश्वाः पृतना जयेम ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! protect my intellect by teaching about Soma and Pooshan (earth and sun), one of which (the earth) creates all things of this world and the other (the sun) proceeds looking upon the universe. Through you, may we make all human beings prosperous.

PURPORT :—All men should be led towards prosperity by imparting to them the knowledge about the earth, the sun and the air, etc. as they uphold the our sun world.

More about the learned persons is told :

धियं पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर्दधातु ।
अवतु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः ॥६॥

6. *TRANSLATION* :—O learned persons ! may Prăna (vital energy) confer happiness upon my intellect. May the group of articles which pervades many places and which is the protector of wealth give us beauty and affluence. May the Divine mother who has no adversaries protect us, so that being good heroes, we may teach great wisdom at the Yajna (in the form of the diffusion of knowledge).

PURPORT :—O mén ! you should act in such a way that all the articles may multiply (splendour) intellect, health and longevity, so that all the human beings may enjoy much happiness.

NOTES & REMARKS : (पूषा) प्राणः ।=Vital energy. (विश्वमिन्वः) विश्वं मिनोति व्याप्नोति यः सः ।=Which pervades all. (सोमः) पदार्थसमूहः ।= The group of various articles. (अदितिः) माता ।=Mother. (अनर्वा) शत्रुरहिताः ।=One who has no adversaries.

Sūktam—41

Rishi of the Sūktam—Gritsamada. Devatā, Vayu, Indra and Vayu, Mitra and Varuna, Ashvinou, Vishvedevah, Sarasvati and Dyāvāprithivyou. Chhanda—Gāyatri, Anushtup, Ushnik and Brihati of various forms. Svara—Shadja, Gāndhāra, Rishabha and Madhyama.

The attributes of a teacher in technology are stated :

वायो ये ते सहस्रिणो रथासस्तेभिरा गहि । नियुत्वान्त्सोमपीतये ॥१॥

1. *TRANSLATION :—*O learned person ! you are mighty and benevolent like the wind. You are observer of your framed rules and time. Come with various attractive speedy sophisticated vehicles to drink the Soma juice.

PUPRORT :—Men should know well about the speed and other innumerable attributes of the air to apply them in aircrafts and go and come hither and thither.

NOTES : (वायो) वायुवद् वर्तमान विद्वन् ।=O learned man ! who are mighty and benevolent like the air. (सहस्रिणः) सहस्रमसङ्ख्याता वेगादयो गुणाः सन्ति येषां ते=Endowed with speed and thousands of other qualities. (नियुत्वान्) नियमनियुक्तः ।=Observers of the framed rules and time.

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More about the technologists and teachers :

नियुत्वान्वायवा गह्ययं शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥२॥

2. *TRANSLATION :—*O learned person ! you are mighty like the wind. You are virile and remover of ignorance and go to the dwellings of the offerer of the Soma. So come here with perfect self—abnegation. Like this mighty and self—abnegated person travels everywhere, I come to your house.

PURPORT :—O men ! as the winds blow everywhere regularly, likewise, you should perform all appointed deeds and enjoy happiness.

NOTES & REMARKS : (नियुत्वान्) नियतात्मा संयतेन्द्रियः । नियुत्वान् इति—ईश्वर नाम (NGT 2, 22)=A man of self-control. (शुक्रः) शोषकः ।= Virile and remover of ignorance and poverty.

The attributes and duties of the teachers and their pupils are told :

शुक्रस्याद्य गवाशिर इन्द्रवायू नियुत्वतः । आ यातं पिबतं नरा ॥३॥

3. *TRANSLATION* :—O leaders ! you are like electricity and air. Come to drink this pure water where the rays of the sun are falling and which has been distilled properly.

PURPORT :—As electricity and air pervade all and protect the world, so men should always perform good deeds, drink pure water, preserve health and help in the advancement of all.

NOTES : (शुक्रस्य) शोषकस्योदकस्य शुक्रमित्युदकनाम (NG. 1/12)=Of pure water. (गवाशिरः) गाः किरणान् अश्नुते तस्य । गावः इति रश्मिनाम (NG. 1,5)= On which the rays of the sun are fallen.

More about the teachers and pupils :

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा । ममेदिह श्रुतं हवम् ॥४॥

4. *TRANSLATION* :—O advancers or propogaters of truth ! O Mitra and Varuna (king and prime minister) ! you are like Prăna and Udăna (vital breaths). This juice of Soma (nourishing herbs) has been prepared for you. Drink it and listen to my invocation.

PURPORT :—As the winds take sap from all articles and then rain it down, so men should study all the sciences and bestow happiness upon all.

NOTES & REMARKS : (मित्रावरुणा) प्राणोदानवद्वर्त्तमानौ । राजप्रधानामात्यौ । प्राणोदानौ वै मित्रावरुणा (Stph. 1, 8, 3, 12)=The king and prime minister who are like Prāna and Udāna.

More about the teachers and their pupils :

राजा॑नावन॑भिद्रुहा ध्रुवे सद॑स्युत्तमे । सहस्र॑स्थूण आसाते ॥५॥

5. *TRANSLATION* :—The king and prime minister shine on account of their virtues. They do not oppress or have malice against anyone. They hold meetings and accept petitions in this magnificient and firmly founded hall, built on one thousand pillars. You should know them well.

PURPORT :—O men ! only those kings and prime ministers deserve gratitude, who while holding a virtuous good Assembly of noble People's Representatives (or seated in the Court of Justice) never show partiality or prejudice or discrimination of any kind towards any one. (Even the translation of this mantra by Prof. Wilson and Griffith point out the glory of Vedic Polity. Ed.)

The subject of the sun and the moon is described :

ता स॒म्राजा॑ घृतासु॑ती आ॒दि॒त्या दानु॑न॒स्पती॑ सचे॑ते अन॑वह्वरम् ॥६॥

6. *TRANSLATION* :—O men ! you should emulate the shining sun and the moon, which are imperishable (by their real nature) and protector of liberality. They are like the emperor, drawing water up through their rays and unifying all. Accomplish all your works regularly punctually and straights forwardly.

PURPORT :—O men ! you should treat upon the path of righteousness like the sun and the moon. You are illuminators of all, and givers of water and unifiers with the objects of the temporarl world in their scheduled way straightforwardly, in accordance with ordained by the Almighty God.

NOTES : (सम्राजा) सम्यग् राजमानौ चक्रवर्त्तिनृपवद्वर्त्तमानौ ।=Shining and acting like the emperor and the king. (आदित्या) अखिण्डतौ= Imperishable (by nature). (अनवह्वरम्) सरलम्=Straight forwardly.

The attributes of the fire and air are told :

गोमदू षु नासत्याश्वावद्यातमश्विना । वर्ती रुद्रा नृपाय्यम् ॥७॥

7. *TRANSLATION:*—O men ! as pervasive fire and air which are devoid of untruthful character and cause wicked people to weep, they go to the path where there are many horses and cows. That path is protected by good men. You should also do the same way.

PURPORT :—If men go to distant places with the vehicles or conveyances made with the proper combination of fire water and air etc., they can enjoy limited happiness.

NOTES : (वर्त्तिः) मार्गम् । वर्तते गतिकर्मा (NG. 2, 14)=Path. So it is used for the path on which men go—Translator. (रुद्रा) दुष्टानां रोदयितारौ ।=Causing the wicked to weep. (अश्विना) व्यापनशीलौ ।=Pervading. Here it is used for the fire and air.

Significance of fire and air are emphasized :

न यत्परो नान्तर आदधर्षद्वृषण्वसू । दुःशंसो मर्त्यो रिपुः ॥८॥

8. *TRANSLATION :*—O men ! no malevolent man or foe can overcome these mighty fire and air, whether be far off or nigh.

PURPORT :—In this world, none can subdue fire and air. There is none who can destroy them like an enemy. So men should be invincible.

NOTES : (दुःशंसः) दुष्टः शंसस्तुतिर्यस्य सः ।=Malevolent, wicked.

The subject of fire and air continues :

ता न आ वोळ्हमश्विना रयिं पिशङ्गसंदृशम् । धिष्ण्या वरिवोविदम् ॥९॥

9. *TRANSLATION :*—O men ! tell us about these Ashvinau (pair of pervasive fire and air) which are praised everywhere on

account of their properties. They bring us wealth from all sides which is very useful and is another name of health. It enables us to see all beautiful objects well.

PURPORT :—Men should know well the properties of the fire and air with the help of which much wealth is acquired.

NOTES : (धिष्ण्या) यौ धेष्येते शन्द्येते स्तूयेते तौ ।=Praiseworthy. (पिशङ्ग-संदृशम्) पिसङ्गं शोभनं वर्णं सम्यक् पश्यन्ति येन तम् ।=Which enables us to see various beautiful articles. (वारिवोविदम्) वरिवः सेवनं विन्दन्ति येन तम्=Useful, which serves many purposes.

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The attributes of the sun are stated :

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥१०॥

10. *TRANSLATION :*—O dear one! you should know well that Indra (sun) dissipates all great and overpowering danger. It is firm in its own circumference and is the means to see all the objects with its light.

PURPORT :—If there would be no sun in the world, none can become free from all fear. If the solar world is not firm on its own axis and does not provide power of vision none can see things properly and there may not be balanced vision.

NOTES : (स्थिरः) स्वपरिधिस्थः ।=Firm on his own axis or circumference. (विचर्षणिः) दर्शकः । विचर्षणिरिति पश्यतिकर्मा (NG 3, 11, 10)= The cause of showing all objects.

TRANSLATOR'S NOTES :—Rishi Dayananda Sarasvati has given only the cosmic interpretation as the spiritual meaning is quite evident, Indra is meaning God The Lord of the world. It is thus "God is the dispeller of dissipator of all fear and danger. He is immutable and omniscient seeing all thoroughly."

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The importance about the communion with God is stated :

इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् ।
भद्रं भवाति न पुरः ॥११॥

11. TRANSLATION :— God—the Lord of the world and the sun (made by Him) both make us happy. But the sun cannot approach us either from the front or behind (without God) but only with Him there is always happiness and welfare for us.

PURPORT :— God illuminates the souls of all like the sun illumining the objects of the world. His devotees who do not worship anyone else but Him, and they never indulge in any unrighteous act knowing that Omnipresent God sees us constantly everywhere. Those who are always engaged in the performance of righteous deeds attain emancipation by the removal of all sinful tendencies and by the attainment of the supreme wisdom and the practice of Yoga. None else can give emancipation to human beings.

NOTES : (इन्द्रः) परमेश्वरः सूर्यो वा ।=God and Sun. (नशत्) प्राप्नुयात् ।= Approaches.

The Greatness of God is stated :

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।
जेता शत्रून्विचर्षणिः ॥१२॥

*12. TRANSLATION :—*O men! God is the beholder of all (Omniscient). He grants us fearlessness from all directions and conquers of all foes. He should be always worshipped by us.

PURPORT :—Imperial heroes make all people happy by driving away all the wickeds persons frightening others. In the same manner, Omniscient God is when "contemplated" upon, He removes all unrighteous acts. He prompts to do noble actions and grants Bliss to all emnacipated souls by enabling them to attain salvation and to set them free from all fears and bondage. Therefore, He alone should be always worshipped by all.

NOTES : (आशाभ्यः) दिग्भ्यः । आशा इति दिङ्नाम (NG 1, 6)=From all quarters.

The attributes and duties of the teachers and the pupils :

विश्वे देवास आ गंत शृणुता म इमं हवम् ।
एदं बर्हिर्नि षीदत ॥१३॥

13. *TRANSLATION* :—O all learned persons ! come here. Be seated on this good Āsana (comfortable seat) and listen to my studies related to the words and their meanings (science of lexicography, etymology etc).

PURPORT :—The pupils should request their teachers in the following manners. Please come and take your seat on the best Asana offered by us. Then kindly examine us to test our studies and knowledge.

NOTES & REMARKS : (हवम्) आदातव्यं शब्दार्थसम्बन्धाऽध्ययनम् ।= Studying the relation between the words and their meanings. (बर्हिः) उत्तमासनम् ।=Good comfortable seat.

How wrong and misleading it is on the part of Griffith to translate विश्वेदेवासः as "O all ye Gods" when as a matter of fact, the word देवासः means the enlightened or highly learned persons as clearly stated in the Shatpath Brahmana 3.7.3.10 विद्वांसो हि देवाः ।

The requests made to the learned persons :

तीव्रो वो मधुमाँ अयं शुनहोत्रेषु मत्सरः ।
एतं पिबत काम्यम् ॥१४॥

14. *TRANSLATION* :—O all the learned persons ! taking it as a gift by the experienced wiseman, you drink juice of this great Bliss which is sharp, sweet and desirable and scientifically prepered.

PURPORT :—Those who serve the experienced enlightened and wise persons, they become highly intelliegent and learned men.

NOTES : (शुनहोत्रेषु) शुनानां विज्ञानवृद्धानां होत्रेषु दानेषु ।=Among the donations given by the experienced enlightened wise persons. (मधुमान्) विज्ञानसम्बन्धी ।=Scientific.

TRANSLATOR'S NOTES :—शुनम् is from (टुओ श्वि) गतिवृद्ध्योः । गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च । Both the meanings of the verb have been taken here by the commentator. होत्रम् is from हु—दानादनयोः आदाने च । Here the first meaning of दान or donation (gift) has been taken. It was not correct on the part of Shri Sayanacharya, Prof. Wilson and Griffith to take the word शुन होत्रेषु used in the mantra as a Proper Noun and interpret it as शुन होत्रेषु गृत्समदेष्वस्मासु (सायणाचार्य:) Among the Shounahotras, the family of which Gritsamada—the Rishi of the hymn was a member (Griffith's foot—note Vol. 1, P. 311) मधुमान् is generally translated as sweet. But as the word मधु is derived from मन्—ज्ञाने (दिवा•) मनेर्धश्छन्दसि । (उणादि 2, 117), Rishi Dayananda Sarasvati had translated it related to the science or scientific.

Again the subject of learned persons moves :

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः ।
विश्वे मम श्रुता हवम् ॥१५॥

15. *TRANSLATION* :—O all the learned persons ! you are endowed with the great wealth of knowledge and are shining with the knowledge of various science. You are givers of strength to all, and therefore listen to my this study of the relation between the words and their meanings.

PURPORT :—Those who always revere the enlightened persons, and exchange their notes and discussions, they should become good examiners. They also make others highly learned.

NOTES : (इन्द्रज्येष्ठाः) इन्द्रः परमविद्यैश्वर्यो प्रधानमेषां ते ।=Those who are endowed with the great wealth of knowledge. (मरुद्गणाः) मरुतां मनुष्याणां समूहाः ।=Groups of men. (पूषरातयः) पुष्टेः रातिर्दानं येषान्ते ।=Giver of strength to all.

The duties and attributes of the learned ladies are stated :

अम्बितमे नदीतमे देवितमे सरस्वति ।
अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि ॥१६॥

16. TRANSLATION :— O mother ! O best among the teachers ! O best among the teaching of obstruse knowledge ! O the most enlightened and the wisest ! we are not yet endowed with all admirable qualities, you taught us. Please give us excellence and fame earned through your teachings.

PURPORT :— All virgins should learn their lessons from highly learned ladies and should pray to them to make endowed with all wisdom, knowledge and good education.

NOTES : (अम्बितमे) याऽम्बतेऽध्यापयति साऽतिशयिता, तत्सम्बुद्धौ ।=The best among the teachers. (नदीतमे) अतिशयेनाव्यक्तवित्तोपदेशिके ।=The best among the instructresses of obstruse knowledge. (सरस्वति) बहुविज्ञानवति ।=Highly learned, full of the knowledge of all sciences. (अम्ब) मातरध्यापिके ।=Mother or lady teacher who is to be regarded as mother.

More about the lady teachers :

त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् ।
शुनहोत्रेषु मत्स्व प्रजां देवि दिदिड्ढि नः ॥१७॥

17. TRANSLATION :— O highly learned lady teacher ! you are divine in the knowledge, and on it depends the lives of many. Be

pleased with those who have acquired the spiritual knowledge through the Yoga (direct perception). Teach our children.

PURPORT :— All should call their learned wives lovingly and urge upon them to teach girls and women, who are less fortunate.

NOTES : (शुनहोत्रेषु) प्राप्तयोगजविद्याद्येषु ।=Those who have obtained the knowledge through the Yoga. (दिदिड्ढि) उपदिश । अत्र शपः श्लुः । Teach or preach.

The duties of the men and women are mentioned :

इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।
या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति ॥१८॥

18.TRANSLATION :— O truthful highly learned lady ! you are endowed with abundant wealth of knowledge and food materials. Accept lovingly that Vedic knowledge from those people who have enjoyed Bliss and have tried to establish wisdom in the hearts of seekers. You are also equally interested in it.

PURPORT :— As highly learned men should teach well the students who are bachelors. They impart them good education. Equally it is the duty of highly educated ladies to impart good education to Brahmacharinis (virgin) girl students.

NOTES & REMARKS : (वाजिनीवति) बह्वैश्वर्यान्नादियुक्ते । वाज इति अन्न नाम (NG. 2, 7)=Endowed with abundant wealth and food. (मन्म) विज्ञानानि । मन्म-मननानीति यास्काचार्यः (NRT. 10-4-42)=Knowledge. (गृत्समदाः) गृहीताऽऽनन्दाः ।=Who have enjoyed Bliss. (देवेषु) विद्याकामेषु । =Among the seekers of wisdom and knowledge.

In the praise of male and female teachers :

प्रेतां यज्ञस्य शंभुवा युवामिदा वृणीमहे ।
अग्निं च हव्यवाहनम् ॥१९॥

19. *TRANSLATION :—* O men and women ! we select you wholeheartedly who confer happiness upon all and are experts in the knowledge of the Yajna (in the form of study and teaching). They know well the properties of the fire which is the bearer of the oblations.

PURPORT :— All should appoint male teachers for teaching boys and adults and female teachers for imparting education to girls and women. This helps to wipe out ignorance and illiteracy and helps in the diffusion of knowledge among all men and women.

NOTES : (यज्ञस्य) अध्यापनाध्ययनस्य ।=Of study and teaching.

TRANSLATIOR'S NOTES : In the Vedas, the word Yajna has been used in a very comprehensive sense and it includes every noble act which brings about the welfare of all. Brahma Yajna is the first among the daily Yajnas and its consist of Sandhya (Meditation) and Svādhyāya. In the Manu Smriti it is stated अध्यापनं ब्रह्मयज्ञः (मनु ३,७०) and the commentators have rightly remarked that अध्यापनशब्देनाध्ययनमपि गृह्यते । i.e. teaching includes study also. So the study and teaching of the Vedas and other shastras is a part of the Brahma Yajna.

The duties of the male and female teachers are stated :

द्यावा न पृथिवी इमं सिध्रमद्य दिविस्पृशम् ।
यज्ञं देवेषु यच्छताम् ॥२०॥

20. *TRANSLATION* :— O men and women ! you should establish to-day this Yajna among the enlightened persons permanently. It touches the light of knowledge and then throws light on the meaning of the Shastras, like the sun does on the earth.

PURPORT :— The teachers and preachers should spread knowledge among all men and women like the sun and earth, which uphold all.

NOTES : (सिध्रम्) शास्त्रबोधप्रकाशनिमित्तम् ।=The means of throwing light on the meaning or secret of the Shastras. 'दिविस्पृशम्) दिवि विज्ञानप्रकाशे स्पृशन्ति येन तम् ।=By which the light of knowledge is

touched. (यज्ञम्) अध्ययनाध्यापनसङ्गतिमयम् ।=The Yajna consisting of reading teaching and association with the enlightened persons.

The duties of male and female teachers are elaborated :

आ वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः ।
इहाद्य सोमपीतये ॥२१॥

21. TRANSLATION :— O teachers and preachers ! may the enlightened persons who are free from malice and are capable to propogate the Yajna (knowledge) sit down always near you, so that all may obtain the wealth of knowledge and wisdom in this world.

PURPORT :—The teachers and preachers should have colloboration with other highly learned teacheresses of spotless character, so that wisdom and good education may simultaneously spread out among *the men and women.*

NOTES : (यज्ञियाः) विद्यावृद्धिमययज्ञप्रचाराहीः ।=Fit to spread the Yajna in the form of the diffusion of knowledge. (सोमपीतये) यथा सोमाविद्यैश्वर्याणि जायन्ते तस्मै ।=For the act which generates the wealth of knowledge and wisdom.

Sūktam—42

Rishi of the Sūktam—Gritsamadu. Devatā—Indra. Chhanda—Trishtup. Svara—Dhivata.

The attrbiutes of a preacher are underlined :

कनिक्रदज्जनुषं प्रब्रुवाण इयर्ति वाचमरितेव नावम् ।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत् ॥१॥

1. TRANSLATION :— O mighty preacher ! you are going out everywhere like a bird as a steersman sends out his boat; so you send your voice out repeatedly preaching and telling about the illustrious Vedic knowledge. You are most auspicious and benevolent. May not calamity fall upon you from any side in the world.

PURPORT :— There are similes in the mantra. The preacher of truth who goes to all people for preaching as a steersman goes to a boat and who wanders from place to place like a bird in the sky, such a benevolent holy man of the noblest character should be protected well by the authorities of the State, so that his valuable life may not be endangered.

NOTES & REMAKRS : (शकुने) शकुनि वद् वर्त्तमान ।=Mighty and active like a bird. (जनुषम्) प्रसिद्धाम् वाचम् ।=Illustrious or renowned Vedic Speech. (कनिक्रदत्) भृशं शब्दायमान: ।=Speaking aloud repeatedly or preaching.

At several places, the Vedas are termed as दैवीवाचम् (Divine Speech), though it was always kept in writing too in the script. Another term of the Vedic contents is श्रुति meaning which is heared. As the speech is heard, and not read, it was called at Divine Speech. Ed.

The subjact of preacher moves further :

मा त्वा॑ श्ये॒न उद्व॑धी॒न्मा सु॑प॒र्णो मा त्वा॑ विद॒दिषु॑मान्वी॒रो अस्ता॑ ।

पि॒त्र्यामनु॑ प्र॒दिशं॒ कनि॑क्रदत्सुम॒ङ्गलो॑ भद्रवा॒दी व॑दे॒ह ॥२॥

2. *TRANSLATION :—* O learned preacher ! may no wicked person like a falcon or eagle kill you. May no archer, carrying with arrows (or other weapons) reach you. Speaking aloud and preaching auspicious (beneficial) things which bearing joyful tidings you deliver sermons following the eternal path, trodden upon by the wise protectors.

PURPORT :— As falcon ! eagle and other birds kill other smaller and weaker birds, so let no one cause trouble to a preacher, so that he may preach everywhere conveniently and without any risk.

NOTES : (इषुमान्) बाणवान् ।=Possessor of arrows/weapons or its user. (भद्रवादी) भद्रं कल्याणं वदितुं शीलं यस्य स: ।=One who always speaks nice. (सुमङ्गल) सुमङ्गलोपदेशक: =Preacher of auspicious words.

More about the preachers :

अवं क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते ।
मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः ॥३॥

3. *TRANSLATION :*—O mighty preacher ! you are auspicious and utter beneficient sweet words leading to happiness and speak out sitting on the right side (proper places) of the houses. May no thief, no evil–doer praise the sin and prevail upon us, so that we good heroes tell about that great God in the Yajnas or amidst the assemblies.

PURPORT :—Where the Mahatmas (great souls) of the purest character and absolutely truthful persons preach, thieves and other wicked persons disappear from there and all enjoy great happiness.

NOTES : (दक्षिणतः) दक्षिणपार्श्वे ।=From the right location. (अघशंसः) योऽघं पापं शंसति सः दस्युः ।=A sinner or a thief.

TRANSLATORS' NOTES :— Shri Sayanancharya, Prof. Wilson, Griffith and many other translators of the Vedas have interpreted it under the erroneous impression that the reference here is to a bird named Kapinjala. But it is clear that the attributes and duties of a preacher like सुमंगलो भद्रवादी वदिह are quite evident on the point, Pandit Damodara Satavalekar has also confirmed it.

Sūktam—43

Rishi of the Sūktam—Gritsmada. Devatā—Kapinjalā Indra. Chhanda—Jagati and Shakvari of various kinds. Svara—Nishāda and Panchama.

प्रदक्षिणिदभि गृंणन्ति कारवो वयो वदन्त ऋतुथा शकुन्तयः ।
उभे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ॥१॥

1. TRANSLATION :—As the night birds chirp (sing) varying sounds in different seasons, in the same manner artisans (architects and engineers) utter both kinds of words i.e. accomplishing the temporal and spiritual happiness. The man who makes around trip like a reciter of the Sama (Vedic Music), and recites Gayatri, Ushnik, Trishtup, Jagati and other metres, he shines after uttering both kinds of words—wordly and divine.

PURPORT :—As the birds chirp various kinds of sounds in different seasons, same way the artisans should frankly give their opinions and suggestions throwing deep light on the issues.

NOTES : (कारव:) कारुका: ।=Artists or artisans. (उभे वाचौ) ऐहिक पारमार्थिक सुख साधिके ।=Leading to the happiness of both kinds worldly and divine.

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The duties and nature of the preachers are further explained :

उद्गातेवं शकुने साम गायसि ब्रह्मपुत्र इंव सवनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वंद ।
विश्वतो नः शकुने पुण्यमा वंद ॥२॥

2. TRANSLATION :—O preacher ! you are like a mighty bird. You recite Sama (Vedic music) texts like a musician of the Sama at a Yajna. You glorifiy God at the Yajna performed during the morning and evening sessions etc. A worthy son of the Vedic scholar also does similarly, always speaks to us and in nice auspicious way. They virtuous children have been blessed to capable and virile persons like a strong bull. O powerful creator ! you speak to us always about the various sciences and speak to us also regarding merited acts.

PURPORT :—There is simile used in the Mandala. As the knowers of the Vedas recite the Vedic mantras regularly and act according to the Vedic teachings in the same manner, preachers (both males and females) should deliver true sermons for the welfare of all.

NOTES : (ब्रह्मपुत्र इव) ब्रह्मणश्चतुर्वेदवेत्तुः पुत्रस्तथा ।=Like the son of a Vedic Scholar. (शिशुमतीः) प्रशस्ताः शिशवो विद्यन्ते यासां ताः ।=The women having nice children.

Again about the preachers stated :

आवदंस्त्वं शंकुने भुद्रमा वंद तूष्णीमासींनः सुमतिं चिकिद्धि नः ।
यदुत्पतुन्वदंसि कर्करिर्यथा बृहद्वंदेम विदथें सुवीराः ॥३॥

3. *TRANSLATION :*—O preacher ! like a singing bird while speaking, you always utter sweet, pleasant and beneficient words, when you sit for the practice of Yoga, and instruct us well about the wisdom. Like a flying bird, you speak to us like a man who acts matching his professions. We may also act accordingly and being good heroes impart good knowledge or speak about the Great God at the Yajnas or religious assemblies.

PURPORT :—Those persons bring about the welfare of all, whose precepts and professions are identical and who learn various sciences from others.

NOTES : (शकुने) शक्तिमत्पक्षिवद्वर्त्तमान ।=O preacher ! acting like a mighty bird, going from place to place for preaching truth. (चिकिद्धि) ज्ञापय ।=Teach. (कर्करिः) भृशं कुर्वन् ।=Very active, and acting according to the teachings received from great scholars.

TRANSLATOR'S NOTES : **In the Aryābhivinaya, Rishi Dayananda has explained this mantra with God, taking शकुने for the Almighty. The meaning of other words is almost common in both the cases.**

ओ३म्

ऋग्वेद संहिता

तृतीयं मण्डलम्-प्रथमं सूक्तम्

AUM

The Holy Rigveda

Mandalam 3

Sūktam (Hymn)-1

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of the enlightened persons are stated :

सोमस्य मा तवसं वक्ष्यग्ने वह्निं चकर्थ विदथे यजध्यै ।
देवाँ अच्छा दीद्यद्युञ्जे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥१॥

1. *TRANSLATION* :— O learned person ! you are bright like the fire, Render me vigorous after the attainment of wealth and make me good bestower of happiness like the fire in the Yajna (in the form of the honour shown to great scholars). My object is to acquire divine virtues, or to gather divine persons. I perform this Yajna of honouring the enlightened persons and hold shining divine virtues. As the Agni (fire) becomes the cause of moving the cloud, so I also act peacefully in the company of great scholars. O highly learned person ! as a pupil respects a pious teacher, so you should also do.

PURPORT :— Those persons who desire to be prosperous, should accomplish all warks with the scientific knowledge of the fire and other elements. This is done by keeping their bodies healthy and making themselves highly learned.

NOTES : (सोमस्य) ऐश्वर्यस्य सकाशात्=O wealth. (तवसम्) बलयुक्तम्। तव इति बलनाम (N.G. 2, 9)=Vigorous. (विदथे) विद्वत्सत्काराख्ये यज्ञे। विदथ इति यज्ञनाम (N.G. 3, 17)=Puring the Yajna in the form of honouring great scholars. (अद्रिम) मेघम्।=Cloud.

More about the enlightened persons :

प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्भिरग्निं नमसा दुवस्यन्।
दिवः शंशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥२॥

2. *TRANSLATION :—* O enlightened persons! by the Yajna (in the form of association with righteous persons, with due reverence) lead me forward. I endeavour to develop speech like the fire with fuel. May we always be happy with reverence to those persons for the benefit of the powerful and experienced wise man. Such light is received from the genius poets.

PURPORT :— Men should aspire to rule over the earn by developing the most appropriate and sweet speech and receiving good education at the hands of highly learned teachers.

NOTES AND REMARKS : (यज्ञम्) सत्संगाख्यं व्यवहारम्।=Yajna in the form of associating with righteous persons. (विदथा) विविधानि विज्ञानानि।=Various sciences. (गातुम्) पृथिवीम्। गातुरिति पृथिवी नाम (N.G. 1,1)=Earth. (गृत्साय) मेधाविने।=For a genius.

The subject of enlightened person is continued :

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः।
अविन्दन्नु दर्शतमप्स्व१न्तर्देवासो अग्निमपसि स्वसॄणाम् ॥३॥

3. *TRANSLATION :—* O good man ! that man alone is able to enjoy all happiness in the waters or in his own Prānas, who confers happiness on fellow beings. Being a good brother to his sisters such a person possesses pure strenghth, and unifies all. He does all this like the enlightened persons who discovered the right fire in the waters (in the form of hydro-electricity.—Ed.)

PURPORT :— As the enlightened persons see the light of knowledge within their souls through the science of Yoga and demonstrate their widened scope of their knowledge, in the same manner, men should teach their sons and daughters also. Their brothers and sisters and other kith and kin should also acquire knowledge. It is only in this way, that the welfare of all can be brought about.

NOTES AND REMARKS : (मेधिरः) संगमकः ।=Unifier. (दिवः) प्रकाशयुक्तस्य (लोकस्य) ।=Of the glorious world. (अप्सु) जलेषु प्राणेषु वा ।=In the waters or Pranas. (अपसि) कर्मणि । अप इति कर्मनाम (N.G. 2, 1)=In the action.

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The attributes and duties of husbands and wives :

अवर्धयन्त्सुभगं सप्त यह्वीः श्वेतं जज्ञानमरुषं महित्वा ।
शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥४॥

4. *TRANSLATION*: — O learned persons of pure birth ! you desire to make yourself charming (by health and noble virtues). You should also endeavour in the same manner as the enlightened persons are always eager to acquire more and more knowledge. They also generate white-coloured horse power (in the form of electriculy), which is bestower of happiness or, as seven great women help in the development of a fortunate and wonderful child and enjoy happiness. They thus are discharging their duty.

PURPORT :— As seven women help in the wonderful growth of a good child, so those who augment prosperity by knowing the Science of fire, become great and renowned.

NOTES & REMARKS : (अश्वाः) बिद्याप्राप्तिशीलाः । अग्निर्वा अश्वः श्वेतः (Stph. 3, 6, 2, 5)=Eager to acquire more and more knowledge. (यह्वीः) महत्यः स्त्रियः ।=Great women, great on account of their noble virtues. (वपुष्यन्) आत्मनो वपुरूपमिच्छन् । वपुरिति रूपनाम (N.G. 3, 7, 4)=Desiring to make himself charming.

By seven women may be taken here (1) Mother. (2) Mother's sister. (3) Father's mother or grand-mother of the child. (4) Father's sister. (5) Father's grand-mother. (6) Mother's grand-mother. (7) Mother's sister's daughter. (8) Father's sisters' daughter. It is by the co-operation of all these great women, that the child would develop excellently.

The duties of man are told :

शुक्रेभिरङ्गै रजं आततन्वान् क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥५॥

5. *TRANSLATION :—* Obviously, a learned person becomes prosperous, who increases his wealth with his strong limbs and who purifies his intellect and power of action with the association of perfectly pure geniuses. Such a person bears the peaceful disposition of the waters and clothes with radiance of knowledge and achieves great and undiminished prosperity.

PURPORT :— O men ! you can not acquire great knowledge and wealth, unless your limbs of the body are strong, your intellects are pure and you have association with absolutely truthful learned persons. You also attain long life by having perfect self-control.

NOTES AND REMARKS : (रजः) ऐश्वर्य्यम् ।=Wealth. (शोचिः) प्रकाशम् ।=Light. Radiance.

The duties of husbands and wives are told :

व॒व्राजा॑ सी॒मन॑दती॒रद॑ब्धा दि॒वो य॒ह्वीरव॑साना॒ अन॑ग्नाः ।
सना॒ अत्र॑ यु॒व॒तयः॒ सयो॑नी॒रेकं॒ गर्भ॑ दधिरे स॒प्त वाणीः ॥६॥

6. *TRNSLATION :—* O men ! as a learned person attains or knows the nature of seven kinds of speech (named in the following purport), in the same manner, young women have fine teeth, and are worthy of honour and never to be insulted. Shining on account of their virtues, great being endowed with high education, good qualities and temperament, desirous of living with their husbands, dressed in fine clothes and ornaments, they enjoy good things, and live in good abodes become impregnated. Why should not the wives enjoy happiness and pleasures in such circumstances ?

PURPORT :— Those women who are of matching knowledge, beauty and temper (with their husbands) choose their husbands of their own accord, and having borne children with love and brought them up well, train them properly, they enjoy happiness. Seven kinds of speech namely Parā, Pashyanti, Madhyamā, Vaikhari and three kinds of speech throw light on right sort of actions, knowledge and communion with God. They accomplish all dealings harmoniously. So the learned husbands and wives can thus accomplish a four point set of ultimate ideal aims of human endeavour PURUSHĀRTHA CHATUSHTAYA—the Dharma (righteousness) Artha (wealth) Kāma (fulfilment of noble desires) and Moksha (emancipation).

NOTES AND REMARKS : (अनदतीः) अविद्यमाना अतीव सूक्ष्मा दन्ता यासान्ताः ।=Having fine teeth. (अदब्धाः) अहिंसनीयाः सत्कर्त्तव्याः । दभ्नोति वधकर्मा (N G. 2,19) ।=Not to be insulted or troubled but always to be honoured. (यह्वीः) महाविद्यागुणस्वभावयुक्ताः बह्वः महन्नाम (N.G. 3,3). ।=Endowed with great knowledge good qualities and temperament.

The nature of Parā, Pashyanti and Madhyamā (three subtle speeches) has been stated in the Maha Bhashya of Patanjali and other ancient books. It is the Vaikhari that expresses itself outwardly.

The attributes of wives are stated :

स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥७॥

7. *TRANSLATION :*—As all varied cows of good pedigree serve men and other beings with their milk, in the same manner, parents who live together lovingly are really great and respectable on account of their virtues. Such couple nourish the progeny which ultimately make an end to all sufferings.

PURPORT :— As the ocean and river by their confluence bring into being (produce) jewels, in the same manner let husbands and wives give brith to good progeny.

NOTES AND REMARKS : (घृतस्य) उदकस्य । घृतम् इत्युदकनाम (N G. 1, 12)=Of water. (पिन्वमाना:) सेवमाना: ।=Serving. (समीची:) सम्यगञ्चत्न्यौ=Going together well. (मातरौ) जनक-जनन्यौ ।=Parents.

The glory of the second birth with knowledge is explained :

बभ्राणः सूनो सहसो व्यद्यौद्दधानः शुक्रा रभसा वपूंषि ।
श्चोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥८॥

8. *TRANSLATION :*— O son ! a man possessing the physical and mental powers is free from all diseases. He shines in his speeches flow like the sweet waters. Such a virile person grows with the knowledge of great poetic qualities and with his own strength. Likewise, you should also grow day to day.

PURPORT :— As the speeches of highly educated and cultured persons are soft and sweet like waters and as Brahmachari is virile likewise the children should acquire wisdom and good education and should be powerful and of nice temperament besides being men of good character and conduct.

NOTES AND REMARKS : (शुक्रा) शुक्राणि शरीरात्मवीर्य्याणि ।=The powers of body and soul. (रभसा) रोगरहितानि ।=Free from diseases.

(In order to make a person doubly virtuous and Vedist, his second birth is ordained in the form of Upanayanam and Vedarambha Sanskaras. It is an important event in a man's life—Editor).

The glory of the second birth is with knowledge is emphasized :

पितुश्चिद्दूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यह्वीभिर्न गुहा बभूव ॥९॥

9. *TRANSLATION* :— As night manifests itself in various ways, as there are various underhidden ideas among the intellectuals like the currents of water in the same manner, the soul having stayed in the womb niseminated by the father is manifest through birth. Such a person in the company of auspicious friends and like the lustre of knowledge coupled with intellegence knows the truth of self. Such a person has truth in his inner heart, uses sweet words and enjoys happiness.

PURPORT :— As nothing is visible in the dark, rather it is seen with the help of the lamp, in the same manner, the soul though present in the body of the father and within the embryo is not seen. When it takes birth, only then it is visible. In the same manner. a person who acquires the knowledge of various sciences with the help of auspicious friends of noble character achieves knowledge about his own soul and God and becomes a great man.

NOTES AND REMARKS : (ऊधः) रात्रीः । ऊध इति रात्रिनाम (N.G. 1, 7)=Night. (धेनाः) प्रीयमाणान्यपत्यानि इव वाचः । धेना इति वाङ्नाम । (N. G. 1, 11)=Speeches or words which please like a child. (गुहा) गुहायाम् बुद्धौ ।=In the intellegence compared with a cave. (दिवः) विद्यादीप्तीः ।=The lustre of knowledge.

Behaviour of married couple mentioned :

पितुश्च गर्भं जनितुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः ।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये३ नि पाहि ॥१०॥

10. TRANSLATION :— A wife who matches in knowledge and good virtues with her husband bears a child for the happiness of pure and mighty husbahd. The child (in embryo) having taken birth from the semen of the protector father takes milk and grows thereby like the preceding generations. As both husband and wife who should be like true companions work jointly for a benevolent cause, so O learned man ! you should also do.

PURPORT :— As parents sustain and preserve the child and on the child born, they make it grow by giving the milk in proper form in the same manner, the husband and wife sould develop their selfless mutual love, preserve the embryo and after the growth of the child, they should impart good education to them for bringing about the welfare of mankind.

NOTES : (अधयत्) धयति, पिबति=Drinks (milk etc.) (पीप्यानाः) वर्द्धमानाः ।=Growing.

———

उरौ महाँ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।
ऋतस्य योनावशयद्दमूना जामीनामग्निरपसि स्वसॄणाम् ॥११॥

11. TRANSLATION :— As the rainwater supplements the previous stock of water, so the reputed great man grows well having got fire (knowledge) in the un-disturbed (un-bounded) great dealings. The fire (hydro-electric) is the cause of the water (hidden in it, so to speak), likewise a student of self-abnegation grows in knowledge and wisdom. It lives in the works of one who enjoys the happiness of the sisters. (Serving them and co-operating with them in the discharge of his duties, being a man of peaceful and loving disposition like his sisters.)

NOTES & REMARKS : (उरौ) बाहौ (व्यवहारे) । उरु इति बाहुनाम (N G. 3, 1,) = In various kinds of dealing. (दमूनाः) दमनशीलाः । = A man of self-control. (जामीनाम्) भोक्तॄणाम् । = Of those who enjoy happiness. (अपसि) कर्म्मणि । = In the action.

About the learned persons :

अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भाऋजीकः ।
उदुस्रिया जनिता यो जजानापां गर्भो नृतमो यह्वो अग्निः ॥१२॥

12. *TRANSLATION* :—The sun is a great fire and gives birth to waters added with its rays (in the form of the rains). It manifests itself as generator of the world and chief of all leaders. In the same manner, a great man inherits shining for his son with the lustre of updated knowledge, like the invincible commander of the army in the battlefiled.

PURPORT :—As sun is the main causes of the growth by generating waters through rains, in the same manner, those who are good trainer of their progeny are victorious everywhere.

NOTES & REMARKS : (अक्रः) केनापि प्रकारेण क्रमितुमयोग्यः । = Invincible. (भाऋजीकः) भाभिर्विद्यादीप्तिभिरृजुः सरलः । = Upright with the lustre of knowledge and wisdom. (गर्भः) स्तोतुमर्हः = Admirable. (समिथे) संग्रामे । = In the battle.

In the praise of wisdom and knowledge :

अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥१३॥

13. *TRANSLATION :*—O men ! learned persons know the Agni (science of energy) with their intellegence and practice. It is

in the waters and plants in various forms and gives birth to the forests, the great wealth (through vegetables and fruits etc). The mighty admirable and renowned Agni serves or is used for various purposes.

PURPORT :—Men should know well and utilise that Agni (the energy) which is present in the air, waters, on earth, in the body, in plants, herbs and other visible and invisible objects. Having done this, they should accomplish all works with its proper use.

NOTES : (पनिष्ठम्) स्तोतुमर्हम् ।=Admirable, praiseworthy. (दुवस्यन्) परिचरेयुः ।=Serve, utilise properly from all sides.

The significance of wisdom and knowledge :

वृहन्त इद्भानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः ।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः ॥१४॥

14. *TRANSLATION* :—O men! you should know the attributes of the sun rays which milk forth the water-indestructible in its causal form. The sun rays are brilliant and pure like the lightnings. These associate themselves with shining Agni (fire). That Agni is of the boundless earth and is even destroyer of diseases like the soul which is seated within the cave of intellect of men, endowed with by wise aged and experienced.

PURPORT :—Men should know thoroughly the nature and properties of the Agni which is manifest in the form of the fire/energy and sun and which is hidden in the form of electricity and lightning, the cause of the clouds. They should utilise it properly in order to accomplish the desirable purposes.

NOTES : (अपारे) अगाधे द्यावापृथिव्यौ । अपारे इति द्यावापृथिवीनाम । (NG. 3, 30)=Boundless heaven and earth. (अमृतम्) कारणरूपेण नाशरहितं जलम् ।=Indestructible in its causal form.

Importance of wisdom and knowledge is highlighted :

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥१५॥

15. TRANSLATION :—O noble teacher ! I perform the Yajna and add praise to you with acceptable means. Desirous of your favour, I implore your friendship and good intellect. Grant protection to me who is your admirer alongwith other enlightened persons. Whenever necessary, guard me with your disciplined men of the army.

PURPORT :—Men should first of all search for the best and the noblest teacher. They should seek all knowledge from him and reflect upon it, so as to have a clear perception. Then they should utilise their knowledge well.

NOTES : (यजमान:) संगन्ता ।=Unifier, a performer of the Yajna. (non-violent sacrifice). (अनीकै:) सैन्यै:=With men of the army.

The supremacy of wisdoms and knowledge is stated :

उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूँरदेवान् ॥१६॥

16. TRANSLATION :—O good benevolent enunciator of noble policies ! may we always be happy and enlightened under your guidance, and overcome Godless (atheist) wicked persons because they want to attack us (truthful persons). We uphold all blessed virtues with the sharp good knowledge and gathering strength (physical, psychological and spiritual).

PURPORT :—Those persons become prosperous who overlook ignorant and always serve great scholars.

NOTES : (अग्ने) पूर्णविद्यायुक्त ।=Highly learned leader. (वृधजमाना:) बलायमाना: ।=Gathering strength (of body, mind and soul).

The virtues of wisdom and knowledge :

आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान्।
प्रति मर्ताँ अवासयो दमूना अनु देवान्रथिरो यासि साधन्॥१७॥

17. TRANSLATION :—O wise leader ! you become a great scholar among the enlightened persons after study of all the sublime potetical work. You give great delight, or Bliss to all. Having controlled your senses, you make average human Being abode by the side of enlightened persons. Being a master of chariots, accomplishing all good works, you always follow the path of wise men.

PURPORT :—That man enjoys all happiness who stays in the company of enlightend persons, studies the Shastras (spiritual books and other sciences) and teaches them to others.

NOTES & REMARKS : (केतु:) ज्ञानवान् ।=Full or knowledge. (मन्द्र:) आनन्दप्रद: ।=Giver of great delight or bliss.

It is noteworthy that in this next verse, Agni has been addressed as विश्वानि काव्यानि विद्वान् which Griffith has translated "knower of all secret wisdom", vide Hymns of the Rigveda Vol. 1, P. 317. Prof. Wilson has rendered into English "Cognizant of all sacred rites, vide Rigveda Translation Vol, 1, P. 196).

In this epithet ever applicable to the inanimate material fire and yet most of these Weastern translators have committed the mistake of taking the material fire by the word. Rishi Dayananda was however quite justified in translating Agni as पूर्ण विद्यायुक्त (म० १६) i.e. O enlightened wise man.

The importance of wisdom and knowledge further emphasized :

नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥

18. TRANSLATION :— That enlightened person should be revered by us who keeps faith in the immortality of the soul. Such a person shines among men, on the earth like the fire profusely inflamed with ghee (clarified butter). He sits at his home and in the assembly like a king after, having studied all the sublime literary works the repositories of knowledge.

PURPORT :— As Agni (in the form of the sun) illuminates all, in the same manner, an enlightened king protects his subjects and illuminates the knowledge. Why should he not be honoured by all ?

NOTES AND REMARKS : (दुरोणे) गृहे । दुरोण इति गृहनाम (N. G. 3,4)=At home. (विदथानि) विज्ञानानि=All sciences. (उर्विया) पृथिव्याम् । उर्वी इति पृथिवीनाम (N. G. 1. 1)=On earth.

More praise of wisdom and knowledge underlined :

आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥१९॥

19. TRANSLATION :— O enlightened person ! came to us with friendly auspicious and mighty protections. You are great, approaching us bestow upon us ample riches. These take us across the difficulties, and lead us to highly desirable noble speech and good reputation.

PURPORT :— If a man gets good friends, why should he not obtain wealth and beauty ?

NOTES : (सन्तरुत्रम्) दुःखात् सम्यक्तारकम् ।=Taking across all difficulties. (भागम्) भजनीयम् ।=Desirable.

Importance of wisdom and knowledge mentioned :

एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम्।
महान्ति वृष्णे सवना कृतेमा जन्मञ्जन्मन् निहितो जातवेदाः ॥२०॥

20. *TRANSLATION* :— O learned leader ! I tell you about these great births which have come into being according to your deeds. In fact they are the means of acquiring prosperity for getting the financial soundness of your forefathers. Be attentive and know these objects and listen to advice.

PURPORT :— O men ! you should know that all the deeds of the souls and which will be done in future, will have to be awarded with their fruits in the form of happiness, misery and both. (It is the theory of KARMA—Ed)

NOTES : (सनानि) कर्मभिः संभक्तानि ।=Divided by actions. (सवनानि) ऐश्वर्यसाधनानि ।=Means of achieving prosperity and success.

Importance of wisdom and intelligence stressed :

जन्मञ्जन्मन् निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥२१॥

21. *TRANSLATION* :— O soul ! you are established in every birth by God according to your deeds. You are eternal and kindled perpetually by those who are friendly to all wise men. May we live in the loving kindness in the auspicious grace of God—the Holy.

PURPORT :— All should infer from the law of Karma in this world by seeing inequality, the happiness and misery of the beings. If

there is no God as Dispenser of Justice, this law and order can not stand. Therefore all should take a vow to give up animosity and hatred and should deal with all lovingly.

NOTES AND REMARKS : (निहितः) कर्म्मानुसारेण स्थापितः ।= Established in accordance with deeds of previous births by the souls. (जातवेदाः) यो जातेषु पदार्थेष्वजातः सन् विद्यते सः ।=He who is in the objects without being born, eternal.

It was not correct on the part of Prof. Wilson, Griffith and other translators to take विश्वामित्रेभिः as the Proper Noun denoting a particular family. It simply means विश्वं सर्वं जगत् मित्रं येषां तैः ।=By those who regard the whole world as their friend. This fundamental principle of the Vedic terminology should always be borne in mind by all scholars and students of the Vedas.

The wisdom and intelligence are praised :

इमं यज्ञं संहसावन् त्वं नों देवत्रा धेहि सुक्रतो ररांणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविंणमा यंजस्व ॥२२॥

22. TRANSLATION :— O mighty and wise learned person ! do you bear this our Yajna (in the form of the philanthropic noble act), free from all attachment and reputation and full of justice and kindness shown to the enlightened truthful persons. Grant us abundent food, O acceptor of good qualities ! being liberal donor give us ample wealth.

PURPORT :— God always ordains an enlightened person to spread the spirit of Yajna (in the form of the diffusion of knowledge). One enjoys happiness by giving ample food and wealth to all, as a resultant outcome of the spread of knowledge.

NOTES : (यज्ञम्) रागद्वेषरहितं न्यायदयामयम् ।=Yajna in the form of a benevolent act that is free from attachement and repulsion and is endowed with justice and kindness. (इषः) अन्नादीनि । अन्नं वा इषम् । कौषीतिकी ब्राह्मणे २८, ५=Food and other desirable objects.

Importance of wisdom and intelligence is further emphasized :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

23. TRANSLATION :— Grant O enlightened leader ! your mercy to the person who desires to obtain the joy of knowing the correct perpetual meaning of the words and their relation with the meaning. The speech obviously leads to various noble acts and when it is properly divided. May your gracious will be ever upon us, so that we may be happy with wise and illustrious children.

PURPORT :— It is the duty of the enlightened persons to make all boys and girls highly learned, so that all may become noble and wise as a result of good education.

NOTES AND REMNRKS : (इड़ाम्) स्तुत्यां वाचम् । इड़ा इति वाङ्नाम (N, G. 1, 11)=Speech in appreciation. (गोः) वाचः=Of the speech. (शश्वत्तमम्) अनादिभूतं शब्दार्थसम्बन्धम् ।=Correct and eternal relation between words and their meanings. (तनयः) विस्तीर्णबुद्धिः ।=Vast intelligent or wise.

Sūktam—2

Rishi of the Sūktam—Vishwāmitra. Devatā—Agni Vaishvānara. Chhanda—Jagati of various kinds. Svara—Nishāda.

The attributes of the enlightened person :

वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नये जनामसि ।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥१॥

1. TRANSLATION :— O men ! as we manifest pure and sharp intellect for the pleasure of a learned leader, who shines among men (on account of his virtues) and who is augmentor or propagator of Truth, like pure clarified butter is put as oblation in the fire, so you

should also do same way, genius approaches to a liberal donor and other persons, in two ways, i e. with intellect and good actions, and as with an axe and other things they manufacture a chariot.

PURPORT :— As the performers of the Yajnas kindle the fire by putting oblations of pure Sāmagri and ghee (clarified butter), same way the teachers and preachers should increase the power of the intellect of their pupils and audience. As the chariots are manufactured with the axes and other implement, so the students should be trained with good education and admonition (when necessary). As the teachers and the pupils deal with one another lovingly, so the others should also do.

NOTES AND REMARKS : (वैश्वानराय) विश्वेषु नरेषु राजमानाय ।= For a person shining among men on account of his virtues. (धिषणाम्) प्रगल्भां धियम् ।=Pure and sharp intellect. वाग वै धिषणा (Stph. 5, 5, 4, 5) विद्या वै धिषणा (Ttry 3, 2, 22) धिषणेति वाङ्नाम (NG. 1, 11) वाघतः मेधावी । वाघत इति मेधाविनाम (NG. 3, 17)=Intellegent. (कुलिशः) वज्रम् । कुलिश इति वज्रनाम (NG. 3, 19)=A powerful weapon. (ऋण्वति) प्राप्नोति । ऋण्वतीति गतिकर्मा (NG. 2, 14)=Gets or recieves.

The nature of weapon and properties of fire (Agni) are mentioned :

स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः ।
हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥२॥

2. *TRANSLATION :—* O men ! you should know well the nature and properties of the Agni (in the form of the sun). It lights up both heaven and earth and is like an admirable son of both, the parents. The fire is the bearer of oblations to distant places, is undecaying, beneficient for food (by cooking it), affluent in radiance, difficult to be subdued and is pervading the subjects. It's nature should also be know thoroughly.

PURPORT :— If a good son is got by the observance of Brahmcharya (regulated married life) and by imparting good education and wisdom, he is benevolent to all like the sun shining in heaven and earth.

NOTES : (चनोहितः) चनसे अन्नाय हितः । चन इति पदनाम (NG. 4, 3) चनः अन्नमिति सायणाचार्योऽपि स्वभाष्ये = Beneficient for the food (through cooking). (दूलभः) दुःखेन दभितुं योग्यः । = To be subdued with difficulty. (अतिथिः) सततं गन्ता । = Going everywhere.

The attributes of Agni is stated :

क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे ॥३॥

3. *TRANSLATION* :— As wise learned persons manifest or kindle Agni (fire) with intelligence and action of persevering strength, so do I generate it being desirous of food and proper enjoyment and I instruct about this science to others this fire is great and bright with effulgence and is vigorous like a horse.

PURPORT :— If men desire to take full benefit from the fire in industrial and artistic undertakings, he can accomplish various purposes.

NOTES : (तरुषः) दुःखेभ्यः सन्तारकस्य । तृ-प्लवनसन्तरणयोः (भ्वादिः) । = Of that which takes across miseries. (चितिभिः) इन्धनादीनां चयनादिक्रियाभिः । = By the process of collecting fuel etc. and arranging. (वाजम्) वेगवन्तम् । चिञ्-चयने (स्वा०) = Speedy.

The nature and properties of fire are underlined :

आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्रयं वाजमृग्मियम् ।
रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥

4. *TRANSLATION* :— O men ! we choose Agni (fire) for the acquirement of joy. It originates from shyness (being distinct), is speedy, is known through the Vedas and is the gift of the destroyers of ignorance. It is highly desirable, shining with celestial splendour, investigated upon by the researchers and acceptable, with the object of sharing our happiness with others. You should emulate it. If men utilise fire properly and methodically, that divine joy or object can they not accomplish thereby ?

NOTES AND REMARKS : (सनिष्यन्तः) संविभागं करिष्यन्तः । सनिष्यन्तः is from षण-संभक्तौ ।=Desiring to share happiness with others. (भृगूणाम्) अविद्यादाहकानाम् । भृजी-भर्जने (भ्वाः) Hence the sense of destroying ignorance. यदभृज्यत तस्माद् भृगुः तद् भृगोर्भृगुत्वम् (गोपथ) ब्राह्मणे पू १, ६) =Of those who are destroyers of ignorance. (उशिजम्) कमनीयम् । =Desirable.

More about the fire (Agni) is stated :

अ॒ग्निं सु॒म्नायं दधिरे पु॒रो जना॒ वाजंश्रवसमि॒ह वृ॒क्तबंर्हिषः ।
य॒तस्रुंचः सु॒रुचं वि॒श्वदेंव्यं रु॒द्रं य॒ज्ञानां॒ साधंदिष्टिम॒पसांम् ॥५॥

5\. *TRANSLATION* :— The performers of the Yajnas cloud the firmament with the smoke and lift up ladles placed before them for happiness. This fire is resplandent and present in all divine objects, accomplishes the holy acts of the sacrificer and is the benefactor of the learned persons. It is also the curer of diseases, the means of swift locomotion and medium in cooked food. We should also emulate it.

PURPORT :— As the Ritviks (performers of the Yajnas) accomplish with fire the act of purifying air, rain water etc. so the artisans should accomplish various works with its utilisation.

NOTES AND REMARKS : (वृक्तबर्हिषः) वृक्तं छेदितं धूमेन बर्हिरन्तरिक्षं यैस्ते ऋत्विजः । वृक्त बर्हिष इति ऋत्विङ्नाम (NG. 3, 18)=Performers of the Yajnas who cover the firmament with the smoke of fire. (अपसाम्) कर्मणाम् । आप इति कर्मनाम (NG. 2, 1)=Of the works.

The merits of learned person (Agni) are stated :

पा॒वक॑शोचे॒ तव॒ हि क्षयं॒ परि॒ होत॑र्य॒ज्ञेषु॑ वृ॒क्तब॑र्हिषो॒ नरः॑ ।
अग्ने॒ दुव॑ इ॒च्छमा॑नास॒ आप्य॒मुपा॑सते॒ द्रवि॑णं धे॒हि तेभ्यः॑ ॥६॥

6. *TRANSLATION* :— O learned person of purifying lustre ! you are like the fire. O liberal donor ! bestow wealth or fame upon the persons who take recourse to desirable (fire), when the leading performers of the Yajnas desiring to serve you, come to your home.

PURPORT :— O enlightened person ! impart the knowledge of the science of fire to those who sit at your feet with a desire of knowledge serving you well. Thus they may become wealthy.

NOTES & REMARKS : (पावकशोचे) पावकस्याग्नेः शोचि दीप्तिरिव द्युतिर्यस्य तत्संबुद्धौ। शोचिः ज्वलतोनाम (NG. 1, 17)=Having the lustre of the purifying fire. (द्रविणम्) धनं यशो वा। द्रविणम् इति धननाम (NG. 2, 10)= Wealth or renown.

The attributes of Agni (electricity) etc. are told :

आ रोदसी अपृणादा स्वर्महज्जातं यदेनमपसो अधारयन्।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥

7. *TRANSLATION* :— O learned persons ! this Agni (in the form of electricity) has filled both heaven and earth and the spacious firmament, giving great delight when properly used. It is useful for food and its proper distribution is invisible and pervasive. It is used for Yajna for benevolent acts like a horse. Let scientists uphold and utilise this Agni for various purposes.

PURPORT :— Agni (electricity) illuminates the sun, earth and other objects on earth and firmament. If it is properly and methodically used in various vehicles, it is beneficial to all.

NOTES AND REMARKS : (वाजसातये) अन्नादीनां संविभागाय।=For the distribution of food etc, (अत्यः) व्याप्तिशीलोऽश्वः। अत्य इत्यश्वनाम (N. G. 1, 14)=Pervasive and swift like a horse. (कविः) क्रान्तदर्शनः।=Which can not be seen with naked eyes, invisible.

The attributes of a highly learned person :

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम्।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत्पुरोहितः ॥८॥

8. *TRANSLATION :—* O learned persons ! revere and serve him who is the master of good chariot or body and is the observer and seer of great truth. He is also the leader of the enlightened persons, and is the liberal giver of acceptable knowledge and articles, He is performer of good Yajnas and he gives knowledge of all that exists.

PURPORT :— O men ! great scholars should be revered and served by you who is non-violent man of self abnegation and highly admired in the circle of the enlightened persons.

NOTES AND REMARKS : (दम्यम्) दातुं शीलम् ।=Liberal donor. (ऋतस्य) सत्यस्य । ऋतमिति सत्यनाम (NG. 3, 10)=Of truth. (विचर्षणिः) पश्यकः । विचर्षणिः पश्यतिकर्मा (NG. 3, 11)=Seer. (पुरोहितः) पुर एनं दधति सः ।=Leader.

In this mantra we find the following epithets used for Agni. बृहतः ऋतस्य विचर्षण्यः रथीः जातवेदाः, देवानां पुरोहितः । Even to the interpretation of Shri Sayanacharya, Prof. Wilson and Griffith clearly point out that here Agni is a conscious being who is to be worshipped and served and not an inanimate element like the material fire.

The attributes of three kinds of Agni are told :

तिस्रो यह्वस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥९॥

9. *TRANSLATION :—* O men ! there are three radiant forms of the great circumambient Agni which are desirable and in the casual form is indestructible, which purify all. One of the divine powers (fire) or enlightened persons have been placed in the world

of the mortals. The other two (electricity and the sun) pervade by their power this earth and the other worlds and their objects that exist.

PURPORT :— If the men know the three forms of Agni (fire, electricity and the sun) and begin to use them methodically to accomplish various purposes up and down, there is nothing that they can not accomplish.

NOTES : (परिज्मनः) परितः सर्वतो व्याप्तस्य । परिज्मनः is from परि+अज । अजगति क्षेपणयोः। गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र । तृतीयार्थग्रहणम्। =Pervading on all sides. (तिस्रः) त्रिप्रकारकाणि विद्युद्भौम सूर्यरूपेण स्थितानि ज्योतींषि ।= Three lights in the form of electricity (lightning) fire and the sun. (जामिम्) जायमानम् ।=That is born or manifest.

The attributes of Agni are re-emphasized :

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे ।
स उद्वतो निवतो याति वेविषत्स गर्भमेषु भुवनेषु दीधरत् ॥१०॥

10. TRANSLATION :— Human beings wishing the fulfilment of their desires give elevation by their praises to the Lord and Protector of beings. He cannot be seen with the material eyes, as they add lustre by polishing to a thunderbolt (or axe). : Speeding everywhere, the fame of learned persons goes through high and low places, and the same goes further to embryo condition in formative stage in these regions.

PURPORT :— As the embryo is invisible outwardly, so is fire hidden in all objects. If the technologists make it a means of swift locomotion, then with its combination, they can manufactures various vehicles to travel on earth and in the sky, and thus protect or preserve the people well.

NOTES : (स्वधितिम्) वज्रम् । स्वधितिरिति वज्रनाम (NG. 2, 20) Thunderbolt or axe. (इषः) इच्छाः ।=Desires.

The attributes of fire further developed :

स जिन्वते जठरेषु प्रजज्ञिवान्वृषा चित्रेषु नानदन्न सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥११॥

11. TRANSLATION :— Men should know that the fire which generates in the stomach is a wonder. It makes men mighty being itself powerful and immortal, creating a roaring shound like a lion. It being beneficient to all, enables them to get wealth and beautiful gems etc. by making them strong and active. It satisfies all.

PURPORT :— Men should know the wonderful nature, properties and functions of the Agni (in various forms), should acquire wealth and give it to those who spend it for righteous purposes. If the fire within the stomach, known technically as जाठराग्नि, *gets dull, them none can live and none can get strength without it.*

NOTES AND REMARKS : (पृथुपाजा:) विस्तीर्णबल: । पाज इति बलनाम: (N.G. 2,9)=Very powerful. (जिन्वते) पृणाति । जिवि-प्रीणने (भ्वा.)= Satisfies.

More attributes and functions of fire :

वैश्वानरः प्रत्नथा नाकमारुहद्दिवस्पृष्ठं भन्दमानः सुमन्मभिः ।
स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः ॥१२॥

12. TRANSLATION :— Like a benevolent and ever vigilant person, as of old, the fire ascends to the lower part of the heaven and travels in its own way. It gives wealth (of light and heat) to all without any descrimination as before. It should be known well by all learned persons with noble ideas.

PURPORT :— This fire is not created newly. It is as it was in the ancient times and will be so in the future. If its properties are known thoroughly and utilised methodically, it becomes beneficient to all.

NOTES : (मन्दमानः) कल्याणं कुर्वाणः ।=Doing good to all, benevolent. (सुमन्मभिः) सुष्ठुविचारैः ।=With noble ideas.

The subject of fire is further narrated :

ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥१३॥

13. TRANSLATION :— We implore for Divine Commands and praiseworthy wealth from that wise man who knows the nature and properties of the Agni (fire). It is born out of true eternal cause (matter) and is the means of performing Yajnas. It is admirable, because the wind moving in the firmament and the sky upholds. It makes us dwell in wonderful happiness. Properly utilised, it has charming flames and is well consuming.

PURPORT :— The wind is the exciting cause and upholder of the fire. Where there is wind, it blazes fire. This fire is the cause of dissolution and the accomplishment of the Yajnas. So learned scientists should investigate the properties of this wonderful fire well to discover new secrets of this science.

NOTES AND REMARKS : (ऋतावानम्) सत्यकारणमयम् ।=Born of true cause (Matter). (विप्रम्) मेधाविनम् । विप्र इति मेधाविनाम (N.G. 3,15)=Extra ordinary wise man or genius. (चित्रयामम्) चित्रा अद्भुता यामाः प्रहरा यस्मात् । यद्वा चित्रं यामं प्रापणं यस्य तम् ।=Conveyor of wonderful happiness. (हरिकेशम्) हरयो हरणशीलाः केशा रश्मयो यस्य तम् । केशाः रश्मयः इति N.R.T. 12,3,26 काशनाद् वा प्रकाशनाद् वा ।=Having charming flames. (सुदीतिम्) सुष्ठु दीतिः क्षयो यस्मात् तम् ।=Consuming cause of dissolution. (ईमहे) याचामहे ।=We implore.

More attributes of the fire are explained :

शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कुतं तमीमहे नमसा वाजिनं बृहत् ॥१४॥

14. TRANSLATION :— O men ! we implore the learned scientists with reverence to teach us the nature and properties of the fire which is pure and purifier. It is sought for by all and is the cause of happiness and seeing beautiful forms. It is desirable in the path of righteousness. The dwellers in light, not moving around other worlds, awaken at the dawn (as it is kindled at dawn) which is the front of heaven. The great and speedy, you should also do likewise.

PURPORT :— Men should acquire the knowledge of the fire and other elements from great scholars and scientists. Men should honour those from whom they received education. The sun does not revolve around the planets and is the greatest in its sun world.

NOTES : (इषिरम्) एष्टव्यम् ।=Desirable. (केतुम्) रूपादिप्रापकम् ।=The conveyor of the beauty or form. (अप्रतिष्कुतम्) इतस्ततो लोकान्तरस्याभितो भ्रमणरहितम् ।=Not revolving around the worlds.

The qualities and nature of fire are concluded :

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद्राय ईमहे ॥१५॥

15. TRANSLATION :— O men ! we implore a great scholar who is giver of Bliss, accepter of virtues, self-controlled, the commendably pure, the beholder of and guide to all, benefactor of mankind to impart us knowledge about the Agni (fire). It is many coloured like a chariot, elegant in form and going straight forward. We implore to acquire that wealth. So you should also emulate it.

PURPORT :— If men acquire the knowledge of Agni (fire electricity etc), sitting at the feet of great scholars or scientists who are perfect master of their senses, there is no wealth which may not be able to achieve ?

NOTES AND REMARKS : (दमूनसम्) दमनशीलम् । दमूनाः-दममना वा दान्तमना वा (Nkt. 4, 1, 5)=Man of self-control. (मनुर्हितम्) मनुष्याणां हितकारकम् । ये विद्वांसस्ते मनवः (Stph. 8. 6, 3, 18)=Benefactor of mankind.

Sūktam—3

Rishi of the Sūktam—Vishwāmitra. Devatā—Vaishvānara—Agni—Chhanda—Jagati and Pankti of various kinds. Svara—Nishāda and Panchama.

The attributes and duties of the enlightened persons :

वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥१॥

1. TRANSLATION :— An immortal (by the nature of the soul) learned leader certainly takes optimum use of the divine objects like the earth etc. i.e., he utilises them properly for the benefit of all, and never abuses them. In the same manner, exceptionally bright persons distribute gems in the form of knowledge, wisdom etc. for the benefit of the persons who shine among average men (on account of their virtues). The one is endowed with great strength, who is devoted to God and sings His glory on earth. Such men give instructions to the people regarding the eternal Dharma or duties.

PURPORT :— The fire observes its eternal laws and functions and never violates them. In the same manner, learned persons impart knowledge for the benefit of the seekers after truth. Thus they adorn their good nature. They never humiliate themselves by resorting to unrighteous conduct.

NOTES AND REMARKS : (पृथुपाजसे) महाबलाय। पाज इति बलनाम (N. G. 2,9) पाजः-पालनात् इति यास्काचार्यः (N. R. T. 6, 3, 12)।=For a mighty person. (विपः) मेधाविनः । विप इति मेधाविनाम (N.G. 3, 15)= Geniuses. (गातवे) स्तावकाय ।=For a devotee who sings the glory of God. (सनता) सनतानि सनातनानि ।=Eternal.

More about the enlightened persons :

अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः ॥२॥

2. *TRANSLATION :—* Agni (fire) goes between heaven and earth, like a graceful messenger. It burns the oblations of everything put in it, and is benefáctor of men in various ways, and increases the power of intellect and actions. It adorns great dwelling places with radiant rays or flames on research or during investigating. In the same manner, you should adorn all men by cultivating noble virtues in them.

PURPORT :— Men should adorn all by going to different places and by imparting knowledge and delivering sermons. Thus they would bring about the welfare of all.

NOTES : (देवेभिः) किरणैः ।=With the rays or flames. (क्षयम्) निवासस्थानम् ।=Dwelling places.

The functions of fire are narrated :

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥३॥

3. *TRANSLATION :—* Wise men adore Agni and utilise for the accomplishment of various purposes. It is the symbol of Yajnas or of unifying dealings and is the principal means of the physical science and adding happiness to it like the fire kindled with the fuel. It is because of this (Agni), that the speeches and actions work in harmony. Through it, the performer of Yajnas in association with the enlightened persons desires to attain full joys.

PURPORT:—In the range of the whole physical science, there is none like fire which can accomplish various purposes, therefore all men must acquire the knowledge of its science.

NOTES : (यजमानः) विद्वत्सेवासङ्गतेः कर्त्ता ।=The performer of the service and the associator with the enlightened persons. (विदथस्य) पदार्थविज्ञानस्य ।=Of physical science.

The nature and functions of fire are stated :

पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्पसा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

4. *TRANSLATION* :— O men ! God is the Protector of all Yajnas (noble unifying acts), invigorator of the wise, ordainer of the earth and other worlds and the instructor of the geniuses. It is the friend of all, has pervaded heaven and earth and gives joy to His devotees in various forms or ways, being Omniscient. So you should know the attributes, properties and functions of the Agni (fire) also.

PURPORT :— God having pervaded all objects, keeps them in order, likewise the Agni pervading the earth etc. keeps them under the system (under the eternal laws of God) by its attraction. Agni (fire and electricity) when utilised methodically enables a man to travel in the sky, similarly when God obliges a person with the knowledge of the Science of Yoga and the service of the enlightened persons, it leads a person to emancipation, through the Yoga.

NOTES : (असुरः) सर्वेषां भूगोलादिपदार्थानाम् यथाक्रमं प्रक्षेपकः । असुरः असुप्रक्षेपे इति धातोः निष्पन्नः शब्दः ।=Keeper of the earth and other planets in proper and regular system. Ordainer. (वाघताम्) मेधाविनाम् । वाघत इति मेधाविनाम (N. G. 3, 15)=Of geniuses. (भन्दते) सुखयति ।= Gladdens, makes happy.

The properties and use of Agni (fire) are stated :

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः ॥५॥

5. *TRANSLATION:*—O men ! the enlightened persons place in this world the delightful and radiant Agni whose chariot is radiant

like the gold, possessing horse-like power. It pervades all the objects, the one existent in the Prānas (vital airs) or the waters, gives happiness, and by whose help many things can be obtained like the means of swift locomotion, endowed with energy and other attributes. It is cherished by all, leading to great prosperity, when properly utilised, and is illustrious. So you should also emulate it.

PURPORT :— Physics minus science of fire is worthless and it does not look beautiful like a woman wearing no ornaments.

NOTES : (चन्द्रम्) आनन्दकरं देदीप्यमानं सुवर्णमिव वर्त्तमानम् । चन्द्रमिति हिरण्यनाम (N.G. 1, 2) = Delightful and shining like gold. (भूर्णिम्) = Upholder or cherisher. (तविषीभिः) बलादिभिर्गुणैः । तविषीति बलनाम (N. G. 2, 9) । = With energy and other attributes.

More attributes of the Agni (fire) :

अग्निर्देवेभिर्मनुषश्च जन्तुभिरास्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥६॥

6\. *TRANSLATION :—* O man ! you should know the nature and attributes of that Agni (fire) which destroys the germs of diseases, subdure, and swiftly moves along with the fulfilment of noble desires. Harnessed in many kinds of vehicles, and extending the human welfare with the co-operation of others, it passes along with them between heaven and earth. He with his action accomplishes multiformed Yajna.

PURPORT :— Men should know the nature of that Agni (fire) which generally gives nourishment to all. It also burns and particularly destroys the germs of diseases, pervades the earth and its objects and accomplishes many purposes.

NOTES AND REMARKS : (जन्तुभिः) मनुष्यैः । जन्तव इति मनुष्यनाम (N.G. 2, 3) = By the men. (यज्ञम्) सङ्गतं संसारम् । = Universe. (जीरः) वेगवान् । = Swift moving. (अभिशस्तिचातनः) योऽभिशस्तिं हिंसां चातयति सः । = The destroyer of the diseases that harm a person.

The attributes and duties of the enlightened persons :

अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः ।
वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥७॥

7. *TRANSLATION :*— O vigilant learned leader ! praise the enlightened persons when you get children. Feed and satisfy them with proper and nourishing food. Desire and approach and feed us with tasteful good food. Satisfy the learned persons otherwise also. As you love the wise truthful and intellectual men therefore, you have become a good scholar.

PURPORT :— Those persons become wise who make their childern highly learned by giving them proper diet and good education. They always desire the association of great scholars and the observance of righteous acts.

NOTES AND REMARKS : (जरस्व) स्तुहि। अत्र व्यत्ययेनात्मनेपदम् । जरतीति स्तुतिकर्मा (N.G. 3, 14)=Praise. (वयांसि) कमनीयान्यन्नानि । वयः इति अन्न नाम (N.G. 2, 7)=Good and highly desirable food. (उशिक्) कमिता । कामयिता=Desirer or lover.

The duties of the learned persons are continued :

विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥८॥

8. *TRANSLATION :*— Those leading persons know God who glorify Him with reverence for the sake of their quick development. Indeed, He is the Mighty Lord of the People, Controller of all, Venerable like a guest, and always desirous of good knowledge and actions on behalf of His devotees, who are inviolable and extremely wise. He is Omnipresent and Omniscient and conscious Supreme Being.

PURPORT:—God is glorified by absolutely truthful and enlightened persons and He alone is the Protector of the people and Omniscient

and is worthy of glorification and adoration. Without having communion with Him, none can enjoy perfect peace and Bliss.

NOTES AND REMARKS : (नरः) स्वात्मेन्द्रियशरीराणि धर्मं प्रति नेतारः ।= Leaders who lead their soul, senses and body towards the Path of Dharma (righteousness). (जातवेदसम्) यो जातेषु सर्वेषु स्वव्याप्त्या विद्यतेऽथवा जातान् सर्वान् पदार्थान् वेत्ति । जातानि वेनं विदुः । जाते जाते विद्यते इति वा (Nkt. 7, 5, 19) ।=He who is Omnipresent and Omniscient. (जूतिभिः) वेगादिभिर्गुणैः ।=With speed and other virtues, quickly.

The duties of learned persons are further elaborated :

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

9. *TRANSLATION :—* O learned person ! the (fire) is resplendent, desirable mode of success in battles (as variours kinds of weapons are made with its help), and with its attributes and functions it pervades the whole earth by its vigour. May we praise the deeds of that Cherisher of the multitudes at our homes and thus adorn ourselves being endowed with much vigour.

PURPORT :— Those learned persons who are givers of strength and vigour to men and lead them to prosperity and are adorned with benevolence attain prosperity in the State.

NOTES & REMARKS : (दमे) गृहे । दमे इति गृहनाम (N.G. 3,4)=At home. (सुवृक्तिभिः) शोभनाश्च ते वृक्तयो वर्त्तनानि च ताभिः=With good dealings or attributes. (सुमद्रथः) सुमतां प्रशस्तज्ञानानां रथ इव रथो यस्मात्सः ।=Making the chariots like those of the thoughtful persons.

The theme of learned persons still continues :

वैश्वानर तव धामान्या चके येभिः स्वर्विदभवो विचक्षण ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥

10. TRANSLATION :— O wonderful leader of men ! shining like fire, you have spiritual force giving strength to the people of the world. As Agni (in the form of energy) occupies the realms (of space) and heaven and earth, so being illustrious you have occupied a prominent place everywhere. As a man wants to know your origin and place and name, so knowing all these things, you attain happiness being renowned.

PURPORT :— The persons enjoy happiness who illuminate Dharma (righteousness) and wisdom and who share happiness and grief with other beings on earth.

NOTES & REMARKS : (वैश्वानर) प्रधानपुरुष । वैश्वानरः कस्मात् विश्वान् नरान् नयति (N.R.T. 7, 6, 21)=Leader of men. (स्वर्वित्) प्राप्तसुखः । स्वः सुखम् । विद्लृ-लाभे, तुदादिः=He who has attained happiness. (प्रपृणः) पुष्णीयाः ।=Strengthen.

More attributes of the learned people :

वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः ।
उभा पितरा महयन्नजायताग्निर्द्यावापृथिवी भूरिरेतसा ॥११॥

11. TRANSLATION :— The sage (knower of all Shastras) being self-reliant enjoys great delight because of the similar activities of the Agni (fire and electricity). It shines everywhere with a desire to do noble deeds. As Agni (fire, electricity or sun) illuminates the earth heaven and firmament, so why should not such a man honouring his parents attain happiness ?

PURPORT:—Those persons who act like the enlightened persons and who honour their parents become blessed with divine virtues like the earth and the sun.

NOTES AND REMRKS : (दंसनाभ्यः) सुखकरक्रियाभ्यः । दंस इति कर्मनाम (N.G. 2,1)=By the activities which confer happiness. (अरिणात्) प्राप्नुयात् ।=Attain. (भूरिरेतसा) भूरीणि बहूनि रेतांसि उदकानि यस्मिन्नन्तरिक्षे तेन । रेतः इति उदकनाम (N.G. 1, 12)=With the firmament.

Sūktam—4

Rishi of the Sūktam—Vishwāmitra. Devatā—Āpriya—Chhanda—Pankti and Trishtup of various kinds. Svara—Panchama and Dhaivata.

The attributes and duties of enlightened persons :

समित्संमित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने ॥१॥

1. *TRANSLATION* :— O learned person ! on account of your virtues, and shining like the fire, as the fire is kindled with every *Samidha* (pieces of firewood), spoon and other implements of performing Yajna, so give us good knowledge and wealth through teaching and preaching. O noble scholar ! you bring enlightened persons for our association and being our friend, you also join us. We are your companions, therefore you are to be honoured by us.

PURPORT:— O learned persons ! the fire is kindled and it grows with pieces of firewood, cleaned butter and other oblations. So you should develop the intellect of men by teaching and preaching. Make all learned and wealthy being their friends.

NOTES : (शुचाशुचा) होमसाधनेन ।=By ghee, spoon and other implements of Yajna. (यजथाय) समागमाय ।=For association. (अग्ने) अग्निरिव प्रकाशमान ।=Shining like fire.

More duties of the learned persons described :

यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद्घृतयोनिं विधन्तम् ॥२॥

2. *TRANSLATION* :— O learned person ! shining like Agni and protector of our bodies, accomplish this our Yajna which has sweet oblations, has clarified butter as the lighter kindler of fire. It serves very useful purpose. The air, fire and moon etc. associate them-selves with it thrice a day and the enlightened persons perfom it with great attention and faith.

PURPORT :— O men ! you should also do all those things and acts which true enlightened persons do for the acquirement of the knowledge of fire and other sciences.

NOTES : (वरुण:) चन्द्र: । रात्री वरुण: (काण्व) 22, 6 रात्रिराज्याधिष्ठाता चन्द्र: । =Moon. (मित्र :) वायु: । अयं वै वायुर्मित्रो यं पवते (Stph. 6, 5, 4, 14)= Air. (विधन्तम्) सेवमानम् । विधेम-परिचरण कर्मा (N.G. 3, 5)=Serving a useful purpose.

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The previous theme of learned persons is further explained :

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान् ॥३॥

3. *TRANSLATION* :— The performer of the Yajnas has all approved lustre and it praises the foremost and admirable accepter of virtues. It is aimed at unifying all people on earth and to glorify the enlightened persons well with good associates meaning absolutely truthful learned men.

PURPORT :—All students should associate with a scholar whose radiant splendour praises the giver of knowledge (like electricity). They should attain divine virtues by his association and thus they are blessed with wealth and food materials.

NOTES : (दीधिति:) दीप्ति: दीधितय: । इति रश्मिनाम (NG 1, 5)=Lustre, Brilliance. (नमोभि:) अन्नै: । नम इति अन्ननाम (NG 2, 7)=With good food.

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The duties of the enlightened persons still continue :

ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥४॥

4. *TRANSLATION :—* O performer of the Yajna and priest ! in your non-violent sacrifice, an exalted worshipper-praiser of God has been appointed. Agni (fire) the taker of oblations, which goes out to the earth and its objects has been kindled. Through Yajna the blazing oblations soar high to the firmament and other worlds. The priest has been here seated in the centre of the radiant hall.

PURPORT :— If the performer of the Yajna and the priest are highly learned persons and purified oblations are put in the fire, what happiness is there that can not be obtained through such a Yajna ?

NOTES : (गातुः) स्तावकः ।=Praiser or devotee of God. (देवव्यचाः) यो देवान् पृथिव्यादीन् व्यचति व्याप्नोति सः ।=The Agni (fire) which goes out to the earth and its objects.

More light about the duties of learned persons thrown :

सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन ।
नृपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वीः ॥५॥

5. *TRANSLATION :—* The Yajna should be performed in which standard oblations are put. Such performers are charming like beautiful leaders, in which seven kinds of actions relating to the Yajna are accepted with full knowledge that water is placed on all sides, as a symbol of peace and for extinguishing fire when necessary.

PURPORT :— If man put in the fire oblations full of fragrant and other substances and thereby purify air, rain, water and herbs, then they all can attain good health.

NOTES : (विदथेषु) यज्ञेषु ।=In the Yajnas. (ऋतेन) जलेन । ऋतमित्युदक-नाम (NG. 1/12)=With water. (मनसा) विज्ञानेन ।=With knowledge.

The details about the learned persons are further stated :

आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा३ विरूपे ।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥६॥

6. *TRANSLATION* :— May the men and women serve us. They are like day and night, and different in their forms but smiling. May air, water, beautiful electricity and sun serve and gladden us by their great attributes and functions.

PURPORT :— *If God does not make day and night, none may be able to work properly. If God does not create the water, sun and air, none can ever survive.*

NOTES : (भन्दमाने) सुखकारके । भदि-कल्याणे सुखे च (भ्वा.) ।=Causing happiness. (वरुणः) जलम् । समुद्रो वै वरुणः । (मैत्रायणी सं. 4, 7, 8) । समुद्रो जलराशिरिति जलस्यापि ग्रहणं स्पष्टम् ।=Water. (इन्द्रः) विद्युदादिरूपो वन्हिः । अयम यः स इन्द्रोऽसौ स आदित्यः (Stph 8, 8, 3, 2,)=Fire in the form of electricity and sun etc.

The duties and aims of enlightened persons :

दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥

7. *TRANSLATION*:— We dissemimate knowledge in the fire. I propitiate the two chief divine priests and put seven kinds of oblations. I never harm or insult those noble persons in any way who hold truth, and always admire it. Such people observe vows, are brilliant and always accomplish their vows. Such people boost

good character and conduct. They are satisfied with pure food and water.

PURPORT : Those who use the air, water, food and other things purified by the oblations put in the fire of the Yajnas become men of good character and conduct and they admire good virtues of others and always enjoy happiness.

NOTES : (निऋंजे) न भर्जयामि = Never harm or break into pieces or insult. (स्वधया) जलेनान्नेन वा। स्वधा इति उदकनाम (NG 1, 12)। स्वधा इत्यन्न नाम (NG. 2, 7) = With water or/and food.

Seven kinds of oblations are mentioned according to Rishi Dayananda Sarasvati in his commentary here. But in the Sanskara Vidhi, we find these seven as follows :—

(1) Fragrant substances like camphor इलायची Cardamom, Kasturi (Musk), Sandal, Agar, Tagar, Permury. जायफल जाविती (2) Nourishing substances like ghee fruits, wheat, rice, milk etc. (3) Sweet articles like sugar, dried grapes, etc. (4) Destroyers of diseases like Soma, Giloy etc. (5) चरु-सामग्री (6) Fuel-wood समिधा (7)स्थाली पाक or a particular kind of oblation made of sweet rice etc. (ऋतम्) सत्यम्। = Truth.

More about the learned persons :

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः।
सरस्वती सारस्वतेभिर्वाक् तिस्रो देवीर्बर्हिरेदं सदन्तु ॥८॥

8. *TRANSLATION* :— May all men use proper language like a cultured and refined speech which is composed of appropriate words. The earth and fire with divine nature, thoughtful man and an educated lady with high ideas and knowledge—let these three shining divinities take their seats earmarked for them at prominent places.

PURPORT :—Those persons enjoy Bliss, who secure the speech from the firmament of heart (touching the heart or impressive).

Their ideas are similar to the ideas of the enlightened persons, and their laudation is similar or matching with the real praise, and their speech is consistent throughout.

NOTES AND REMARKS : (भारती) विद्याशिक्षाधृतावाक् । भारतीति वाङ्नाम (NG 1, 11) = The speech upheld or refined by wisdom and education. (इला) पृथिवी । = Earth. (सरस्वती) प्रशस्तज्ञानयुक्ता । सरस्वतीति पदनाम (NG 5,5) = Full of admirable knowledge and highly learned lady.

The other meanings of भारती, इला and सरस्वती given, in Rishi Dayananda Sarasvati's Commentary and Nighantu etc. are...... (ऋ. 2, 3, 8 भाष्ये) भारती-शुभान् गुणान् धरन्ती-धारिका माता (य० 20-63) धारणावती प्रज्ञा । = Diserminative intellect. इला इति वाङ्नाम (NG. 1, 11) अन्ननाम (NG 2, 7) गो नाम (NG. 2, 11) पदनाम (NG 5, 5) इडा-श्रद्धा (Stph. 11, 2, 7, 20) सरस्वती-प्रशस्तं सरोविज्ञानं विद्यते यस्याः सा (य. 8-43) बहु विद्यायुक्ता माता (य 20, 62) विद्यायुक्ता स्त्री (ऋ. 6, 61, 3) By three देवीः (divinities) may be therefore taken learned mother, teacher and preacher or divine speech, admirable intellect and knowledge. There should be harmony among these three themselves and with those or others.

About the learned person's duties and nature :

तन्नस्तुरीपमधं पोषयित्नु देवं त्वष्टर्वि रंराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥

9\. *TRANSLATION :—* O enlightened person ! O giver of divine attributes ! O Destroyer of ignorance and sins ! well pleased, you give us that vigour which makes us active and sustains us well, so that in our family may be born a son who is virtuous, manly (virile), active and dextrous. He would be strong performer of Yajnas and devout and desirous of the company of great scholars.

PURPORT :— Being of noble merits, actions and tempers, let us always serve those enlightened persons who deliver us sermons.

These however, take us across all miseries and are inspiring, so that our family may grow more and more in glory.

NOTES AND REMARKS : (तुरीयम्) तारकं शीघ्रकारी ।=That which takes us soon across all miseries. (युक्तग्रावा) युक्तो ग्रावा मेघो यस्मिन्त्सः ।= Who creates Clouds in the sky by performing Yajnas etc.

The theme of Agni is narrated :

वनस्पतेऽवं सृजोपं देवानग्निर्हविः शंमिता सूंदयाति ।
सेदु होतां सत्यतंरो यजाति यथां देवानां जविंमानि वेदं ॥१०॥

10. TRANSLATION :— O Protector of the rays of knowledge ! generate divine attributes in you and throw away all evils, like the fire causes the rain through the oblations put in it. The truthful accepter of noble virtues knows the origin of the divine men or attributes. Such a person being the bringer of peace on earth truly performs Yajna.

PURPORT :— As the rays of the sun generate divine attributes (light, heat, health, purity etc) and drive away evils (like impurity disease etc), in the same way the enlightened persons should generate divine virtues and remove all our evils or defects.

NOTES : (वनस्पते) किरणानां पालकः ।=Protector of the rays of the knowledge etc. (शमिता) उपशमकः ।=Giver of peace. (सूदयाति) क्षरयेत्, वर्षयेत् ।=May cause to rain.

The subject of Agni is further dealt :

आ यांह्यग्ने समिधानो अर्वाङिन्द्रेंण देवैः सरथं तुरेभिंः ।
बर्हिर्न आस्तामदिंतिः सुपुत्रा स्वाहां देवा अमृतां मादयन्ताम् ॥११॥

11. TRANSLATION :— O learned person ! shining like Agni (fire) which on being kindled pervades the firmament with air, with divine attributes and with quick moving horses in the chariot, come to us like the fire.

As a mother who is blessed with good children remains always happy, so let the immortal (by the nature of the soul) enlightened persons endowed with divine knowledge make us happy with cultured and refined speech.

PURPORT :— O men ! as the vehicles driven by electricity and other articles enable men to go on the land, in the sea and firmament, so the Brahmacharis should receive good education at the Gurukulas (residenital educational institutions) and afterwards make others happy all by spreading knowledge everywhere.

NOTES : (इन्द्रेण) वायुना विद्युता वा। अयं वा इन्द्रो योऽयं (वातः) पवते (Stph. 14, 2, 2, 6) = With air or electricity. (बर्हिः) अन्तरिक्षम् ।= Firmament. (स्वाहा) शोभनान्नेन सुशिक्षितया वाचा वा। स्वाहा इति वाङ्नाम। (N.G. 1, 11) = With good food or with well-trained speech. (अदितिः) माता। अदितिः-अदीना देव माता (N.R.T. 4,4, 23) = Mother.

Sūktam—5

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Pankti and Trishtup of various kinds. Svara—Panchama and Dhaivata.

The attributes of the enlightened persons are compared with Agni :

प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम्।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥१॥

1. TRANSLATION :— O learned person ! an enlightened leader who is the teacher of truth, wise, follower of the path of sages, mighty and strengthened by the those desirous of divine persons and

attributes is awake like Agni kindled at the dawn. He is the bearer of noble virtues and throws open the gates covered by darkness (ignorance).

PURPORT :— As the fire awakens all beings at the dawn and dispels darkness, in the same manner, the enlightened persons awaken the men sleeping under ignorancc and remove their cover of conscience.

NOTES : (चेकितानः) ज्ञापकः ।=Teacher of truth. (विप्रः) मेधावी ।= Wise, genius. (वह्निः) वोढा :=The bearer of noble virtues.

More about the learned persons :

प्रेद्ग्निर्वावृधे स्तोमेभिर्गीर्भिः स्तोतृणां नमस्य उक्थैः ।
पूर्वीर्ऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥२॥

2. *TRANSLATION :—* The all burning fire is magnified by the wood sticks and fuel, in the same manner an adorable person grows or progresses by the study of the hymns sung by the admirers (students) of all sciences by the way of ideal sermons and mantras denoting many kinds of knowledge. As the fire shines forth which at the glimmering of the dawn, so a learned leader, seeker of truth who is worthy of perceiving well, and perfect in sciences, illuminates all learned persons.

PURPORT :—As the fire illuminates all, magnified by the fuel and the ghee (clarified butter) etc., so those who kindle the souls of men by Brahmacharya and by acquiring of knowledge and impart knowledge of eternal sciences to the men, they became worthy of the highest reverance.

NOTES & REMARKS : (चकानः) कामयानः । चकमानः-कान्तिकर्मा (N.G. 2, 6)=Desiring. (दूतः) यो दुनोति परितापयति सः ।=Fire which creates heat and burns. (पूर्वीः) पूर्णा बह्व्यो विद्याः=Many perfect sciences. (विरोके) अभिप्रीते प्रदीपने वा ।=Possessing alround happiness.

The duties and functions of the learned persons:

अधांग्युग्निर्मानुषीषु विद्वपां गर्भौ मित्र ऋतेन साधंन् ।
आ हर्यतो यंजतः सान्वस्थादभूंदु विप्रो हव्यों मतीनाम् ॥३॥

3. TRANSLATION :— As the enlightened persons establish Agni like the emperor of the Prānas (vital energy), so a friend of wise persons, accomplishing all his duties most truthfully is desirable and worthy of association and acceptance. He has been appointed for a high or venerable position.

PURPORT :— O men ! as Agni in the form of the sun and fire has been established by God among men as illuminator, so you should know those persons who are illuminators of Dharma (righteousness) and Vidya (wisdom and knowledge).

NOTES ; (अपाम्) प्राणानाम् । आपो वै प्राणाः । (Stph. 3, 8, 2, 4) प्राणो ह्यापः (जैमिनोप. 3, 10, 9)=Of vital energy. (यजत:) सङ्गन्तकः ।=Worthy of association. (मतीनाम्) विपश्चिताम् ।=Of intelligent persons. (हर्यतः) कमनीयः ।=Desirable.

The enlightened persons' duties are narrated :

मित्रो अग्निर्भवति यत्समिंद्धो मित्रो होता वरुंणो जातवेंदाः ।
मित्रो अंध्वर्युरिषिरो दमूंना मित्रः सिन्धूंनामुत पर्वतानाम् । ४॥

4. God is the friend of the seas and the mountains (or the people living on the shore of the seas and hills for meditation and communion). He is the friend and benevolent like kindled fire. He is a friend like the performer of the Yajnas. He is Omniscient and is the Best. Morever, devotee of God should also be respected who is a friend like a non-violent person, who is well wisher of all and is a friend like a man of self-control.

PURPORT :— As the sun (which is also addressed as Mitra in the Vedas) is nourisher of the rivers, mountains and plants by it's rays and is dispeller of darkness or impurity, in the same manner, friends are supporters of righteousness and eradicatoros of unrighteousness.

NOTES : (जातवेदाः) यथा जातानां सर्वेषां पदार्थानां वेत्ता जगदीश्वरः =God who is Omniscient. (अध्वर्युः) आत्मनोऽध्वरमहिंसाधर्ममिच्छुः । अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (N.R.T. 1, 3, 8) ध्वरति वधकर्मा। (N.G. 3, 19)= Desiring the observance of non-violence.

The duties and functions of the learned persons are stated :

पाति प्रियं रिपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥५॥

5. *TRANSLATION* :— O learned person ! you should be like the Agni (God) which protects the basic movements of the moving earth. It protects the path of the sun, and protects the sun also with seven heads in the form of seven kinds of rays in the firmament. Being the Mightiest and the Greatest giver of happiness, He protects the one who among the enlightened persons bears some companions to Him, or is similar in purity, truth, justice and kindness etc.

PURPORT :—O learned person ! as fire created and ordained by God is the protector of the earth and other objects through light and heat, so you should also be the protector of all.

NOTES : (वेः) गन्त्र्याः ।= Of the moving (earth). (रिपः) पृथिव्याः । रिपः इति पृथिवीनाम (N.G. 1, 11)=Of the earth. (यह्वः) महान् । यह्व इति महन्नाम (NG 3, 3)= Great. (सप्तशीर्षाणम्) सप्तविधानि शिरांसि किरणाः यस्मिंस्तम् ।= The sun which has seven heads in the form of the seven kinds of the rays. (ऋष्वः) प्रापकः ।=Leading to great happiness.

The theme of the learned persons still moves :

ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्म घृतवत्पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥६॥

6. *TRANSLATION* :— An alert and watchful great scholar utters always proper words in his usual charming praise and performs all noble deeds. He protects the honour and skin (body) of the person who approaches him and who is even carelers. Like the vital fire and the clarified butter (ghee), such a scholar may not be visible, but surely renders help to the needy persons.

PURPORT :— As the Prāna Agni (vital fire) protects the body and awakens the sleeping persons, in the same manner, it is the duty of teachers and preachers to make men enlightened and awaken them by the knowledge of chosen and appropriate words and all sciences.

NOTES & REMARKS : (ऋभुः) महान् । ऋभुरितिमे धाविनाम=A great genius. (नाम) वाचं बल वा । नामेति वाङ्नाम (N.G. 1, 11) उदकनामसु च (N.G. 1, 12,)= Speech. (ससस्य) शयानस्य ।=Of the sleeping person.

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More details about the nature of enlightened person :

आ योनिमग्निर्घृतवन्तमस्थात्पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्वः पावकः पुनः पुनर्मातरा नव्यसी कः ॥७॥

7. *TRANSLATION* :— As purifying fire has its place at the altar (Yajna Shala) where much ghee or clarified butter is poured, in the same manner, learned students who are brilliant pure and bestower of happiness and are willing to acquire knowledge dwell in an abode in which devotional songs go on. At such places, all love one another and they should treat wisdom or Vidya as mother and the teacher as father. They should establish themselves in good habits and temperament. They should make their parents reputed by their noble character and conduct.

PURPORT :— As Agni in the form of electricity, is present in the earth and other objects but does not harm any one, in the same manner, it is the duty of highly learned persons not to have malice against any one. As the fire is pure and purifier to others, so an enlightened person should be perfectly pure and then purify others.

NOTES : (योनिम्) गृहम् । योनिरिति गृहनाम (NG 3,4)=Home. (दीद्यानः) देदीप्यमानः । दीदयति ज्वलतिकर्मा (NG 1, 16)=Brilliant shining with virtues.

The subject of enlightened persons still continues :

सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

8. *TRANSLATION* :— The generated Agni is borne aloft by the plants, and they grow and flourish by waters, when beautifying waters were descending. It sometimes acts like an infuriated person (when misused). Know its real nature when it is in the lap of its parents, the heaven and earth, at the originating stage.

PURPORT :—If Agni, the sun does not rain down water, the plants can never grow. As some angry person harms or kills others, in the same manner the radiant fire burns the adjacent objects. As a friend protects his friend, in the same manner, when fire/energy is used methodically and channelized properly, it provides protection through refrigeration etc.

NOTES : (प्रस्वः) याः प्रसूयन्ते ताः ।=Plants and herbs. (पित्रोः) द्यावापृथिव्योः ।=Of heaven and earth. (घृतेन) उदकेन ।=With water.

More duties of the learned persons :

उदु ष्टुतः समिधा यह्वो अद्यौद्वर्ष्मन्दिवो अधि नाभा पृथिव्याः ।
मित्रो अग्निरीड्यो मातरिश्वा दूतो वक्षद्यजथाय देवान् ॥९॥

9. *TRANSLATION :*— As the multi—form Agni/energy/power shines with the fuel or sacrificial sticks *(SAMIDHA)* the mighty stationed on the altar—the naval of the earth-shines brightly. It's flames go to the firmament. This Agni acts like a friend or

messenger and is benevolent like the air. Let it generate divine attributes for our benefit or association. This great Agni (fire) thus praised may become a friend.

PURPORT :— The Agni in the form of the sun creates heat in this world. Same way, a great friend makes his friends happy and helps them in the acquirement of the divine virtues.

NOTES : (दिवः) प्रकाशस्य ।=Of the light. (यजथाय) यजनाय सङ्गमनाय ।= For association. (देवान्) दिव्यगुणान् ।=Divine virtues.

The subject and attributes of the learned persons :

उदस्तम्भीत्समिधा नाकमृष्वोऽ३ग्निर्भवन्नुत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥१०॥

10. TRANSLATION :— The mighty Agni is the best of the luminaries, and is kindled strongly by the wind even more than by the violent frying. It goes upward with its lustre to bestow happiness. Let me kindle well this Agni which takes the oblations to distant places and leads us to joy, when it is in the cave of my heart. (Agni would mean God, Who is to be kindled with the fuel of our Prānas the vital airs).

PURPORT :— As Agni in the form of electricity and sun upholds all objects, so I uphold or use it properly.

NOTES AND REMARKS : (नाकम्) अविद्यमानदुःखम् । कम् इति सुखनाम (N.G. 3,6) न कम्=दुःखम् । न अकं यत्र तदविद्यमानदुःखं सुखम् ।=Where there is no misery. (भृगुभ्यः) भर्जमानेभ्यः (पदार्थेभ्यः)=From frying and other substances.

The spiritual interpretation of the mantra is that God being the best among the resplendent souls, leads them to emancipation through His Divine Splendour. In this case by भृगुभ्यः may be taken परिपक्वविज्ञाना मुनयः Sages of mature or ripe wisdom i.e. for the benefit of such sages.

More about the learned persons :

इळांमग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

11. TRANSLATION :— Grant O enlightened leader ! the joy of knowing the perpetual and proper meaning of the words and their relation with the objects, the speech which leads to various noble acts and which is properly punctuated. May your gracious will be ever upon us, so that we may be blessed with such children, as fulfill our cherished noble desires and illustrious.

PURPORT :— It is the duty of the enlightened persons to make their speech and intellect endowed with proper understanding and knowledge and urge upon others also to do so. We receive wisdom and good education from others, likewise we should also give the same to others, for the betterment of young generation.

NOTES : (तनयः) कामदः ।=Fulfiller of noble desires. (पुरुदंसम्) बहुकर्मसाधकम् ।=Accompliser of many works.

Sūktam—6

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of the enlightened persons are told :

प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाड्वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥१॥

1. TRANSLATION :— O devout performers of the Yajna ! moved by deep devotion, bring forth the ladle *SRUCHA* (the spoon for Homa). It is to be conveyed to the south of the fire-altar

(*VEDI*) and charged with the sacrificial food, pointed to the east, and containing the oblations and filled with clarified butter, this ladle proceeds to Yajna-Kunda (Holy Pit).

PURPORT :— Men should perform Yajnas and other noble deeds in day time and at night like the enlightened persons.

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More virtues of the learned persons are stated :

आ रोदंसी अपृणा जायंमान उत प्र रिंक्था अध नु प्रंयज्यो ।
दिवश्चिंदग्ने महिना पृथिव्या वच्यन्तां ते वह्नंयः सप्तजिंह्वाः ॥२॥

2. *TRANSLATION* :— O performer of the Yajnas ! shining like the fire, instruct people about your glory, about the light and earth, alongwith the seven-tongued (in the form of seven scholars and fire flames, when you manifest yourself as great scientists, you fill the heaven and earth by your glory and cast away all the evils. Then, obviously, you attain the true delight.

PURPORT :—As there is the glory of the sun, earth and fire, in the same manner, one who acquires the knowledge of the science of fire and Geology, always enjoys happiness.

NOTES :—(अग्ने) वह्निवद्विद्वन् ।=O enlightened person shining like fire. (सप्तजिह्वाः) काल्यादयः सप्तजिह्वा इव ज्वाला येषान्ते (अग्नयः)=Having seven tongues in the form of flames of seven colours. (दिवः) प्रकाशस्य ।=Of the light. (रिक्थाः) अतिरिणाक्षि ।=Remove or cast away.

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More details about the nature of learned persons :

द्यौश्चं त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देवयन्तीः प्रयंस्वतीरीळते शुक्रमर्चिः ॥३॥

3. *TRANSLATION :—* O fire-like shining King ! whenever your subjects desirous of divine virtues and the association of the

enlightened persons praise you on being fully satisfied, your virility and light of knowledge, performences of the Yajnas establish your importance. You are a liberal donor for self-control. This helps you to attain the divine light and the kingdom of the State.

PURPORT :—The king and the officers of the State please their subjects with knowledge, humility and good policies. By practising self—abnegation, they get rid of all vices. They attain DHARMA (righteousness) ARTHA (wealth) KĀMA (fullfilment of noble desires) and MOKSHA (emancipation). They should know the best way of development in the arenas of strength and knowledge.

NOTES & REMARKS : (होतारम्) दातारम् ।=Liberal donor. (शुक्रम्) वीर्य्यम् । तेजो वै शुक्रो ब्रह्मवर्चसम् (मैत्रायणी संहितायाम् 4, 6, 3, 8, 9) ।=Virility. (अर्चि:) विद्याप्रकाशम् । अर्चि: ज्वलतो नाम (N.G. 1, 17)=The light of knowledge.

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More tips for the enlightened persons :

महान्त्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्क्रे सपत्नी अजरे अमृक्ते सबर्दुघे उरुगायस्य धेनू ॥४॥

4. TRANSLATION :— The great Agni is firmly established between heaven and earth. It is desired by all because of the fact that his glory should be known to all. It pervades heaven and earth which are imperishable and powerful brides of the sun (so to speak). They are like two milk-yielding cows of the wide and extending Agni.

PURPORT :— You should know that the sun world is the greatest. It revolves on its own axis and illuminates all related planets. It is the cause of the existence and division of day and night.

NOTES : (अमृक्ते) विकारावस्थयाऽशुद्धे ।=Impure on account of mutation or change. (सबर्दुघे) समान स्वीकरणप्रपूरिके ।=Fulfillers of good desires.

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The subject of learned persons goes further :

व्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

5. *TRANSLATION* :—O learned leader ! you are showerer of happiness. Like the sun/electricity, you pervade the heaven and earth and are like messengers of God (manifesting His glory). You are also like them. Great are your deeds. You are the mighty one, on account of your knowledge and power of actions. As soon as you manifest your glory, you become the messenger and leader of the people.

PURPORT :—*That man alone deserves to be the ambassador (taker of message) and leader of the people, whose attributes and functions are really great, like those of the Agni (fire/electricity/sun).*

NOTES : (चर्षणीनाम्) मनुष्याणाम् । चर्षणयः इति मनुष्यनाम (N.G. 2, 3)— Of men. (क्रत्वा) प्रज्ञया कर्मणा वा । क्रतुरिति कर्मनाम (N.G. 2, 1)।— Through intellect or action.

The subject of learned persons goes on :

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व ।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः ॥६॥

6. *TRANSLATION* :—O learned person ! you know all the principal objects that exist. Harness your car with your ruddy sweaty horses to come to the Yajna, which are like electricity and sun in the world. Bring all enlightened persons O Donor ! to this place.

PURPORT :—*O men ! you should harness in your cars such horses and other things as God has upheld in this world. The sun and electricity move and uphold all. Alongwith this, accept all noble virtues.*

NOTES & REMARKS : (केशिना) बह्वः केशाः किरणाः विद्यन्ते ययोस्तौ ।= Having long waves or rays. (घृतस्नुवा) यौ घृतमुदकं स्नुतः स्नावयतस्तौ । घृतमित्युदकनाम (N. G. 1, 12)=Which make water in the form of sweat to flowing out of exertion.

The theme of enlightened persons still continues :

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः ।
अपो यदग्न उशधग्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥७॥

7. *TRANSLATION :*—O learned leader ! your splendour shines and spreads everywhere. The sun illuminates the resplendent ancient dawn and rains down the water. Moreover, there is fire in the forests burning many articles. Same way, the enlightened truthful persons praise you in abundance, when you shine after acquiring knowledge and wisdom, are liberal donor and bestower of Bliss.

PURPORT :—Those persons who are illuminators like the sun, destroyers of the wicked like the fire, and admirers of the righteous men, they become accomplishers of all good works like electricity.

NOTES : (रोकाः) रुचिकराः प्रकाशाः ।=Charming light or splendour. (दिवः) प्रकाशात् ।=From the light. (मन्द्रस्य) आनन्दप्रदस्य ।=Of the bestower of Bliss.

The theme of learned persons goes on :

उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥८॥

8. *TRANSLATION ;*—O learned leader ! you are full of splendour like the purifying fire. In fact, the know the divine rays which

are in the spacious firmament or sky, which are desirable, are givers of light and takers, and beneficent to various cars. Those who know them well, they always enjoy happiness.

PURPORT :—O men ! you should become protectors of all beings by knowing the rays and attributes of the fire whether manifest or otherwise. They illumine all, are beneficent to various vehicles and are attractive.

:*NOTES* : (ऊमाः) कामनीयाः ।=Desirable. (अश्वाः) व्याप्तिशीलाः किरणाः । अश्व इति किरणानाम (N. G. 1, 5) ।=Pervasive rays. (यजत्राः) सङ्गताः ।=Unifiers.

Again the ongoing theme of enlightened persons is stated :

ऐभि॑रग्ने स॒रथं॑ याह्य॒र्वाङ् ना॑नार॒थं वा॑ वि॒भवो॑ ह्यश्वाः॑ ।
पत्नी॑वतस्त्रिं॒शतं॒ त्रीँश्च॑ दे॒वान॑नुष्व॒धमा व॑ह मा॒दय॑स्व ॥९॥

9. *TRANSLATION :*—O learned leader ! shining with knowledge like the fire, come here up and down on your chariot with the rays of the Agni (electricity/energy) which bring the thirty three divine substances alongwith their protective powers and gladden them with proper food.

PURPORT :—Agni (fire/energy/electricity/sun) upholds thirty-three substances like the earth, air water etc. and while pervading makes them like itself. In the same manner, it is the duty of the enlightened persons to know the nature and properties of all objects through various sciences and thereafter instruct others about them.

NOTES & REMARKS : (अग्ने) अग्निवत् ज्ञानेन प्रकाशमय ।=Shining with knowledge like the fire. (अश्वाः) किरणाः । असौ वा आदित्योऽश्वः (Stph 7, 3, 2, 10) । तस्मादश्वा आदित्यकिरण इति स्पष्टम् ।=Regarding 33 Devas there is reference in Shatapath Brahmans 4, 5, 7, 2, Aitareya Brahmana 2, 18, 37, 11, 3, 21 in words like अष्टौ वसवः । एकादश रुद्राः द्वादशादित्याः इमे एव द्यावा पृथिवी त्रयास्त्रिंश्यौ त्रयास्त्रिंशद् वै देवाः प्रजापतिश्चतुस्त्रिंशः । (Stph 4, 5, 7, 2)

The theme of enlightened persons still rolls up :

स होता यस्य रोदसी चिदुर्वी यज्ञं यज्ञमभि वृधे गृणीतः ।
प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥१०॥

10. TRANSLATION :—The Agni (God)—the upholder of all should be known by all. Under Whose power the spacious heaven and earth were set in order by Him. They are like a grand Yajna and have abundance of water. They are true in this world, born out of the Eternal Matter and they glorify at each creation for the development or growth of the devotees.

PURPORT :—If God would not have made sun and the earth, none would have been able to do anything, nor could there have been any growth. So He should be glorified by all.

NOTES : (सुमेके) सुष्ठुप्रक्षिप्ते ।=Set in the proper order. (ऋतजातस्य) ऋतात्सत्यात्कारणाज्जातस्य जगतो मध्ये ।=In the world born of the eternal true course matter.

Nature and deeds of the learned persons :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

11. TRANSLATION :—O learned leader ! I call upon you to grant me the eternal nature of the earth. Because of it, many works are accomplished and properly divided and also the land. May your good knowledge be ever with us so that may we be blessed with the children. In fact, these children spread knowledge and righteousness and are illustrious fulfilling the noble mission of their lives.

PURPORT :—If men know the nature of the fire, earth and other elements and utilise that knowledge for various purposes, they may be blessed with good progeny, wealth, foodgrains and other kinds of prosperity in abundance.

NOTES : (हवमानाय) स्पर्द्धमानाय ।=For the person calling upon or remembering. (इष्टाम्) स्तोतुमर्हां भूमिम् । इष्टेति पृथिवीनाम (N.G. 1, 1)= Praiseworthy land. (गोः) पृथिव्याः । गौरिति पृथिवीनाम (N.G. 1)= Of the earth.

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Sūktam—7

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of a learned persons are stated :

प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सर्स्राते दीर्घमायुः प्रयक्षे ॥१॥

1\. *TRANSLATION* :—The flames of the all—sustaining Agni have arisen and pervaded earth and heaven, and all speeches come out from seven gates. Then heaven and earth can sustain and cooperate with it and give long life to the performer of the Yajna. Because of it, he may ever be engaged in doing such noble deeds.

PURPORT :—If there is no Agni (in the form of electricity/ energy) in the body, the speech cannot come out. Those persons who serve it well with the observance of Brahmacharya (continence) and other good deeds attain longevity.

NOTES : (धासेः) धारकस्य ।=Of upholder. (मातरा) जलाग्नी ।= Water and fire.

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The type of ideal speech is told :

दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥२॥

2. *TRANSLATION* :—O learned person ! the speeches that are glorious, divine, conveying happiness and which are full of desirable knowledge stand before you. You are protector of all in the assembly of truth (truth—speakers), may they be single on their path, like the earth. You should know them well.

PURPORT :—As the earth without other's help rotates on its path regularly, in the same manner the speeches of the civilised and cultured persons expose all falsehood. They lead a man to the true path and nothing but to truth. Those who use such truthful and sweet speech (words), do not suffer.

NOTES : (दिवक्षस:) दीप्तिं प्राप्य व्याप्ता: ।=Resplendent, Glorious. (मधुमत्) मधुराणि विज्ञानानि वर्त्तन्ते यस्मिंस्तत् ।=Full of sweet knowledge. (वर्त्तनिम्) वर्त्तन्ते यस्मिंस्तं मार्गम्=Path. (धेनव:) वाच: ।=Speeches.

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What should a kind do is told :

आ सीमरोहत्सुयमा भवन्तीः पतिश्चिकित्वान् रयिविद्रयीणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत्पुरुधप्रतीकः ॥३॥

3. *TRANLATIONS* :—O learned ruler ! the sun upholds planets and others in various ways and it has the blue colour on its back. It upholds the subjects of a loving ruler, who goes from place to place to see the real condition of the people. So you being the enlightened person and lord of abundant wealth should establish firmly your subjects which are self—disciplined.

PURPORT :—The sun awakens all people, so and like that the king should make his well—trained and well—guarded subjects wealthy by making them settled or emigrated in various countries of the world (for business and commerce etc).

NOTES & REMARKS : (सीम्) आदित्यः। सीम इति परिग्रहार्थीयो वा पदपूरणो वा। प्रसीमादित्यो असृजत् (ऋक् 2, 28, 4) प्रासृजदिति वा प्रासृजत् सर्वत इति वा (N.R.T. 1, 3, 8)=The sun. (धासेः) पोषकस्य।=Of the king who cherishes or sustains well. (पुरुधप्रतीकः) पुरून् बहून् दधाति येन तत् पुरुधं प्रतीतिकरं कर्म यस्य सः।=The sun which has the function of upholding the world in various ways.

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The duties of men are specified :

महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तंभूयमानं वहतो वहन्ति।
व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश ॥४॥

4. *TRANSLATION* :—The rays bear the splendour of the sun which is undecaying, great and upholder of all and also giving strength to all with their various actions. That resplendent sun is associated with heaven and earth like a husband with only one wife. You should utilise that sun for the accomplishment of various purposes to be effected with electricity.

PURPORT :—There is simile in the mantra. Men should know the attributes and functions of the Agni in the form of electricity/ energy which pervades all articles and should accomplish various works with its help.

NOTES & REMARKS : (त्वाष्ट्रम्) त्वष्टुः सूर्य्यस्येदं तेजः। इन्द्रो वै त्वष्टा (ऐतरेय ब्राह्मणे 6, 10) अथ यः स इन्द्रः असौ स आदित्यः। (Stph 8, 5, 3, 2) तस्मात् त्वष्टा आदित्य इति स्पष्टं सिद्ध्यति।=The splendour of the sun. (स्तभूयमानम्) लोकानां धारकम्।=Upholder of the world.

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The qualities of the Mahatmas or great souls is told :

जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥५॥

5. *TRANSLATION* :—Those are great souls whose speech is respectable and dependable. They being interested in the spread of knowledge and creating love among all are glorious, because of utter useful and beneficial words. Remaining under the command or guidance of great and mighty scholar like a powerful horse, they know the means of attaining happiness and acquiring true knowledge.

PURPORT :—Those persons who are firm in acting upon the teachings of the great enlightened persons, become admirable scholars and great.

NOTES & REMARKS : (ब्रध्नस्य) महतः। ब्रध्न इति महन्नाम (N.G. 3, 3) =Of the great. (दिवोरुचः) विज्ञानप्रकाशे रुचिकरः। =Interested in the light of knowledge. (सुरुचः) सुप्रीतिसंपादकाः। =Creators of love. (इला) स्तोतव्या वाक्। इलेति-वाङ्नाम (N.G. 1, 11)=Admirable speech.

The attributes of great men are stated :

उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥६॥

6. *TRANSLATION* :—O men ! you must respect those Brahmacharis who receive education from the great teachers and preachers or from parents. With great knowledge they utter speech full of wisdom and education and get and provide strength. As the sun dispels the darkness at the night and upholds the world, so a great man dispels the ignorance of the devotee and takes him to his goal of attaining emancipation.—*MOKSHA*.

PURPORT :—O men ! as Brahmacharis obtain the spiritual splendour by serving their parents, preceptors, and other great persons, so attain the happiness of Dharma by the glorification of prayer and meditation on God in the morning.

NOTES & REMARKS : (उक्षा) सेचकः। उक्ष-सेचने। =The sun. Sprinkler or showerer of water. (घोषम्) विद्याशिक्षायुक्तां वाचम्। घोष इति वाङ्नाम (N.G. 1, 11)=Speech full of wisdom and education.

(शूषम्) बलम् । शूषमिति बलनाम (N.G. 2, 9)=Strength. (अक्तोः) रात्रेः । अक्तुरिति रात्रि नाम (N.G. 1, 7) = Of the night.

The preachers duties and their ideals are stated :

अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥७॥

7. *TRANSLATION :*—Those wise and enlightened men enjoy Bliss who endowed with sublime education, sprinkle or bestow happiness. Undecaying physically and spiritually, they follow to observe their vows of truth. They alongwith fine performers of the Yajnas (Hotā, Adhvaryu, Udgātā, Brahmā and Sabhya, Yajamāna with his wife protect the nature of all-pervading God which is (external Bliss) worth attaining.

PURPORT :—O men! seven performers of Yajna make the audience or subjects happy by performing the non-violent sacrifice. In the same manner, the preachers of good character, conduct and their temperament delight all person because of teaching and preaching.

NOTES : (पंचभिः) होताध्वर्य्युद्गातृब्रह्मसभ्यैर्ऋत्विग्भिः ।=Hotā (of the Rigveda) Adhvaryu of the Yajur Veda, Udgātā (of the Sama Veda) Brahmā (of all the Vedas, particularly of the Atharva Veda) and other members. (सप्त) पत्नीयजमानाभ्यां सहिताः सप्तसङ्ख्याकाः ।=Seven including the Yajamāna and his wife. (वेः) व्यापकस्य परमेश्वरस्य ।=Of all pervading God. (उक्षणः) सुखसेचकाः ।= Sprinklers or bestowers of happiness.

The qualities and duties of the preacher :

दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥

8. *TRANSLATION* :—I propitiate the seven who are mild and kind-hearted, who are linked with truth and who always admire truth. They observe vows and speak without any infriagement of their vows and are brilliant. Such people retain guardedly good character and conduct and shine with true knowledge and other virtues. They are satisfied with pure food. I particularly propitiate the two divine givers of knowledge who are reputed on account of their special qualities.

PURPORT :—Those learned persons should be always honoured who acquire wealth and foodgrains by righteous dealings and educate all by their precept and practice.

NOTES & REMARKS : (पृक्षासः) आर्द्रीभूताः ।=Mild and kind hearted. (ऋञ्जे) प्रसाध्नुयाम । ऋंजतिः—प्रसाधनकर्मा (N.R.T, 6, 4, 21)= May please or propitiate. (दीध्यानाः) विद्यादिसद्‌गुणैः प्रकाशमानाः । दीध्यानाः—दीधी वीधीङ् दीप्तिदेवनयोः इत्यस्मात् शानच् । By दैव्या होतारा may be taken teachers and preachers=Shining with true knowledge and other virtues.

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The path of enlightened persons is described :

वृषायन्ते मुहे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः ।
देवं होतर्मन्द्रतरश्चिकित्वान्महो देवान् रोदसी एह वक्षि ॥९॥

9. *TRANSLATION* :—O bestower of happiness to all ! O shining one ! you are giver of delight and full of wisdom, and bring the great enlightened persons to us from all corners. The charming rays give strength to a great wonderful scholar who has established his wisdom and those rays make manifest earth and heaven.

PURPORT :—The rays of the sun gladden all with their light and raining down water. So the enlightened persons make all full of wisdom by imparting knowledge to them.

NOTES : (अत्याय) सर्वविद्याव्यापनशीलाय ।=Pervading in all knowledge—a great scholar. (वृष्णे) विद्यावर्षकाय ।=For a showerer of wisdom. (मन्द्रतरः) अतिशयेनाह्लादकः ।=Making happy extensively.

The dᵢties of the learned persons are told :

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥१०॥

10. TRANSLATION :—O learned persons ! shining like the fire and possessing real wealth like the enlightened persons, you perform Yajnas blessed with noble virtues. Such people are of sincere speech and good intellect and they live like the mornings and riches and dispel darkness of ignorance with your greatness for great prosperity. You destroy even the sin that had been committed and bring about the welfare of all.

PURPORT :—O men ! like the morning hours, you enlighten the souls of all men, by imparting knowledge to them. Get rid of all sinful acts and make them truthful and learned, so that sin may not spread in the world. (*In Sandhya prayers, the Aghamarshana cluster of the mantras are aimed at liquidating the sins. Ed.*)

NOTES : (पृक्षप्रयजः) ये पृक्षेण शुभगुणैरार्द्रीभावेन प्रयजन्ति ते ।=Those persons who perform the Yajnas sprinkled or endowed with noble virtues. (दशस्य) क्षयं गमय ।=Destroy. (सुकेतवः) सुष्ठु केतुः प्रज्ञा येषान्ते ।= Blessed with good intellect.

The duties of the learned persons are stated :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

11. TRANSLATION :—This mantra has been translated before (Rig. 3.5.11 and 3.6.11) so we need not dilate upon it here.

1. But the following words have different meanings here. Those words are तनयः which means hear विद्या सुखप्रचारकः Propogator of real knowledge and happiness.

2. (विजावा) विशेषेण प्रसिद्धः । Renowned or particularly famous. It has been repeated in the present context and for the sake of emphasis.

PURPORT :—It is the duty of all men to attain a speech endowed with true knowledge and good intellect and thereafter make their progeny well-trained. Thus they would attain eternal happiness and good intellect or understanding of the absolutely truthful persons, which should be propogated everywhere.

Sūktam—8

Rishi of the Sūktam—Vishvāmitra. Devatā—Vishve Devāh. Chhanda—Trishtup and Anushtup of various kinds. Svara—Dhaivata and Gāndhāra.

The characteristic marks of the ideal persons are described :

अ॒ञ्जन्ति॒ त्वाम॑ध्व॒रे दे॑व॒यन्तो॒ वन॑स्पते॒ मधु॑ना॒ दैव्ये॑न ।
यदू॒र्ध्वस्तिष्ठा॒ द्रवि॑णे॒ह ध॑त्ता॒द्यद्वा॒ क्षयो॑ मा॒तुर॒स्या उ॒पस्थे॑ ॥१॥

1. *TRANSLATION :—* O learned person ! you are brilliant like the sun, and the protector of rays. We may also seek that abode on the earth lived by the enlightened men. They are endowed with sweet behaviour and they desire welfare of all through Yajna (non-violent sacrifice) in the form of study, teaching and administration. You stand exalted and grant us wealth in this world.

PURPORT :— As all beings desire the day, so all should desire the association of the noble enlightened persons. Thus they accomplish unitedly and lovingly good home and prosperity.

NOTES & REMARKS : (क्षयः) निवासस्थानम् । क्षि-निवास गत्योः (तुदा.) = Abode. (वनस्पते) वनस्य रश्मिसमूहस्य पालकः सूर्य्यस्तद्वद्वर्त्तमान । वन इति रश्मिनाम (N.G. 1, 5) पा-रक्षणे । Behaving like the resplendent sun-the protecting of the band of rays. (अध्वरे) अध्ययनाध्यापनराजपालानदि व्यवहारे । =In the dealing of the Yajna (non-violent secrifice) in the form of the study, teaching and administration.

The characteristic of persons that attain welfare and happiness are told :

समिद्धस्य श्रयमाणः पुरस्ताद् ब्रह्म वन्वानो अजरं सुवीरम् ।
आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय ॥२॥

2. *TRANSLATION :—* O learned person ! you are brilliant and benevolent and like the sun serving the scholar. In fact, he shines with noble virtues like the kindled fire, and distributes great wealth which is un-decaying and blessed with good progeny. Those learned persons keep off all evil thoughts at distance from us, and they stand for great prosperity and auspiciousness.

PURPORT :— Those persons always enjoy happiness who desire the welfare of all, dispelling ignorance and evil thoughts by giving good education, VIDYA (wisdom) and DHARMA (righteousness) and also provide help with righteously acquired wealth.

NOTES : (ब्रह्म) महद्धनम् ।=Great Wealth. (वन्वानः) संभजमानः ।= Dividing or distributing. (आरे) समीपे दूरे वा ।=Near or far.

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The duties of men are defined :

उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
सुमिती मीयमानो वर्चो धा यज्ञवाहसे ॥३॥

3. *TRANSLATION :—* O protector of good wealth ! O giver of noble virtues ! be exalted on this spot of earth like a pillar. Honoured by men, have the splendour of teaching for the accomplishment of the Yajna, study and teaching with good intellect.

PURPORT :— As trees like the fig tree grow with the root, trunks and branches etc. so men should grow in all directions by extending knowledge industriously and laboriously.

NOTES : (वनस्पते) वननीयस्य धनस्य रक्षक ।=Protector of good wealth. (वर्ष्मन्) सद्‌गुणानां सेचक ।=Sprinkler or spreader of noble virtues. (मीयमानः) सत्क्रियमाणः ।= Being honoured. (यज्ञवाहसे) यज्ञस्याऽध्ययनाध्यापनस्य

प्राप्तये ।=For the accomplishment of the Yajna in the form of
study and teaching. (सुमिती) शोभनया प्रज्ञया । अत्र पूर्वसवर्णदेशः । माङ् माने इत्य-
स्मात् क्तिनि द्यतिस्यतिमास्थेतीत्वम् । धातूनामनेकार्थत्यात् ज्ञानार्थत्वम् ।=With good
knowledge or intellect.

The golden path of learning is pointed out :

युवा॑ सु॒वासाः॒ परि॑वीत॒ आगा॒त्स उ॒ श्रेया॑न्भवति॒ जाय॑मानः ।
तं धीरा॑सः क॒वय॒ उन्न॑यन्ति स्वा॒ध्यो॒३॒॑ मन॑सा दे॒वयन्तः॑ ॥४॥

4. *TRANSLATION* :—Well-clad and well-read comes a young-
man. He has acquired knowledge with the observance of Brahma-
charya (continence) from eight years onward. He becomes excel-
lent, and is brought up in the womb of the mother *Vidya* (wisdom
and knowledge). Steadfast far-sighted wise men or seers who are
experts in imparting good knowledge and who desire the true wel-
fare of their pupils, elevate them to good knowledge and perfection
of mind.

*PURPORT :—No one can become a civilised long-lived and
learned person without wisdom, good education and Bramacharya,
and he does not earn respect. He alone is truly learned whom
righteous enlightened persons admire.*

NOTES : (परिवीतः) परितः सर्वतो व्याप्तविद्यः ।=Who has acquired
knowledge from all sides. (जायमानः) विद्याया मातुरन्तः स्थित्वा
निष्पन्नः ।=Born out of the womb of the mother Vidya. (स्वाध्यः)
सुष्ठु विद्याधानकर्त्तारः ।=Good imparters of knowledge.

TRANSLATOR'S NOTES : The mantra is not applicable to
the यूपं or sacrificial post, as interpreted by some commentators.
In fact, the whole description and epithets like युवा-सुवासाः—
परिवीतः—तं धीरासः कवय उन्नयन्ति etc. make it quite clear that it is said
regarding a Brahmachari who comes home after completing his
studies at the Gurukula; as explained above Svami Dayananda
Sarasvati.

The noble path of learning is indicated :

जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः ।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम् ॥५॥

5. *TRANSLATION :*—Wise men devoted to meditation on God purify that person who like a hero in the battlefield grows from all sides. Such a person is illustrious in the dealing of knowledge, and being a learned genius and honouring the enlightened persons achieve pure faultless speech.

PURPORT :—For those persons every day is a good day, who having acquired wisdom and good education become enlightened. As heroes grow in prosperity on all sides having conquered their enemies, in the same way, an enlightened person grows from knowledge and wisdom.

NOTES : (जात:) उत्पन्न:, प्रसिद्ध: ।=Born or reputed. (समर्य्ये) संग्रामे । समर्य्यं इति सङ्ग्रामनाम (N. G. 2, 17)=In the battlefield. (विदथे) विज्ञानमये व्यवहारे ।=In the dealing or spread of knowledge.

The demarcating line between acceptable and non-acceptable persons has been denoted :

यान्वो नरो देवयन्तो निमिम्युर्वनस्पते स्वधितिर्वा ततक्ष ।
ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम् ॥६॥

6. *TRANSLATION :*— O leaders ! the men desiring the welfare of all honour you. Your words throw light on various sciences, and are of steadfast intellect. Teach us about the wealth which brings noble progeny. O protector of the forests ! remove all wickedness like the lightning pierces through the cloud.

PURPORT :—O persons, you take company of those, who make others civilized and cultured, and give up the same of those, who inculcate vices in them.

NOTES : (स्वरवः) स्वकीयो रवो विज्ञाप्रज्ञापकः शब्दो येषन्ति ।=Those who utter words throwing light on various sciences. (तस्थिवांसः) स्थिरप्रज्ञाः ।=Men of the steadfast intellect. (दिधिषन्तु) उपदिशन्तु ।= May teach. (रत्नम्) धनम् । रत्नमिति धननाम (N.G. 2, 10)=Wealth.

The attributes of knowledge are described :

ये वृक्णासो अधि क्षमि निमितासो यतस्रुचः ।
ते नो व्यन्तु वार्यं देवत्रा क्षेत्रसाधसः ॥७॥

7. *TRANSLATION :—* May the learned persons, who have thrown away their ignorance, who have acquired true knowledge, who perform Yajnas with ladles and requisite other implements, who cultivate the fields (of various sciences) may give us acceptable knowledge.

PURPORT :— Ignorance cut down with true knowledge does not grow, like the tree cut down with axes.

NOTES : (वृक्णासः) छिन्नाविद्याः ।=Who have cut down (removed) their ignorance. (वार्यम्) वर्त्तुमर्हं विज्ञानम् ।=Acceptable knowledge.

The promotion of the non-violence and Dharma is emphasized :

आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् ।
सजोषसो यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम् ॥८॥

8. *TRANSLATION :—* O men ! may twelve months, Prānas (vital breaths) Vasus (places of inhibation of all beings), the vast earth and the sun and the firmament unitedly protect our Yajna or the noble dealing. May the enlightened persons raise aloft the standard of non-violence.

PURPORT :— O men ! as mouths, Prānas, the earth and other objects remain in the world with harmony, in the same manner, you should generate love among all, increase knowledge and advance the Dharma of non-violence.

NOTES : (सुनीथा:) सुष्ठुसङ्गता: ।=United, unified or harmonised. (यज्ञम्) सर्वं सद्व्यवहारम् ।=Good dealings or conduct. (अध्वरस्य) अंहिसनीयस्य ।=Of the eternal Dharma of non-violence.

The signs of perfect happiness are indicated :

हंसा इंव श्रेणिशो यतांनाः शुक्रा वसांनाः स्वरंवो न आगुंः ।
उन्नीयमांनाः कविभिंः पुरस्तांद्देवा देवानामपिं यन्ति पाथंः ॥९॥

9. *TRANSLATION :—* May those learned persons come to us who wear pure and clean garments, preserve their semen and make joint efforts, like swans, flying in rows with melodious voice. Elevated with noble virtues, those learned persons of divine attributes, actions and temperament follow the path of the enlightened men accompa nied by geniuses from the beginning.

PURPORT :— Those persons only attain abundant happiness who unite like the flying swans, and elevate all with their great efforts. Such people are themselves exalted and they follow the path of the absolutely truthful enlightened persons and observing Brahmacharya ever and preserve their semen in order to earn more strength and vitality.

NOTES : (कविभि:) मेधाविभि: ।=By geniuses. (पाथ:) मार्गम् ।—Path. (स्वरव.) सुस्वरान् सेवमाना: ।=Singing melodiously.

TRANSLATOR'S NOTES : Here the Devas (देवा:) are meant enlightened persons who are guided and uplifted by great geniuses (विद्वांसो हि देवा: ।=Stph). Shri Sayanacharya interprets देवा: as दीप्यमाना: यूपा:, while Prof. Wilson and Griffith translate it as resplendent pillars. Rishi Dayananda Sarasvati's interpreta-

tion is in the case faithful to the test and significant, stressing the need of united effort on the part of the learned persons to uplift the society.

Nature of the learned persons that command respect is told further :

शृङ्गाणीवेच्छृङ्गिणां सं ददृश्रे चषालवन्तः स्वरवः पृथिव्याम् ।
वाघद्भिर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥१०॥

10. TRANSLATION :— May those enlightened persons who have many enjoyable good objects, who are admirers of the virtuous discourses in assemblies, who appear on the earth alongwith wise priests like the horns of the horned cattle, protect us in the battles and other dealings.

PURPORT :— *Having acquired much knowledge from great scholars, the learned persons who protect all like their own ones. They gain high position in society like the horns in the bodies of animals and are honoured by all and praised on account of their virtues.*

NOTES & REMARKS : (चषालवन्तः) बहवश्चषाला भोगा विद्यन्ते येषान्ते चषालः-चष भक्षणे (भ्वादि)=Who have many enjoyable good objects, or who have many harmless righteous enjoyments. (स्वरवः) प्रशंसकाः ।=Admirers of the virtuous. (वाघद्भिः) ऋत्विग्भिः । वाघतः इति ऋत्विङ्नाम (N.G. 3, 18)=With the priests. (पृतनाज्येषु) सङ्ग्रामेषु । पृतनाज्यमिति संग्रामनाम (N.G. 2, 17)=During the battles.

The significance and benefits of the observance of Brahmacharya are told :

वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम ।
यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥११॥

11. TRANSLATION :— O learned person ! you are like a big tree. As a tree grows with hundreds of sprouts and branches, in

the same manner, may you also grow and lead others in happiness. As plant of grass grows with thousands of sprouts' may we thus grow abundantly. The energy/electricity makes you grow for significant progress and prosperity. So let us also increase its use for various purposes.

PURPORT :— Those persons who always endeavour for the accomplishment of their works and are blessed with Brahmacharya (continence), Vidya (wisdom), good education and industriousness, they grow full stature like the bamboos and other trees. Having conquered their enemies with sharp weapons, such men vanish their foes. Let them become prosperous by annihilating their enemieses like the lightning destroys the clouds.

NOTES : (वनस्पते) वनस्पतिरिव वर्त्तमान ।=Behaving like a big tree (giving shelter to others and benevolent). (शतवल्शः) शतानि वल्शा अंकुरा यस्य सः ।=Having hundreds of sprouts. (स्वधितिः) वज्रः । स्वधितिरिति वज्रनाम (N.G. 2, 20)=A thounderbolt-like sharp weapon. (प्रणिनाय) प्रकर्षेण प्रापय ।=Lead to much happiness.

Sūktam—9

Rishi of the Sūktam—Vishvāmitra—Devatā—Agni. Chhanda—Brihatī and Pankti of various kinds. Svara—Madhyama and Panchama.

Importance of the Dharma (duty) of non-violence is told :

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम् ॥१॥

1. TRANSLATION :— O preacher ! we thoughtful persons are friendly to one another and choose you for our protection. You are indestructable, as the soul in the Prānas (vital breaths) is non-violent non-procrastinating but doing all works quickly. Shining with the

light of true knowledge and humility, you are blessed with good wealth and are highly learned.

PURPORT :—Men should observe the Dharma (duty) of non-violence by adopting the attitude of friendship towards the young generation for imparting true knowledge and other means of prosperity and by having it's recourse to the absolutely truthful enlightened persons.

NOTES & REMARKS : (सुदीदितम्) विद्याविनयप्रकाशयुक्तम्। दीदयतीति ज्वलतिकर्मा (N.G. 1, 16)=Endowed with the light of true knowledge and humility. (सुप्रतूर्तिम्) सुष्ठु प्रकृष्टा तूर्त्तिः शीघ्रता यस्मिंस्तम्।=Very active and not procrastinative. (अनेहसम्) अहन्तारम्। अनेहसम्—नञ्‌ हन एह च (उणादिकोषे 4, 231 इति नञ् पूर्वकस्य हन्—धातोः प्रयोगः) हन्—हिंसा गत्योः।=Non—violent.

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The source of happiness for a student is indicated :

कायमानो वना त्वं यन्मातृरजगन्नपः।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभवः ॥२॥

2. *TRANSLATION* :—O learned person ! you are shining like fire with your noble virtues. While teaching or preaching you achieve the Prānas (vital breaths) which protect you like mother. Having thrown away all going astray from the dealing of justice, you are ready for auspicious or beneficient actions. I unite happily all desirable objects, received from you. Please don't go far away from me.

PURPORT :—As a thirsty person quenches his thirst and satisfies it after drinking water, in the same manner, a seeker after knowledge becomes very glad after getting an absolutely truthful enlightened teacher or preacher.

NOTES : (कायमानः) अध्यापयन्नुपदिशन् वा।=Teaching or preaching. (वना) वनानि याचनीयानि (वस्तूनि)।=Desirable objects (the things to be asked for). (प्रमृषे) सुखैः संयोजये।=I unite with happiness.

(अपः) प्राणान् । आपो वै प्राणाः (भेषजम्) जैमिनीयोपनिषद् – ब्राह्मणे 3, 10, 9 Stph. 3, 8, 2, 4) = Vital breaths.

The attributes of venerable in the world is told :

अति तृष्टं ववक्षिथाथैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

3. *TRANSLATION* :—O learned person ! as you lead a thirsty person (by giving him good water) to happiness, you are benevolent and cheerful. Among your friends, some go ahead to distant places for doing various works while others sit for meditation and others carry on quiet and peaceful activities.

PURPORT :—As a thirsty person is made happy by giving good water, similarly the persons become venerable in the world who impart knowledge in a friendly manner to the seekers after truth and make them happy.

NOTES : (तृष्टम्) पिपासितम् । = Thirsty. (ववक्षिथ) वोढुमिच्छ । = Desire to lead to happiness.

The drawbacks of hypocrites are mentioned :

ईयिवांसमति स्रिधः शश्वतीरति सश्चतः ।
अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥४॥

4. *TRANSLATION* :—O men ! know those people to be happy who can cheerfully put up with all difficulties and troubles, who follow the eternnl principles of the Dharma, are lovingly united and are certainly not malicious. The hypocrites run away from such per sons, like a dear living near the water runs away from the presence of a lion.

PURPORT :— As the dear and other creatures run away on seeing a lion, in the same manner, hypocrites disappear on seeing highly educated and well trained people.

NOTES : (स्रिधः) अतिसहनशीला: ।=Endowed with the power of endurance, putting up with all difficulties and troubles. (निचिरासः) निश्चयेन चिरन्तन्य: प्रजा: ।=Subjects following with certainty the ancient and eternal dharma.

Something about the spiritual knowledge :

ससृवांसमिव त्मनाग्निमित्था तिरोहितम् ।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

5. *TRANSLATION* :— O men ! as the air brings from distant places the hidden Agni (fire) for the use of attentive learned persons, in the same manner, you should know its nature as well as the nature of the hidden soul through your own efforts.

PURPORT :—The simile is used in the mantra. The air enhances or expands the kindled fire hardly through attrition etc. (rubbing) and takes it far away. It burns nearly all the articles which are uncovered. In the same manner, when the soul or God is realised by the practise of Brahmacharya, Vidya (true knowledge), Yoga, the observance of Dharma and the association with the enlightened persons, it generates the spotless light of the knowledge and burns away all evils.

NOTES & REMARKS : (ससृवांसमिव) [प्राप्नुवन्तमिव ।=Attaining. (मातरिश्वा) वायु: । (मातरिश्वा) मातरि अन्तरिक्षे श्वसिति । मातर्याश्वनितीति वा मातरिश्वा वायु: (N.R.T. 7, 7, 37)=Air.

The attributes of a preacher are told :

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।
विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य ॥६॥

6. TRANSLATION :– O thoughtful learned person! you convey to us reasonable instructions and are young and energetic on account of Brahmacharya and acquisition of knowledge You protect from all sides all Yajnas in the form of dealings which lead to wisdom, owing to your sharp intellect. The mortals accept you as guide for the benefit of all enlightened persons.

PURPORT :– O men! by all means you must honour a great scholar whose sermons bring wisdom and happiness for men.

NOTES : (हव्यवाहन) यो हव्यानि ग्रहीतव्यानि प्रापयति तत्सम्बुद्धौ ।=He who conveys to us all acceptable noble ideas. (यज्ञान्) विद्यादिप्रापकान् व्यवहारान् ।=Dealings leading to the acquisition of knowledge and wisdom.

The path of fearlessness is indicated :

तद्भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥

7. TRANSLATION :– As animals come near the fire in the darkness of night (to seek warmth), so O enlightened person! those who come to you, their sharp intellect born out of their auspicious knowledge grows at your very sight, when the fire ripens.

PURPORT :– O men! as in the forest animals sitting around the fire become safe from the lions and other ferocious and cruel creatures, in the same manner, the support of the good knowledge received from the enlightened persons protects the men from all sides.

NOTES : (दंसना) दंशनं दर्शनम् । अत्र विभक्तेराकारादेशः=Sight. (छदयति) सत्करोति । छदयतीत्यर्चतिकर्मा । (N.G. 3/14)=Honours or increases. (अपिशर्वरे) निश्चिते रात्रावन्धकारे ।=In the darkness of the night.

God alone should be meditated upon is told :

आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥८॥

8. *TRANSLATION* :— O learned persons ! search for and utilise the (Agni) in the form of electricity. It is indestructible, brilliant, purifier, dormant in all objects, rapid and conveyor of message to distant places like a messenger. You should also soon worship God Who is Omnipresent, Giver of all Bliss and endowed with Divine qualities, functions and nature.

PURPORT :—O men ! worship that one God, who is present everywhere like electricity/energy, self—refulgent, destroyer of ignorance and other evils, eternal and admirable.

NOTES : (शीरम्) विद्युद्रूपेण सर्वत्र शयानम् ।=Existent (literary meaning-sleeping) in the form of electricity. (दूतम्) दूतवद्देशान्तरे समाचार-प्रापकम् ।=Conveyor of message and news at distant places.

The actions of Agni (electricity) are told :

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥९॥

9. *TRANSLATION* :—O learned persons ! utilise that Agni (fire or electricity) which is served by three thousand three hundred and forty-two divine articles and sprinkled with those waters, which are possessed of wonderful properties and are the cause of various kinds of development.

PURPORT :—O men ! accomplish all works with the help of that Agni which pervades in the form of electricity, three thousand and three hundred forty-two elements dependent upon it.

NOTES & REMARKS : (त्रीणिशता) त्रीणी सहस्राणि तत्वानि ।=Three thousand elements. (देवाः) पृथिव्यादयः ।=The earth etc. (नव) हिरण्यगर्भादयः ।=Nine elements etc. (होतारम्) आदातारम् ।=Takers.

Here it has not been explained in detail about the three thousand three hundred and forty-two (30+3+9) तत्वानि elements or articles. नव (Nine) here has been explained as हिरणयगर्भादयः but what is the exact nature of those is not found in this commentary. In the Brihadaranyakopanishad (3. 9), we find something which throws some light on the number of 3330. It reads :

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कतिदेवा याज्ञवल्क्येति । स हैतयैव निविदा प्रतिपदे त्रयश्च त्रीच शता त्रयश्च त्री च सहस्त्रा इत्यामीति होवाच कत्येव याज्ञवल्क्येति त्रयस्त्रिशदिव्योमिति होवाच-कतमे ते त्रयश्च त्रीच शताशयश्च त्रीच सहस्रेति ॥१॥ स होवाच महिमान एवैषामेते त्रयस्त्रिशत् त्वेवदेवा इति कतमे ते त्रयस्त्रिशत् इत्यष्टौ वसवः एकादश रुद्रा द्वादशादित्यास एक विंशत् इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिशाविति ॥ (वृहदारण्यकोपनिषदि 3, 9)

Sūktam—10

Rishi of the Sūktam—Vishvāmitra—Devatā—Agni. Chhanda—Ushnik and Gāyatri. Svara—Rishabha and Shadja.

The performance of God is described :

त्वाम॑ग्ने मनी॒षिणः॑ स॒म्राजं॒ चर्ष॑णी॒नाम् ।
दे॒वं मर्ता॑स इन्धते॒ सम॑ध्व॒रे ॥१॥

1. *TRANSLATION* :— O God ! you illuminate like Agni (fire or sun), We meditate upon and communicate with you whom men of self-control kindle or illumninate in Yajnas (non-violent sacrifices and other noble philanthropic deeds). You are sovereign of men and other beings and Giver of all happiness.

PURPORT :— Agni (in the form of the sun etc.) illuminates and makes happy all the world. In the same manner, God as In-dwelling

spirit illuminates the souls of the YOGIS and in particular seek after truth and common men. Agni is benevolent to them by providing innumerable articles of the world and makes them delighted with mundane and spiritual happiness in the form of emancipation.

NOTES & REMARKS : (त्वाम्) अग्निरिव वर्त्तमानं परमात्मानम् । अयमग्निर्ब्रह्मा (Stph Brahamanu 9, 2, 1, 15)=To You-God who are like Agni (Sun and fire etc.) illuminator. (अध्वरे) अहिंसनीये धर्म्ये व्यवहारे । अध्वर इति यज्ञनाम । ध्वरतिहिंसा कर्मा तत् प्रतिषेधः । (N.R.T. 1, 8)=In non violent and inviolable righteous dealing.

The actions of God are narrated :

त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते ।
गोपा ऋतस्य दीदिहि स्वे दमे ॥२॥

2. *TRANSLATION :—* O Supreme Leader, Remover or Ignorance and other evils ! illuminate the guardians of truth in their dealings of self-control. They worship You as an accomplisher of happiness like the Ritvik (Priest) and upholder of all in all Yajnas (benevolent noble acts).

PURPORT :— O God ! those who glorify you having observed Dharma, which is just speaking of the truth etc. and having given up falsehood and other evils, they attain you and enjoy the Bliss.

NOTES : (ऋत्विजम्) ऋत्विग्वत्सुखसाधकम् ।=Accomplisher of happiness like a priest. (अग्ने) अविद्यादोषप्रदाहक परमात्मन् ।=O God, Burner of ignorance and other evils. (दमे) दमनशीले व्यवहारे ।=In the dealing of self-control.

The path of happiness is pointed out :

स घा यस्ते ददाशति समिधा जातवेदसे ।
सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥३॥

3. *TRANSLATION* :— O God ! one who is illuminator of all and gives himself upto You with good knowledge, like the fuel in the fire, acquires the excellent wealth in the form of wisdom and knowledge as well as strength and he prospers from all sides. He gives strength and prosperity to others also. You are Omnipresent and Omniscient.

PURPORT :— All beings enjoy Bliss by putting ghee and other oblations in the fire and by purifying the air etc. In the same manner, the enlightened persons enjoy all happiness by surrendering their souls to God.

NOTES : (समिधा) सम्यक् प्रदीपकेनेन्धनेन सुविज्ञानेन वा । =By the fuel or good knowledge. (सुवीर्य्यम्) शोभनं विज्ञानादि धनं पराक्रमं वा । = Wealth in the form of good knowledge or strength.

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The duties of a preacher are told :

स केतुरध्वराणामग्निर्देवेभिरा गमत् ।
अञ्जानः सप्त होतृभिर्हविष्मते ॥४॥

4. *TRANSLATION :* O learned person ! a preacher of truth is lofty like a banner, famous and manifesting divine virtues and purifier like the fire. He comes to the person who offers oblations in the non-violent sacrifices with enlightened men like the divine articles. With seven substances which grasp different objects namely 5 Prānas (vital breaths) mind and intellect, You too should come.

PURPORT :— The Agni (fire/electricity) when properly known and utilised gives divine attributes. Same way, the absolutely truthful enlightened persons when served well, instruct men about the Dharma (duties) consisting of the non-violence, truth and other virtues, and it bestows divine happiness upon the listeners.

NOTES : (केतुः) ध्वज इव प्रज्ञापकः । =Preacher of truth (lofty) like a flag or banner. (अञ्जानः) प्रसिद्धो दिव्यान् गुणान् प्रकटी कुर्वन् । = Famous and manifesting divine virtues. (सप्त) सप्तभिः पंचप्राणमनोबुद्धिभिः । = Seven namely five pranas (vital breaths) mind and intellect. (होतृभिः) आदातृभिः । = Which take or grasp the different objects.

The duties of the teacher and preacher are told :

प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् ।
विपां ज्योतींषि बिभ्रते न वेधसे ॥५॥

5. *TRANSLATION* :— O learned persons! utter lofty and significant words as taught by the ancient scholars to a man who accepts noble virtues. Such a person is purifier like the fire, and bears the splendour of true knowledge of the genius while he himself is a genius (exceptionally wise man).

PURPORT :— The performers of the Yajnas take ghee (clarified butter) and other articles for the Yajnas and make grow fire with well-cooked oblations. Likewise, the teachers should be endowed with the knowledge of all Vedas, the Angas (branches) and Upāngas (subsidiary parts) and should satisfy their pupils and listeners.

NOTES & REMARKS : (विपाम्) मेधाविनाम् । अत्र वाच्छन्दसीति नुडभावः । विप इति मेधाविनाम । (N.G. 3, 15) = Of the geniuses. (वेधसे) मेधाविने । वेधा इति मेधाविनाम । (N.G. 3, 15) = For a genius.

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The duties of the teachers and preachers are elaborated :

अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः ।
महे वाजाय द्रविणाय दर्शतः ॥६॥

6. *TRANSLATION* :— O learned persons ! refurbish the power of our refined and cultured words of the mantra, as they multiply the fire with fuel or sacrificial sticks *(SAMIDHA)*, so that a man (to whom those words are addressed) may bear the great knowledge and wealth and may become praiseworthy and spectacular.

PURPORT :— The teachers and preachers should endevour in such a manner that good education, wisdom and civilisation of the pupils and audience may grow more and more and they may become wealthy.

NOTES : (वर्धन्तु) वर्द्धयन्तु । अत्र व्यत्ययेन परस्मैपदं णिजर्थोऽन्तर्गतः ।=May multiply or increase. (वाजाय) विज्ञानाय ।=For good knowledge.

The duties of the enlightened persons are told :

अग्ने यजिष्ठो अध्वरे देवान्देवयते यज ।
होता मन्द्रो वि राजस्यति स्रिधः ॥७॥

7. *TRANSLATION :—* O learned person ! you are purifier like the fire and are most venerable. You invoke desires in a man to have divine virtues, actions and temperament, and make him fit to bear that divinity. You are a liberal donor and giver of delight. You are respectable as you drive away all those who are opposed to true knowledge and good conduct and thus shine.

PURPORT :— As the fire when properly utilised, accomplishes industrial transactions and eradicates poverty, in the same manner, when the enlightened persons are served cared and respected well, they promote the cause of propagation of true knowledge and diminish the bad effects of ignorance and other evils.

NOTES & REMARKS : (स्रिधः) विद्यादिसद्व्यवहारविरोधिनः । स्रिध-क्षयार्थकः शोषणार्थश्च ।=Those who are opposed to true knowledge and good conduct. (यज) संङ्गमय ।=Unite.

The duties of the enlightened are emphasized :

स नः पावक दीदिहि द्युमदस्मे सुवीर्यम् ।
भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥८॥

8. *TRANSLATION :—* O purifier like the fire ! we are propagators true of knowledge and therefore bestow upon us good wealth endowed with admirable scientific knowledge. Enlighten us and be ever nigh to those who praise you for their well-being.

PURPORT :— It is the duty of the enlightened persons to be pure and purify all with wisdom and good education, so that all are friendly to one another and finally may enjoy happiness.

NOTES & REMARKS : (दीदिहि) प्रकाशय । दीदयति ज्वलति कर्मा (N.G. 1, 16)=Enlighten or illuminate. (स्तोतृभ्यः) विद्याप्रचारकेभ्यः ।=Propogators or communicators of true knowledge.

The same subject of duties of enlightened persons is continued :

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते ।
हव्यवाहममर्त्यं सहोवृधम् ॥९॥

9. *TRANSLATION :—* O absolutely truthful learned persons ! illuminate alround wise persons with noble virtues. They are praiseworthy and they ever awake the people from ignorance having risen above. They kindle the conveyor of the rigt type knowledge, endowed with divine nature and strength and which multiplies others' vigour.

PURPORT :— It is only the great scholars who are capable to know the worth of the labour of other learned persons and not the others. The enlightened persons should honour only highly learned persons and not others.

NOTES : (विपन्यवः) विशेषेण प्रशंसिताः ।=Specially admired. (जागृवांसः) अविद्यानिद्रातः उत्थिता, विद्यायां जागरूकाः ।=Awakened from the sleep of ignorance and ever altert in acquiring knowledge. (हव्यवाहम्) दातव्य विज्ञान प्रापकम् ।=Conveyor of the worth-giving scientific and other knowledge.

Sūktam—11

Rishi of the Sūktam—Vishvāmitra. Devatā or subject—Agni. Chhanda—Gāyatri of various kinds. Svara—Shadja.

The duties of the learned persons are mentioned :

अ॒ग्निर्होता॑ पु॒रोहि॑तोऽध्व॒रस्य॒ विच॑र्षणिः ।
स वे॑द य॒ज्ञमा॑नु॒षक् ॥१॥

1. *TRANSLATION* :— That man knows the Yajna properly and agreeably, who is the illuminator of the non-violent and inviolable sacrifice. He is a liberal donor, benevolent and shining like the fire on account of his virtues.

PURPORT :—Those persons only are able to know well the properties of the fire and other elements and of admirable acts in the world, who properly observe Brahmacharya (continence) and cultivate Vidya (true knowledge) and other good attributes.

NOTES : (पुरोहितः) सर्वेषां हितसाधकः । पुरोहितः पुरः—समक्षे सन् हितसाधकः ।= Benevolent to all and like a priest. (विचर्षणिः) प्रकाशकः । (विचर्षणिः) विचर्षणिरिति पश्यति कर्मा (N. G. 3, 11)=Illumi nator. (आनुषक्) आनुकूल्येन वर्त्तमानः ।=Dealing agreeably.

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Again the duties of the learned persons are told :

स ह॒व्य॒वाळम॑र्त्य उ॒शिग्दू॒तश्चनो॑हितः ।
अ॒ग्निर्धि॒या समृ॑ण्वति ॥२॥

2. *TRANSLATION* :—He alone is able to teach us who like Agni (fire) conveys all proper objects, is immorta, by the nature of the soul and is desirous of bringing about the welfare of all. Such a learned person is like a messenger who removes igonrance and brings the light of knowledge. He takes nourishing good food and with his intellect knows all well.

PURPORT :—As Agni (fire or electricity) is able to accomplish many works with its power of action, and in the same manner, the enlightened persons are able to do many works of administration.

NOTES : (दूतः) अविद्यायाः पारे विद्याया गमयिता ।=Remover of ignorance and leading to the knowledge. (चनोहितः) चनः स्वन्नादिषु हितो हितकारी । =Taking nourishing and suitable good. (ऋण्वति) गच्छति जानाति वा ।=Goes or knows.

The proper persons for respect are indicated :

अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः ।
अर्थं ह्यस्य तरणि ॥३॥

3. TRANSLATION :—Such a learned man is to be served, who teaches truth with his actions and sermons and is capable to lead people in the course of eradication of ignorance and misery. He is dexterous among the predecessor scholars and through his good intellect and action knows the real meaning of this Yajna and teaches it to others.

PURPORT :—O men ! you should serve the enlightened persons in order to refresh and advance your knowledge, because they know well the nature and secret of the Yajna (in the form of the extensin of knowledge).

NOTES & REMARKS : (चेतति) संजानीते संज्ञापयति वा ।=Knows thoroughly and teaches it to others. (तरणि) सन्तारकः । अत्र सुपांसुलुगिति सुलुक् ।=He who takes across the stream of ignorance and misery. (यज्ञस्य) विद्वत्सत्कारादेर्व्यवहारस्य ।=Of the good dealing of honouring the enlightened persons.

The translation of this mantra by Sayanacharya, Prof. Wilson and Griffith clearly confirms that by Agni—a learned teacher is meant in this context and not fire. But still erroneously they all take it to mean Agni in the usual sense of burning fire.

The subject of the education of children is dealt :

अग्निं सूनुं सनश्रुतं सहसो जातवेदसम् ।
वह्निं देवा अकृण्वत ॥४॥

4. *TRANSLATION* :— O learned persons ! yourselves being great scholars make the son of a mighty person virtuous and listener of holy eternal scriptures and knower of various subjects. Those themes are inspiring, shining and purifire like the fire.

PURPORT :—The enlightened persons should regard others' children as their own and they should lovingly be imparted with true knowledge. Such people should listen to the several Shastras (sciences) and thus be able to enjoy Bliss.

NOTES : (वह्निम्) सद्गुणानां वोढारम् ।=Bearer of noble virtues. (सनश्रुतम्) यः सनातनानि शास्त्राणि शृणोति तम् ।=The listener of eternal Shastras.

What should learned persons do is replied here :

अदाभ्यः पुरएता विशामग्निर्मानुषीणाम् ।
तूर्णी रथः सदा नवः ॥५॥

5. *TRANSLATION :—*An enlightened person takes immediate decision and who is quick-going like a new chariot. He is purifier like the fire and becomes the inviolable leader of the people.

PURPORT :—It is the duty of the enlightened persons to be free from malice and to convey to human beings the knowledge of all good sciences. It enables them to accomplish their desirable objects, like as a man who goes to a distant place with the help of a newly manufactured fast going chariot.

NOTES : (अदाभ्यः) हिंसितुमनर्हः । दभ्नोति वधकर्मा (N.G. 2, 19)= Inviolable.

The learned persons' duties are indicated :

साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः ।
अग्निस्तुविश्रवस्तमः ॥६॥

6. *TRANSLATION* :— O men ! that man alone is to be respected by all people, who is inviolable, or does not harm anyone, has the power of endurance, is wise and pure like the fire. He is the best listener of many Shastras and protects the people from all directions. All the subjects are inclined towards the enlightened truthful persons.

PURPORT :— He who does not harm any one, none wishes to harm him also. Such a learned person desires to study or listen to many Shastras, till he becomes the best among the wise. Whatever attitude a man has towards the people, they also receprocate in the same vein.

NOTES & REMARKS : (साह्वान्) षोढा । अत्र दाश्वान् साह्वान्मीढ्वांश्चेति-निपातनात् सिद्धिः ।=Having the power of endurance. (अमृक्तः) अन्यैरहिंस्यः ।=Inviolable, not to be harmed by any one. (अग्निः) पावकइव शुद्धस्वरूपः ।=Pure by nature like the fire. (क्रतुः) प्राज्ञः । क्रतुरिति प्रज्ञानाम (N.G. 3, 9)=A wise man. अत्रप्रकरणवशात् प्रज्ञासम्पन्नः प्राज्ञः । तुवीति बहुनाम (N.G. 3, 1)=Plenty.

The learned persons' duties are enumerated :

अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः ।
क्षयं पावकशोचिषः ॥७॥

7. *TRANSLATION* :— When a donor or a man entirely devoted to all, reaches the abode of a person of fire-like purifying radiance, he gets all desirable edibles, as conveyed to him by the preceptor.

PURPORT :— All the noble desires of learned men are fulfilled, when they reach at the residence of the enlightened benefactors.

NOTES & REMARKS : (प्रयांसि) कमनीयान्यन्नादीनि । प्रय: इत्यन्ननाम (N.G. 2, 7) प्रीञ्-तर्पणे कान्तौ च कान्ति: ।=Desirable edibles or viands. (पावकशोचिष:) पावकस्याग्ने: । शोचि: ज्वलतोनाम (N.G. 1, 17)=Of a person of fire-like purifying radiance. (क्षयम्) निवासम् । (क्षयम्) क्षि-निवास गत्यो: । अत्र निवासार्थग्रहणम् ।= Dwelling place or abode.

The subject of learned persons still runs :

परि विश्वा॑नि सुधि॑ता॒ग्नेर॑श्याम॒ मन्म॑भिः ।
विप्रा॑सो जा॒तवे॑दसः ॥८॥

8. TRANSLATION :—Being endowed with intelligence and knowledge, we obtain by special scientific knowledge and attributes of an enlightened person. He is indeed, purifier like the fire, so you should also do.

PURPORT :—The wise enlightened men try to acquire the knowledge of God and soul and the world. Likewise, you should also endeavour for the development of your knowledge.

NOTES & REMARKS : (मन्मभि:) विज्ञानविशेषै: सह ।=With special scientific knowledge. (सुधिता) सुष्ठु धृतानि ।=Upheld.
It is noteworthy that Sayanacharya, Prof. Wilson and Griffith all take जातवेदस: as the adjective of Agni and interpret it as जातानि सर्वाणि वेत्तीति जातवेदा: सर्वज्ञ इत्यर्थ: । (सायणचार्य:) ।
"Agni, to whom all is known" (Wilson) Singers of him (Agni) who knows all life (Griffith), but paradoxically they take the epithet for the fire. Rishi Dayananda Sarasvati has taken the epithet for an enlightened person or a great scholar who knows all.

More about the enlightened persons :

अग्ने॒ विश्वा॑नि॒ वार्या॒ वाजे॑षु॒ सनिषामहे ।
त्वे दे॒वास॒ एरि॑रे ॥९॥

9. *TRANSLATION* :— O great scholar! shining with knowledge like the fire, may we be prompted by the enlightened truthful persons in order to have recourse to you. May we obtain all acceptable or good things in the struggles and other dealings and thereafter distribute them.

PURPORT :—O men ! as we obey to the commands of enlightened person and acquire good knowledge, and for whatever righteous enterprise the learned persons prompt you, you should also do.

NOTES & REMARKS : (अग्ने) पावकवद्विद्यया प्रकाशमान विद्वन्॥ = O learned person shining with knowledge like the purifying fire. (वाजेषु) सङ्ग्रामादिषु व्यवहारेषु। वाज इति बलनाम (N.G. 2, 9) वाजसातौ इति संग्राम नाम (N.G. 2, 17) = In the battles and other dealings. (सनिषामहे) संभज्य प्राप्नुयाम । = May we obtain sharing with others or dividing.

Sūktam—12

Rishi of the Sūktam—Vishvāmitra. Devatā—Indrāgnī, Chhanda —Gāyatri of various kinds. Svara—Shadja.

The duties of the teacher and preacher are told :

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम्।
अस्य पातं धियेषिता ॥१॥

1. *TRANSLATION* :— O teacher and preacher ! you are like the air and electricity or the sun. You are givers of knowledge, protect the acceptable firmament and other worlds and your son/pupil. Come for the dissemination of knowledge.

PURPORT :— O teacher and preacher ! as the air and sun are the protectors of the world, in the same way, you should become protectors of all, by imparting true knowledge and good education.

NOTES & REMARKS : (इन्द्राग्नी) वायु विद्युतौ वायुसूर्यौ इति भावार्थः । अयं वा इन्द्रो योऽयं वातः पवते (Stph 14, 2, 2, 6) । अग्निः प्रत्यक्षाग्नि विद्युत्सूर्य रूप-स्त्रिविधः । इन्द्राग्निभ्यां वा इमौ लोकौ (द्यावापृथिव्यौ) विधृतौ । Ttry. संहितायाम् (5, 3, 2, 1) इन्द्राग्नी वै देवानामोजस्वितमौ (Stph 13, 1, 2, 6) वायु सूर्यौ इति भावार्थ ।=The air and electricity. The air and sun. (नभः) अन्तरिक्षम् अवकाशम् । नभ इतिसाधारणना (N.G. 1, 4)=Firmament. (इषिता) प्रज्ञापकौ सन्तौ ।=Being givers of knowledge.

The duties of the teacher and pupil are mentioned :

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः ।
अया पातमिमं सुतम् ॥२॥

2. *TRANSLATION* :— O lords of wealth and wisdom ! the venerable scholars approach you. They are like the kith and kin of the praiser of knowledge. Protect them and this world by your speech endowed with wisdom and good education.

PURPORT :— O teacher and preachers ! whosever comes to you for receiving education or sermon, protect them as the air and the sun protect the world.

NOTES : (यज्ञः) यष्टुं योग्यः । अत्र पूजार्थग्रहणम्-पूजनीयः ।=Venerable, respectable. (चेतनः) सम्यग् ज्ञाता । (चेतनम्) चिती संज्ञाने (भ्वा.)=A scholar who knows well. (सुतम्) उत्पन्नसंसारम् (सुतम्) षु-प्रसवैश्वर्य योः (भ्वा.) अत्र प्रसवार्थग्रहणादुत्पन्नजगदर्थ ग्रहणम् ।=The world.

The duties for men are indicated :

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे ।
ता सोमस्येह तृम्पताम् ॥३॥

3. *TRANSLATION* :— May Indra, the destroyer of all evils like electricity and Agni, burner of the wicked like the fire, strengthen the enlightened persons. They are endowed with vigour and speed, create happiness in this world in the midst of righteous dealings and wealth. May they all make us strong.

PURPORT :—Men should always enjoy Bliss in this world, by abandoning the company of the universe and have the same of the enlightened persons. It is possible by augmenting prosperity through the observance of noble conduct.

NOTES: (कविच्छदा) योकवीन् विदुषः छदंयतः ऊर्जयतस्तौ ।=Givers of strength to the enlightened. (इन्द्रम्) विद्युदिव दुष्टदोषप्रणाशकम् ।=The destroyer of the evils like electricity. (अग्निम्) पावक इव दुष्टानां दाहकम् ।=Burner of the wicked like the fire. (यज्ञस्य) धर्म्यस्य व्यवहारस्य ।=Of the righteous or noble dealing. (सोमस्य) ऐश्वर्यस्य ।=Of prosperity. (तृम्पताम्) सुखयतम् ।=May make happy or satisfy. (तृम्पताम्) तृप-प्रीणने । =Satisfy or make happy. ऊर्ज—बलप्राणनयोः ।=To strengthen.

The duties of the rulers are told :

तोशा वृत्रहणा हुवे सजित्वानापराजिता ।
इन्द्राग्नी वाजसातमा ॥४॥

4. *TRANSLATION :*—O President of the Assembly and Chief Commander of the army ! I praise you because you slay the wicked persons, and are mighty like the sun and electricity. You augment truth by defeating the ememy heroes, and are invincible and distributors of wealth and disseminators of knowledge.

PURPORT :—The rulers who accept the honest and truthful judges, they conquer their foes and are invincible and victorious.

NOTES : (तोशा) वर्द्धकौ विज्ञातारौ ।=Augmenters or propogators of truth being themselves highly learned. (वाजसातमा) वाजस्य विज्ञानस्य धनस्य वातिशयेन विभक्तारौ ।=Distributors of wealth and (spreaders of) knowledge. (वृत्रहणा) वृत्रं दुष्टमसुरप्रकृतिं हन्तारौ सभासेनेशौ । वृत्रहणा पाप्मा वै वृत्रः (Stph 8, 5, 1, 6)=The President of the Assembly and the Chief Commander of the Army who are destroyers of the wicked.

The duties of the rulers are mentioned :

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।
इन्द्राग्नी इष आ वृणे ॥५॥

5. *TRANSLATION* :—O President of the Assembly and the Chief Commander of the Army ! you who are like electricity and sun. May I obtain food and other necessary things from the persons, who admire the virtues, and are humble and praise the righteous persons.

PURPORT :—Those persons only are able to fight and dispense justice who know the properties and functions of all objects.

NOTES : (नीथाविदः) ये नीथान् विनयान् विन्दन्ति ते ।=Humble. (इन्द्राग्नी) विद्युत्सूर्याविव वर्त्तमानौ ।=Who are like electricity and the sun.

The rulers duties are further explained :

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् ।
साकमेकेन कर्मणा ॥६॥

6. *TRANSLATION* :—O President of the Assembly and Chief Commander of the Army ! the air and fire, shake with one action ninety rays of the sun. They protect from various diseases and face all the objects. In the same manner, you should shake all enemies with your army and other means.

PURPORT :—It is the duty of the President of the Assembly and other officers of the State to wipe out all the wicked with determination but unitedly and by honouring the righteous persons. They should administer the State with righteous conduct.

NOTES & REMARKS :—(इन्द्राग्नी) वाय्वग्नी ।=The air and fire. (दासपत्नीः) ये दस्यन्त्युपक्षिण्वन्ति शत्रुन् ते दासास्तेषां पत्नीरिव वर्त्तमानाः किरणाः ।= The rays of the sun which protect the destroyers of the enemies like their wives.

TRANSLATOR'S NOTES : Unfortunately the commentator has not here elucidated what are the ninety rays of the sun referred to in the mantra. It is a matter of research.

The duties of human beings are told :

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्या अनु ॥७॥

7. *TRANSLATION* :—O men ! the air and the electricity move on the path of action of the truth. The eternal laws ordained by God and their movements are regular like those of the fingers. In the same manner, you should also regularly follow the path of truth and duty.

PURPORT :—*In the world created by God, the sun, air, electricity, planets etc. go their way regularly according to the eternal laws ordained by the Almighty. In the same manner, men should always follow the regular path of righteousness.*

NOTES : (इन्द्राग्नी) वायुविद्युतौ । =The air and electricity. (धीतयः) अङ्गुलय इव गतयः । धीतय इत्यङ्गुलिनाम (N. G. 2, 5) =Like the fingers.

The duties of a ruler are told further :

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
युवोरप्तूर्यं हितम् ॥८॥

8. *TRANSLATION* :—O Army and its' Commander ! you are like the air and electricity. May your common dwelling places, (barracks), sufficient strength and promptness in discharging your duties, bestow happiness on all.

PURPORT :— *If like the combination of air and the electricity, the army and its commander are in harmony with each other, all their desire and targets may be fulfilled soon. The army standing ready in the barracks crashes severely on the enemy.*

NOTES : (इन्द्राग्नी) वायुविद्युताविव सेनासेनाध्यक्षौ ।=The army and its commander who are like the air and electricity, ((प्रयांसि) कमनीयानि ।=Desirable. (हितम्) सुखसाधकम् ।=Accomplisher of happiness. (तविषाणि) बलानि ।=Strength.

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The duties of the administrators or rulers further elaborated :

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः ।
तद्वां चेति प्र वीर्यम् ॥९॥

9. TRANSLATION :— O army and its commander ! as the air and electricity adorn the works with light and spead, in the same manner, let the brave soldiers decorate or bring honour to you in the battles by securing the victory. That is what shows your strength and vigour.

PURPORT :— Those rulers who have the best men and material in the army and its commanders, are always victorious.

NOTES : (रोचना) रोचनानि रुचिकराणि कर्माणि ।=Interesting or charming acts. (चेति) सज्ञपयति ।=Denotes.

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Sūktam—13

Rishi of the Sūktam—Rishabha, the son of Vishvāmitra. Devatā—Agni. Chhanda—Ushnik and Anushtup of various kinds. Svara—Rishabha and Gāndhāra.

The duties of learned persons are mentioned :

प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।
गमद्देवेभिरा स नो यजिष्ठो बर्हिरा सदत् ॥१॥

1. TRANSLATION :— O men ! honour that learned person who sits in the Yajna (performs the Yajna regularly and has cultivated the spirit of self sacrifice) and who comes to you alongwith other enlightened men for the welfere of the pupils, endowed with divine virtues. He shines on account of them like the fire. May he the best unifier and conciliator establish in our pure heart and among the people.

PURPORT :—O men ! honour those who honour you. As the enlightened persons accept the noble virtues alongwith true knowledge from absolutely truthful wise men, you also revere them and always desire to be similar with those virtuous persons.

NOTES & REMARKS : (बर्हिष्ठम्) बर्हिषि यज्ञे तिष्ठतीति तम्। बर्हिषा वै प्रजापतिः । प्रजा असृजत (काणक संहितायाम् 32, 3) सहयज्ञाः प्रजाः सृष्टवा, पुरोवाच प्रजापतिः ।। (गीता) इत्यादिना बर्हिः शब्दो यज्ञपर्यायं इति स्पष्टम् । बर्हिः प्रजाः (जैमिनीयोपनिषद् ब्राह्मणे 1, 86) बर्हिरिति अन्तरिक्षनाम (N.G. 1, 13) अत्र हृदयान्तरिक्षग्रहणम् ।=He who sits in the Yajna i.e. performs the Yajna regularly and has cultivated the spirit or self-sacrifice. (यजिष्ठः) अतिशयेन यष्टा ।=The best unifier or conciliator.

The nature and duties of the learned persons :

ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ।।२।।

2. TRANSLATION :—O learned person ! you are seeker after truth and its observer. You admirs only that great man, whose glory of strength and protecting quality is sung by (the people of) heaven and earth. All the donors glorify and praise all those who desire to share with others for his protection.

PURPORT:— O men ! for protection and progress, have recourse to that highly learned President of the Assembly, whose glory has spread throughout the heaven and earth and whose actions of protection and advancement with justice are admired by all.

NOTES : (सनिष्यन्तः) सेवनं करिष्यमाणाः ।=Desiring to enjoy happiness and share that with others. (ऋतावा) य ऋतं सत्यं वनुते याचते सः ।=He who seeks after truth.

The learned man's duties are further explained :

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥३॥

3. TRANSLATION :— O men ! honour the genious who directs or controls the Yajnas (unifying noble acts) and yourselves. You are donor and implorer for the welfare of all, who shine like the fire, and honour his wealth of wisdom. Being a wise man of self-control and liberal donor, he should ask more and more for noble virtues.

PURPORT :— O men ! you should serve him by all means, who is a righteous man of self-control, preacher of truth, giver and accepter of noble virtues and is capable to restrain bad temperament.

NOTES : (यज्ञानाम्) सङ्गन्तव्यानां व्यवहाराणाम् ।=Of the dealings to be unified—or of unifying noble acts. (वनिता) याचकः ।=Implorer.

The duties of the learned persons are pointed out :

स नः शर्माणि वीतयेऽग्निर्यच्छतु शंतमा ।
यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥४॥

4. TRANSLATION :—May that highly learned leader who shines by his virtues like the fire, bestow upon us for the acquisition of knowledge, other wealth and suitable dwellings. These gifts give us joy and peace, and we may thus obtain prosperous wealth from everywhere, may be from earth, water, firmament or Pranas and in heaven.

PURPORT :—Householders should build such comfortable abodes which provide joy and happiness. They should also manufacture vehicles to travel on earth, water and firmament with an object to achieve prosperity and increasing scientific knowledge.

NOTES : (वीतये) विज्ञानादिघनप्राप्तये ।=For the acquisition of knowledge and other kinds of wealth. (प्रऽष्णवत्) सुष्ठ्वैश्वर्य्ययुक्तम् ।= Full of prosperity.

What should men do is told :

दीदिवांसमपूर्व्यं वस्वींभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विश्पतिं विशाम् ॥५॥

5. *TRANSLATION :*—O men ! you should always serve a person whom the admirers of noble virtues kindle (praise) with their activities. These lead to wealth like their fingers shining in the world, like the unpreceded (wonderful) fire which bestows happiness and protects virtuous and good people.

PURPORT .—O men ! you should always have recourse to the noble persons and give up the company of the wicked. You should even extend your knowledge and wealth to serve a ruler who himself is endowed with true knowledge and humility.

NOTES : (धीतिभिः) अङ्गुलीभिरिव ।=As with fingers. (होतारम्) सुखस्य दातारम् ।=Giver of happiness.

The duties of men are enumerated :

उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमः ॥६॥

6. *TRANSLATION* :—O learned person ! shining with good reputation like the fire, pervade us in the acquisition of all good objects and wealth. You are praised much among the enlightened men and give thousands of articles. You always think of our welfare. You augement their power with the association of good men and lead us towards the happiness and peace.

PURPORT :—It is the duty of all men to approach the enlightened persons, first to observe, Brahmacharys and seek knowledge, and secondly to adopt the means of multiplying wealth, with its proper distribution among the deserving persons.

NOTES & REMARKS : (देवहूतमः) देवैर्विद्वद्भिरतिशयेन प्रशंसितः । सत्यसंहिता वै देवाः ॥ (ऐत. 1, कोषी 2, 6) विद्वांसो हि देवाः । (Stph 3, 7, 3, 10)=Much praised by the enlightened persons. (ब्रह्मन्) ब्रह्मणि धने । ब्रह्मेति धननाम (N.G. 2, 10)=In the acquisition of wealth.

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The men's duties are further explained :

नू नो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु ।
द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥७॥

7. *TRANSLATION* :—O God or enlightened person ! grant us, indeed, wealth which is infinite and comprises noble offsprings, nourishment, vigour, full light of abundant and inexhaustible knowledge.

PURPORT :—It is the duty of men to pray to God or approach a wealthy enlightened person for the wealth of true knowledge, noble progeny and good vigour. They can achieve it more with industriousness for proper growth.

NOTES & REMARKS : (तोकवत्) प्रशंसितानि तोकान्यपत्यानि भवन्ति यस्मिंस्तत् । तोकमित्यपत्यनाम (N.G. 2, 2)=Endowed with noble progeny. (वर्षिष्ठम्) अतिशयेन वृद्धम् ।=Abundant. (अनुपक्षितम्) यद्व्ययेनापि नोपक्षीयते तत्=Inexhaustible.

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Sūktam—14

Rishi of the Sūktam—Rishabha son of Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Gāndhāra and Panchama.

Particulars about technology are stated :

आ होता मन्द्रो विदथान्यस्थात्सत्यो यज्वा कवितमः स वेधाः ।
विद्युद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥१॥

1. TRANSLATION :— O men ! the learned leader is desirable and exhilarator, true, unifier, giver of all knowledge, the most enlightened, and wise. He stands for the propogation of true knowledge. The Agni which is the mover of the tram run by power, is the product of mighty wind and possesses many hairs in the form of flames. It manifests its power on the earth. With the help of this Agni (in the form of the fire and electricity), you could acquire the knowledge of art and industry.

PURPORT :— Those persons who have acquired the knowledge of the composition of various objects and have manufactured with dexterity various machines, they accomplish the vehicles driven by electricity and joy much happiness.

NOTES & REMARKS : (मन्द्रः) कमनीयो हर्षयिता ।=Desirable and exhilarator-giver of great joy. (पाजः) बलम् ।=Strength. (वेधाः) मेधावी । वेधा इति मेधाविनाम (N. G. 3, 15)=(विद्युद्रथः) विद्युता चालितो रथः ।= Car train or tram etc. driven by electricity.

विद्युद्रथः is a significant word clearly denoting a car; train or tram, operated by electricity/power. But Prof. Wilson has translated it as "whose Chariot is the lightning", and Griffith as "whose car is lightning". Rishi Dayananda Sarasvati's translation is simple, straight-forward and correct.

The epithet used for Agni in the mantra is कवितमः. Both Prof. Wilson and Griffith have translated it as "The most wise person."

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The subject of reading and teaching is told :

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चेतते सहस्वः ।
विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिरूतये यजत्र ॥२॥

2. *TRANSLATION* :— O illuminator of truth ! I offer to you my reverential speech. Please accept it lovingly. O mighty ! you teach even enlightened persons, with whom I approach the scholars. O unifier ! be seated among the people on an elevated seat for their protection. All this I utter to you, who are giver of knowledge words of reverence.

PUPRORT :— As pupils should please their teachers with salutations and other respectful acts, so the teachers also should satisfy the students by imparting to them good education.

NOTES : (सहस्वः) बहुबलयुक्तः सकलविद्याविद्वा । = Mighty, very powerful. (चेतते) प्रज्ञापकाय । = For the teacher.

Men should regularly participate in these programmes :

द्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ ।
यत्सीमञ्जन्ति पूर्व्यं हविर्भिरा वन्धुरेव तस्थतुर्दुरोणे ॥३॥

3. *TRANSLATION :—* O learned person shining like the fire ! the two dawns (at the morning and evening) cause the manifestation of various objects by their light. They go or stand by the path of the wind at the dwelling places. The mechanical and electric engineers manufacture various kinds of vehicles of the old standard pattern properly. You should know them and accomplish the ideal construction of the vehicles.

PURPORT :— O men ! the morning and evening times are ordained by God. They go on regularly. The vehicles fitted with machinery manufactured by good mech. and ele. engineers move regularly. So, you should observe regularity and punctuality in your

dealings, manufacture various kinds of vehicles and accomplish the desirable transactions.

NOTES : (वाजयन्ती) प्रज्ञापयन्त्यौ ।=Manifesting or enlightening. (हविर्भिः) आदातव्यैः साधनैः ।=By acceptable or proper means.

The men's duties are mentioned :

मित्रश्च तुभ्यं वरुणाः सहस्वोऽग्ने विश्वे मुरुतः सुम्नमर्चन् ।
यच्छोचिषा सहसस्पुत्र तिष्ठा अभि क्षितीः प्रथयन्त्सूर्यो नॄन् ॥४॥

4. *TRANSLATION* :— O learned person mighty like the fire ! you should honour a man of friendly disposition and the most acceptable noble person who respect you.

O son of a mighty person ! as you appear before all men like the sun with your lustre, all men worship you for the attainment of happiness.

PURPORT :— If men take benefit from the fire, electricity, air and other things with scientific knowledge, they enhance happiness for them like friends.

NOTES & REMARKS : (क्षितीः) मनुष्यान् । क्षितय इति मनुष्यनाम (N. G. 2, 3) ।=To men. (मरुतः) मनुष्याः=मरुतो मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा (Nkt. 11, 2, 18) मरुत इति ऋत्विङ्नाम (N. G. 3, 18) मरुत : इति पदनाम (N. G. 5, 6) ।=To men,

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The duties of the teachers and pupils are told :

वयं ते अद्य ररिम हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥५॥

5. *TRANSLATION :—* O learned leader shining like the fire ! you are wise and unifier of truthful persons, with harmonious,

undecaying and enlightened mind. Therefore, approaching you with raised hands, and salutations and good food, we try to fulfil your noble desires.

PURPORT :— The teachers fulfil the desires of their students with regard to the acquisition of knowledge. In the same manner, it is the duty of the pupils also to fulfil the noble desires of their teachers. All teachers should always inculcate true knowledge and other good virtues among their pupils.

NOTES & REMARKS : (ररिम) दद्याम ।=Give. (नमसा) सत्कारेणान्नादिना वा। नम इति अन्ननाम (N. G. 2, 7)।=With salutations, reverential treatment or good food etc. (अस्रेधता) अक्षीणेन। अस्त्रेधता स्रिधिः क्षयार्थः तत्पुरुषेऽति नञ् स्वरः।=Undecaying.

The subject of teachers and pupils stated :

त्वद्धि पुत्रं सहसो वि पूर्वीर्देवस्य यन्त्यूतयो वि वाजाः।
त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥

6. *TRANSLATION :—* O learned person shining like the purifying fire! O purifier of strength! may God's eternal many protecting powers endowed with true knowledge and food come to us. Therefore you grant us a true and infinite wealth with speech devoid of malice and sin.

PURPORT :— It is the duty of all pupils, teachers, rulers and their subjects to give up all malice and other evils. They should love each other and then constantly multiply infinite wealth and good knowledge.

NOTES : (पुत्र:) पवित्रकारक।=Purifier. (वाजा:) विज्ञानान्नयुक्ता:। वाज इत्यन्ननाम (N. G. 2, 7)।=Endowed with knowledge and food.

The common people should emulate the enlightened persons :

तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

7. *TRANSLATION :—* O dexterous (skilful) person ! you are endowed with intelligence of wise men and divine attributes, actions and temperament. Whatever these righteous acts we human beings have done in this non-violent sacrifice, you are well-aware of that whole enlightening dealings. O leader immortal (by the nature of soul) ! enjoy the taste of the well-cooked food presented by us.

PURPORT :— All men should perform righteous deeds as the enlightened persons do. All should put forth their united efforts for advancing the cause of the spread of good knowledge and happiness.

NOTES & REMARKS : (अध्वरे) अहिंसादिलक्षणे यज्ञे । अध्वर इति यज्ञनाम (N. G. 3, 17) अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा, तत्प्रतिषेधः (Nkt. 1, 3, 8) In non-violent sacrifice. (सुरथस्य) शोभनानि रथादीन्यङ्गानि यस्मिंस्तस्य विद्याबोधकव्यवहारस्य ।=Of the enlightening dealings of the diffusion of knowledge. (कविक्रतो) कवीनां क्रतुरिव क्रतुः प्रज्ञा यस्य । (कविक्रतो) कविरिति मेधाविनाम (N. G. 3, 15) क्रतुरिति प्रज्ञानाम (N. G. 3, 9)=Endowed with the intelligence of wise persons.

Sūktam—15

Rishi of the Sūktam—Utkeelah Katya. Devatā—Agni. Chhanda—Trishtup and Pankti of variaus kinds. Svara—Dhaivata and Panchama.

What should the enlightened persons do is indicated :

वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥

1. *TRANSLATION :—* O learned person ! resplendent and pure with your wide-extending strength dispel the terrors of the wicked foes, because they give trouble to others like the diseases. May the lofty enlightened and admirable man possessing good house be my guide and shelter. May I be under the shelter of the illuminator of good virtues like the purifier fire.

PURPORT :— It is the duty of the enlightened persons to be free from all the evils and become truly knowledgeable. Let them impart good education by removing their evils and cultivate good virtues, so that all may be firmly set in the impersonal Dharma, full of justice.

NOTES : (शोशुचानः) भृशं पवित्रः सन् ।=Very pure, (अमीवाः) रोगइवऽन्यान् पीडयन्तः ।=Giving trouble to others like the diseases. (अग्नेः) पावकस्येव शुभगुणप्रकाशकस्य ।=Of the illuminator of good virtues like the purifying fire.

What should men do is told further :

त्वं नों अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥२॥

2. *TRANSLATION :—* O renowned and enlightened person ! you shine like the purifying fire. You are our protector, and thus awaken us (give us knowledge) at the dawn and when the sun rises. Accept my area of knowledge pertaining to you and be pleased with this august body, as men accept true born baby and are pleased.

PURPORT :— As the embryo in the womb of the mother is not definitely known, so are the people devoid of knowledge and are asleep in ignorance. As the soul with body is manifest after the birth of the child, so the persons who have given up ignorance and are awake in the knowledge are admired everywhere, like the person awake in the morning after taking full sleep.

NOTES : (स्तोमन्) विद्याप्रशंसाम् ।=Praise of knowledge. (सुजात) सुष्ठु प्रसिद्ध ।=Renowned, illustrious.

Again the duties of men are emphasized :

त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥३॥

3. *TRANSLATION* :— O the most youthful and powerful man ! you are endowed with the physical power and your soul shines like the sun. He is a non-violent beholder of men and gives light of knowledge to the subjects that are dark (un-enlightened) or ignorant. O virtuous man ! you lead us to the persons desirous of obtaining wealth and fulfil their desires and take them across all sins. Therefore, you make us good.

PURPORT :— O learned persons ! you should urge all people to perform meritorious acts, to remove all sins and make them endowed with knowledge and wealth by imparting wisdom and good education like the sun.

NOTES : (वृषभ) प्राप्तशरीरात्मबल ।=Endowed with the power of body and soul. (ग्ररुषः) अंहिसकः । (वसो) सद्गुणेषु कृतनिवास ।= Virtuous, lit. dwelling in good virtues. (उशिजः) कामयमानान् ।= Desiring.

The same subject of duties of man are stated :

अषा॑ळ्हो अग्ने वृष॒भो दि॑दीहि पु॒रो विश्वा॒: सौभ॑गा संजिगी॒वान्।
य॒ज्ञस्य॑ ने॒ता प्र॑थ॒मस्य॑ पा॒योर्जात॑वेदो बृह॒तः सु॑प्रणीते ॥४॥

4. *TRANSLATION* :— O learned person ! you are full of splendour like the purifying fire, and are of good policies. You are invincible and most powerful, and therefore enlighten all righteous deeds, and are means of prosperity and the cities. O highly educated person ! you are the protector of the first Ashrama (Brahamcharya) and leader of the great Yajna by way of respect shown to the highly learned man in order to conqueror all.

PURPORT :— O Officers of the State ! you should gladden all subjects by spreading right knowledge and humility, and thus extend wisdom, good education, civilisation. The long life by the observance of Brahmacharya and the duties of other Ashramas make them prosperous.

NOTES : (दिदीहि) धर्म्याणि कर्माणि प्रकाशय। दीदयति ज्वलतिकर्मा (NG 1, 16)=Enlighten righteous acts. (यज्ञस्य) विद्वत्सत्कारादेः ।=Of the Yajna by way of honour to the enlightened persons.

The duties of human beings are elaborated :

अच्छिद्रा शर्म जरितः पुरूणि देवाँ अच्छा दीद्यानः सुमेधाः ।
रथो न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

5. *TRANSLATION :—* O learned person ! you are like the purifyng fire (in the form of fire/electricity/the sun). You illuminate the heaven and earth set by the Almighty God in proper order. In the same manner, you shine and illumininate being very wise and impart good knowledge to us like a good conveyance takes **us** to distant destinations. O admirer of the true merits ! desiring many and faultless shelters and enlightened persons, or divine virtues, you give us true knowledge of all kinds.

PURPORT :— As with the help of good conveyances, men go to their destinations quickly, in the same manner, those who are industrious, free from laziness and desire good positions, cultivate the divine virtues. This they do by the association of the enlightened persons and teaching others, and thus accomplish the enjoyment of happiness well for all.

NOTES & REMARKS : (जरितः) सत्यगुणस्तावक। (जरिता) जरिता इति स्तोतृनाम (N. G. 3, 16)=Admirer of true merits. (सस्निः) शुद्धः ।= Pure and clean.

It is noteworthy that the epithet सुमेधाः in this mantra has been used for Agni. Shri Sayanacharya has translated it as शोभनप्रज्ञः rendered into English by Prof. Wilson as "endowed with intelligence" and by Griffith as "Wisest singer". Justifiably, Swami Dayananda Sarasvati has interpreted here Agni, not as material fire but a wise man, who shines like the fire on account of his virtues.

The theme of duties for learned is explained :

प्र पींपय वृषभ जिन्व वाजानग्ने त्वं रोदसी न सुदोघे।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात् ॥६॥

6. TRANSLATION :— O learned person ! you shine like the purifying fire endowed with physical and spiritual power. You build persons who are full of knowledge, grow like the sun heaven and earth which are fulfillers of our desires. O giver of divlne virtues ! satisfy or please us alongwith other enlightenend persons and with brightness and love, so that their evil designs of any mortal may not prevail against us.

PURPORT :— All men become endowed with advanced knowledge and abundant wealth in a country where the enlightened persons desire to let all people grow with love and eradicate their evil thoughts.

NOTES & REMAKS : (सुदोघे) कामानां सुष्ठुप्रपूरिके। अत्र वर्णव्यत्ययेन ह्रस्व घः ।=Well fulfillers of their desires. (रुचानः) प्रीतिमान्। रुच-दीप्तौ अभिप्रीतौ च ।=Loving. Here the second meaning of अभिप्रीति or true love has been taken.

The duties of enlightened are stated :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

7. TRANSLATION :— O illuminator of knowledge ! you are like the fire. Grant to the admirer of noble virtues perpetual wealth which leads to many right and noble deeds and which discriminates well between truth and falsehood in this world, and between the condemned and refined speechs. May your gracious will be ever upon us, so that we may be blessed with children who are righteous and victorious.

PURPORT :— The enlightened persons should impart true knowledge, good education, observe Dharma (righteousness) and achieve prosperity for the welfare of the seekers after truth. They should endeavour to ennoble the boys and girls of all. They should acquire knowledge from all and impart the same to all.

NOTES : (हवमानाय) प्रशंसमानाय ।=For the admirer of noble virtues and persons. (तनय:) धार्मिक: पुत्र: ।=Righteous son. (विजावा) विजयशील: । अत्र जि-जये इति धातोरौणादिको वन् प्रत्ययो बाहुलकादाकारादेशश्च ।=Conqueror or victorious.

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Sūktam—16

Rishi of the Sūktam—Utkeelah Katya. Devatā—Agni. Chhanda Anushtup and Brihati of various types. Svara—Panchama and Madhyama.

The attributes of Agni (fire and king) are told :

अयमग्निः सुवीर्यस्येशे महः सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥१॥

1. TRANSLATION :—Among the slayers of the foes, this Agni (a ruler) shining like the fire, is the master of great strength, prosperity and wealth and is blessed with noble progeny, good lands and admirable speech. Let me be the successful controller of all sinful tendencies, never allowing them to overcome me.

PURPORT :—The men acquire great strength, prosperity and noble progeny by the proper use of the fire. In the same manner, they should obtain with good industriousness and army, incomparable wealth and progeny endowed with physical and spiritual power. With it, they can slay their enemies and remove evils.

NOTES : (अग्नि) अग्निरिव वर्त्तमानो राजा ।=A ruler resplendent like the fire. (गोमतः) शोभना वाक् पृथिव्यादयो वा विद्यन्ते यस्य तस्य गोमतः । गौरिति वाङ्नाम (N. G. 1, 11) गौरिति पृथिवीनाम (N. G. 1, 11) ।=Of the wealth consisting of noble speech and good lands. (वृत्रहत्यानाम्) वृत्रा मेघा इव वर्त्तमानाः शत्रवो हत्या हता यैस्तेषाम् वृत्र इति मेघनाम (N. G. 1, 19) =Those who have slain their enemies like the clouds.

The enlightened person's duties are told :

इमं नरो मरुतः सश्चता वृधं यस्मिन्नायः शेवृधासः ।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥२॥

2. *TRANSLATION* :– O men ! you are powerful like the winds and are a leader endowed with true knowledge and humility. You always resort to such dealings which increase joy, wealth and which put you on alround growth. You come in contact with those persons who fight and conquer over evil minded men and overcome the enemy.

PURPORT :—Officers of the State should always endeavour in such a way that the wealth, power and prestige of the State may ever grow and good heroes may join the armies. Such should be their truthful dealings.

NOTES & REMARKS : (मरुतः) वायव इव मनुष्याः ।=Powerful men like the winds. (शेवृधासः) शेवृन् सुखानि दधाति येभ्यस्ते । शेवम् इति सुखनाम (N.G. 3, 6)=For increasing. (दूढ्यः) दुःखेन ध्यातुं योग्याः । दूढ्यः दुष्टधियः इति । महार्षदयानन्द (ऋ० 1, 9, 4, 9)दूढ्य— दुष्टं ध्यायति विचारयन्ति तस्मै इति स एव ।=Evil minded.

The subject of learned person still continues :

स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

3. *TRANSLATION* :—O glorious showerer of happiness! shining like the fire, oblige us with wealth, ever-increasing vigour, good progeny, health and happiness.

PURPORT :—Those men who expand their army with wealth nobility, progeny, health and vigour become illustrious and they shine.

NOTES & REMARKS : (शिशीहि) तीव्रान् संपादय ।=Prosper, increase, expand fast. (शिशीहि) शिञ्—निशाने ।=To Sharpen. (तुविद्युम्न) तुवि बहुविधं धनं यशो वा यस्य । द्युम्नमिति धननाम । द्युम्नं द्योततेर्यशो वा अन्नं वा (Nkt. 5. 1. 5.) (N.G. 2. 10)=Endowed with wealth or glory.

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The learned person's duties are stated :

चक्रियो विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥४॥

4. *TRANSLATION* :—O men! worship that one God alone, Who is the creator of all those planets, Who excels all in might and endures, and is served by all enlightened persons. They accomplish or fulfil the noble desires of His devotees, who help in achieving heroic strength and is the object of the praise of all brave men.

PURPORT :—O men! you should always serve or adore That one God only, who created all worlds and all beings, Who has provided food for all and Who can be comprehended only by the enlightened persons.

NOTES & REMARKS : (दुवः) परिचरणं सेवनम् । (दुव) दुवस्यति परिचरणकर्मा (N. G. 3, 5)=Service or worship. (चक्रिः) कर्तुंशील: ।=Capable to create. (देवेषु) प्रशंसकेषु—दिव्येषु गुणेषु ।=In the Divine Attributes or among the devotees.

According to Shri Sayanacharya, the Agni mentioned in the mantra is अयम् अग्निः । (चक्रिः) सर्वस्य जगतः कर्त्ता सच विश्वा भुवनानि अभिविशति—अनेन अग्नेः सर्वव्यापकता प्रतिपादिता । Prof. Wilson has translated it as "He (Agni), Who is the maker pervades all worlds". Griffith's

traslation is "He (Agni) who made all that lives." Obviously, this material fire can not be generated by men. It is gratifying to note that even Shri Sayanacharya has interpreted देवेषु here as देवनशीलेषु स्तोतृषु = Worshippers.

The same subject of duties of enlightened is stressed :

मा नो॑ अग्नेऽम॑तये॒ मावीर॑तायै रीरधः ।
मागोता॑यै सहसस्पुत्र मा नि॒देऽप॒ द्वेषां॒स्या कृ॑धि ।५॥

5. *TRANSLATION* :—O learned person ! you are shining like the fire. O protector of the strength ! consign us not to bad (evil) intellect, or to cowardice, neither to the lack of the power of senses nor to reproach. Drive away all animosities.

PURPORT :—It is the duty of the seekers after truth. to ask the enlightened persons for good intellect, heroism, self—control, wisdom, good education and knowledge of God. All should be cultured and civilised by giving up the habit of reviling and the company of the revilers.

NOTES & REMARKS : (अगोतायै) इन्द्रियविकलतायै (अगोतायै) गौरिति वाङ्नाम (N. G. 1, 11) अत्र गौः सर्वेन्द्रियाणामुपलक्षणम् ।=Lack of the power of the senses. (रीरधः) रध्याः, हिंस्याः ।=Destroy or consign.

The subject of duties of learned persons still continues :

शग्धि॒ वाज॑स्य सुभग प्र॒जाव॑तो॒ऽग्ने बृ॑ह॒तो अ॑ध्व॒रे ।
सं रा॒या भूय॑सा सृज मयो॒भुना॒ तुवि॑द्युम्न॒ यश॑स्वता ॥६॥

6. *TRANSLATION* :- O prosperous and glorious learned person ! enable us to get good food or knowledge and make rich in noble progeny and abundant in non-violent sacrifice and other dealings. Flood us with riches yet more plenteous, bringing weal and high renown. O glorious one !

PURPORT :—Men should address this prayer or request to the highly learned persons living in their company. O enlightened men ! please bless us with wisdom, humility, wealth and happiness.

NOTES : (वाजस्य) अन्नादेर्विज्ञानस्य वा ।= Of good food etc. or of the knowledge. (मयोभुवा) यो मयांसि सुखानि भावयति तेन । मय इति सुखनाम (N.G. 3, 6) = Bringing weal or happiness.

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Sūktam—17

Rishi of the Sūktam—Utkeelah Katya. Devatā Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of Agni (fire) are told :

समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिष्केशो घृतनिर्णिक्पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥१॥

1. TRANSLATION :—O men ! you should utilise that Agni (fire) for accomplishing various purposes which when kindled well at two junctions of day and night manifest divine attributes. This Agni is universally aceepted as useful and its flames are like its hairs which feed and purify all by clarified butter. This ghee or butter is purifier, by which many good Yajnas (non-violent sacrifices) and benevolent acts are performed and is used for unifying, various activities and for performing definite religious rites.

PURPORT :—If men utilise fire which is endowed with many attributes for various purposes, everything can be accomplished.

NOTES & RGMARKS : (शोचिष्केशः) शोचींषि तेजांसि इव केशा यस्य सः । शोचिरितिज्वलतोनाम (N. G. 1, 17) = Which has flames as its hair.s (यजथाय) सङ्गमनाय । (यजथाय) यज—देवपूजासंगतिकरणदानेषु । अत्र संगतिकरणार्थः =

For unifying. (देवान्) दिव्यान् गुणान् ।=Divine attributes. (अक्तुभिः) रात्रिभिः ।=With nights.

The nature and properties of the fire are narrated :

यथायंजो होत्रमंग्ने पृथिव्या यथा दिवो जांतवेदश्चिकित्वान् ।
एवानेनं हविषां यक्षि देवान्मंनुष्वद्यज्ञं प्र तिरेममद्य ।२॥

2. *TRANSLATION* :— O wise men ! you shine like the fire, when you perform *HAVANA* with articles of the earth Havan Samagri or from the light of wisdom. Being blessed with knowledge, you unify today the divine attributes or the enlightened persons with this oblations, which extends the spirit of Yajna (service and self-sacrifice). I may also perform this Yajna like a thoughtful learned person.

PURPORT :—Those men who accomplish all good deeds, in this world with their Prānas (vital breaths) and senses acquire true knowledge.

NOTES : (चिकित्वान्) ज्ञानवान् । Blessed with knowledge. (यज्ञम्) सङ्गतिकरणम् ।=Unification. (मनुष्वत्) मनुष्येण तुल्यम् । ये विद्वांसस्ते मनवः (Stph. 6, 7. 3, 18)=Like a true thoughtful man.

It was wrong on the part of Shri Sayanacharya's explanation मनुष्यवत् as यथा मनोः यज्ञमनुष्ठानसम्पूर्त्या पारमनैषीस्तद्वदियं यज्ञं पारं नयेत्यर्थः is against the fundamental principles of the Vedic terminology, accepted by him in his introduction to the commentary of the Rigveda on the basis of the Meemansa text.

Prof. Wilson and Griffith have also committed the same mistake of taking Manu as the Proper Noun instead of taking it as a thoughtufl person (मननान्मनुः—Ed.).

The attributes ōf fire are stated again :

त्रीण्यायूंषि तव जातवेदस्तिस्र आजानीरुषसंस्ते अग्ने ।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥

3. *TRANSLATION* :—O wealthy learned leader ! shining like the fire. be the protector of the divine virtues and the enlightened persons. You bestow happiness to all. As the fire kindled by you gives happiness to the unifier, in the same manner, let your three spans of life which give physical, mental and spiritual happiness (like the three dawns which are known to all by giving light) bestow joy and mitigate misery.

PURPORT :—If a man desires to multiply the span of life by the observance of the Brahmacharya for a long period, and under a proper and regulated daily life, then he can live upto the age of three hundred years. This is what all should know.

NOTES & REMARKS : (त्रीणि) त्रिविधानि शरीरात्ममनःसुखकराणि ।= Three spans of life giving physical, spiritual and mental happiness. By three spans of life are meant 300 years. The average of an ordinary person according to the Vedic concept is 100 years. जीवेम शरदः शतम् (यजु० 36, 24) । शतायुर्वैपुरुषः । (यजमानाय) सङ्गन्त्रे ।= Unifier. (आजानीः) समन्तात्प्रसिद्धाः ।=Well known.

The three dawns (Ushasah) referred to in the mantra are not clear. Two of them are quite well-known, the dawn in the morning before the sun-rise and the dawn commencing after the sun-set before the advent of night. By the third, may be taken the spiritual dawn of illumination hinted at in the Yoga Sutras as विशोका वा ज्योतिष्मती, (Yoga Dharshan 1, 36) which is realised by concentrating one's mind on the heart centre where the soul and God both reside.

More attributes of fire are stated :

अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः ।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥४॥

4. .*TRANSLATION* :—O knower of the attributes of all objects ! we praise you and make obeisance to you, who are good

protector beautiful and admirable like the fire. The enlightened men have made you the bestower of happiness and obtainer of desireable objects. They cause repentance in the hearts of wicked persons like a messenger of doom. They have thus established a centre of emancipation (fearlessness and safety) for the people.

PURPORT :—The men should make obeisance to and serve those enlightened persons who are full of splendour like the purifying fire. They give true knowledge regarding the means for achieving Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

NOTES : (सुदीतिम्) सुरक्षकम् ।=Good protcctor. (दूतम्) दूतमिव परिताापकम् ।=Causing repentance in the hearts of the wicked like a messenger. (अरतिम्) प्रापकम् ।=Conveyor or bestower of happiness.

More knowledge about the fire is imparted :

यस्त्वद्धोता पूर्वो अग्ने यजीयान्द्विता च सत्ता स्वधया च शंभुः ।
तस्यानु धर्म प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥५॥

5. *TRANSLATION :*— O learned leader ! you should follow the duties of a liberal donor and institutor of Yajna who is more skilful than you. In fact, he has acquired much knowledge who sits at the meditation or submits himself to God in two ways, as a son and a friend of God. He bestows happiness and good food. Blessed with true knowledge, you uphold the Yajna and other dealings in all the assemblings of the enlightened persons.

PURPORT :—O men ! all those aged scholars who uphold a non-violent dealing (including the Yajna) with foodgrains and other things, always enjoy happiness.

NOTES : (यजीयान्) अतिशयेन यष्टा संगन्ता ।=Better unifier or performer or the Yajna. (देववीतौ) देवानां वीतिर्व्याप्तिस्तस्याम्=In the assembly where the enlightened persons assemble. (स्वधया) अन्नेन ।=With food.

Sūktam—18

Rishi of the Sūktam—Kana the son of Vishvāmitra, Devatā Agni. Chhanda—Trishtup of various kinds. Svara—Dhaivata.

How the enlightened persons are recognized :

भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः ॥१॥

1. TRANSLATION :—O kind hearted learned person ! when we approach you, be favourably disposed or kind to us. Be good as a friend to friend or like parents to their child. Burn those many wicked persons who are great oppressors or malignant among the mankind.

PURPORT :—O men ! you should always promote righteousness by honouring those enlightened persons who deal with men and other beings and trea like the parents and friends. They should dishonour those who are malignant and wicked persons.

NOTES & REMARKS : (उपेतौ) प्राप्तौ ।=On approaching. (प्रतीचीः) प्रतिकूलं वर्त्तमानाः ।=Oppressors or oppossed to the interests of good men. (क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (N.G. 2, 3) = Men.

The behaviour and appea-ances of the enlightened persons :

तपो ष्वग्ने अन्तराँ अमित्रान् तपा शंसमररुषः परस्य ।
तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः ॥२॥

2. TRANSLATION :—O ascetic ! O eradicators of the evils like the fire ! give punishment to those who are wicked foes, but always admire a person who is noble and non-violent. O burner

of the wicked and virtuous leader ! being blessed with true knowledge, you instruct those who are devoid of that knowledge and are therefore in a degraded condition. May the enlightened persons who are free from premature old age and diseases be close to you.

PURPORT :—Those persons who keep the foes at distance and honour the righteous absolutely thruthful persons, they provide happiness for all and also enjoy happiness themselves.

NOTES : (तपो) तपस्विन् ।=O ascetic ! leading the life or a sage. (अरुष:) अहिंसकस्य ।=Of a non-violent person. (प्रयास:) विज्ञानवन्त: ।= Enlightened men.

More about the enlightened persons :

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३॥

3. *TRANSLATION :—* O learned person ! you shine like fire with knowledge, while I perform Yajna for the attainment of strength. It keeps me healthy and disease-free. Desiring the welfare and health of all, you put oblations in the fire with fuel and ghee (clarified butter) adoring God with great wealth of wisdom to the best of power. So you should also do. I pray for the brilliant illuminating divine intellect, which upholds all our noble virtues, cherished by learned persons for the acquisition of infinite wealth of all kinds (spiritual as well as mundane).

PURPORT :—As the fire grows with fuel and ghee, so true knowledge and strength grow with Brahmacharya (continence) and the study of the Vedas. Men should observe Brahmacharya as long as it is in their power,

NOTES : (अग्ने) अग्निरिवप्रदीप्तविद्य ।=O shining with knowledge like the fire. (तरसे) तारकाय ।=Which takes across (cures) all diseases. (देवीम्) देदीप्यमानां विद्वद्भि: कमनीयाम् ।= Brilliant and desired

by the enlightened persons. (शतसेयाय) शतादिसंख्यापरिमितधनावसानाय ।= For infinite wealth.

The theme of learned persons still goes on :

उच्छोचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं भूरि कृत्वः ॥४॥

4. TRANSLATION :— O son of mighty person ! O physician ! eradicating diseases like the fire you have many medical and para-medical workers co-operating in the noble work. Praised by us they give with splendour, great vital power, wealth and long life to those who have risen above the mundane targets for enjoyment and are friendly to all. Grant them health and happiness and freedom from sickness and danger. You are pure and purifier and bestow happines sand eradicate all diseases and thus develop well your body, mind and soul.

PURPORT :— O men ! you should develop your knowledge and span of life by the observance of Brahmacharya and cultivating friendship with all. Try to make all endowed with knowledge and long life.

NOTES : (शशमानेषु) भोगाभ्यासोल्लङ्घनेषु ।=Those who have risen above the desire of mere wordly enjoyments. (अग्ने) पावकवद्वर्त्तमान वैद्यराज विद्वन् ।=O good physician burning diseases like the fire. (मर्मृज्मा) भृशं शुद्धः शोधयिता ।=Pure and purifier.

The nature of the enlightened persons is mentioned :

कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत्सृप्रा करस्ना दधिषे वपूंषि ॥५॥

5. *TRANSLATION* :— O Agni ! you augment wealth like electricity. O proper distributor of riches ! you shine because of your virtues like the kindled fire. Earn charming wealth righteously in the form of gold and other articles. With your arms extended, you dwell in the home of a fortunate devotee. Indeed, he is admirer of noble virtues and things of beauty, and enables him to have beautiful bodies. Therefore you deserve honour from us.

PURPORT:— O learned persons ! it is your duty to impart good education to men, to make them industrious and to endow them with true knowledge and wealth. Make them well civilised and long lived.

NOTES : (सुसनितः) सुष्ठुसंविभाजक ।=Just distributor of wealth. (करस्ना) बाहू करस्नौ । बाहू कर्मणाप्रस्नातारौ । (N.R.T. 6, 17)=(अग्ने) विद्युद्वद धनवर्द्धक ।=Augumenter of wealth like electricity. (वपूंषि) रूपवन्ति शरीराणि । वपुरिति रूपनाम । (N. G. 3, 7)=Beautiful bodies.

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Sūktam—19

Rishi of the Sūktam—Gādhi the son of Kushik. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

How can men add to their wealth and prosperity is told :

अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम् ।
स नो यक्षद्देवताता यजीयान् राये वाजाय वनते मघानि ॥१॥

1. *TRANSLATION* :— O learned person ! I choose in this admirable Yajna you, who are liberal donor and performer of the Yajnas. You have knowledge of all Shastras, are free from ignorance and stupidity of all kinds, teacher of many Shastras and are very

wise sage. You are the best skilled priest and bring enlightened persons to our Yajna, and enable us to obtain riches which are properly distributed and are endowed with good knowledge.

PURPORT :— Men should appoint for all posts competent and experienced persons. By doing so, the wealth and prosperity may grow more and more, in their family and in the State.

NOTES & REMARKS : (मियेधे) घृतादिप्रक्षेपणेन प्रशंसनीये यज्ञे । =In the Yajna admirable by way of the oblations of pure ghee and other articles. (गृत्सम्) यो गृणाति तं मेधाविनम् । (गृत्सम्) गृत्स इति मेधाविनाम (N.G. 3, 15)=A genious, very wise man who is devoted to God. (वनते) संभजमानाय ।= Distributing justly.

The mantra as कविम् has been interpreted as मेधाविनम् (विश्वविदम्) सर्वविषयज्ञानोपेतम् by Sayanacharya (सायणाचार्यः). Prof. Wilson translates it as intelligent and the all-knowing infallible sage, all-knowing according to Griffith. Still they interpret the epithets for the fire. Rishi Dayananda Sarasvati interprets Agni in such places as an enlightened wise man, taking into consideration the epithets used and in accordance with the context.

What should men do is told further :

प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणिद्देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥२॥

2. *TRANSLATION :—* O learned person ! you shine like the fire, through your teaching. I approach this (fire) like a man who breathes well, who treads on the right path, takes recourse to the divine and Yajna where various oblations are put. That Yajna is brilliant and gives joy and happiness to others, makes our living cheerful and gives sound earned by hard toil in the day.

PURPORT :— Men should not sleep in day time but should toil hard to complete their assignments. At night, they should sleep only

for six hours as a rule. In day time, they should acquire wealth and give it to the deserving persons and missions.

NOTES & REMARKS : (सुद्युम्नाम्) शोभनप्रकाशयुक्ताम् (सुद्युम्नाम्) द्युम्नं द्योततेः (N.R.T. 5, 1, 5) द्युत-दीप्तौ तातेति ।=Brilliant and full of good light. (घृताचीम्) या घृतमुदकम् ऋचति प्राप्नोति तां रात्रीम् । घृताचीति रात्रिनाम (N. G. 1, 1) (प्रदक्षिणित्) प्रदक्षिणमेति गच्छति सः । अत्रेण् धातोः क्विप् छान्दसो-वर्णलोपो वेव्यन्तस्याकारलोपः ।=By the gift of happiness to others.

The subject of duties of men is elaborated :

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥३॥

3. *TRANSLATION* :— O best learned person ! you are full of the light of wisdom and knowledge. You have good children or students, who are the best leaders and teachers of future. Give us instructions in various sciences. May we have abundant wealth which makes us happy with pure and splendid mind, living under your guidance and praising you well. Teach also the man who always desires and loves you.

PURPORT :— Those persons become wealthy who always try with pure mind and soul to perform noble deeds with the observance of Brahmacharya (continence, perfect self-control and purity) and true knowledge.

NOTES : (त्वोतः) त्वां कामयमानः । त्वा+ऊतः=ऊतः । अत्र कान्त्यर्थमादाय अव धातोः व्याख्यानम् ।=Desirigg or loving you. (अग्ने) पूर्णविद्या प्रकाशयुक्त= Full of the light of true knowledge.

The duties of men are further explained :

भूरीणि हि त्वे दधिरे अनीकाग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥४॥

4. *TRANSLATION* :— O most youthful learned persons ! you are expert in all branches of science and through that association, the venerable and learned persons have many armies under your command. May you manifest your divine strength.

PURPORT :— Those persons who have many well-trained armies because of their association with the enlightened persons, they attain much power and attract divine attributes.

NOTES : (अग्ने) विद्युदिव सकलविद्यासु व्यापिन् । = Expert in (literally pervading in) all science, like electricity. (यज्यवः) सत्कर्तव्याः । = Venerable. (देवतातिम्) दिव्यस्वभावम् । = Endowed with divine nature. (अनीका) अनीकानि सैन्यानि । = Armies.

The duties are further told :

यत्त्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

5. *TRANSLATION :—* O highly learned person ! the enlightened men who teach others, desire you in this worthy Yajna to be the giver of knowledge for uniting people with wisdom. Be our protector and instruct us. Vouchsafe the gift of glory to ourselves or to our bodies.

PURPORT :— O learned persons ! on whatever posts you are appointed, yau should discharge your duties well and make all civilised. Expand that education far and wide so that there is development of knowledge, civilisation, health and long life.

NOTES ; (अनजन्) कामयेरन् = Desire. (मियेधे) प्रापणीये यज्ञे = In the worthy Yajna to be attained by all. (यजथाय) विद्यासंङ्गमनाय । = For nniting with true knowledge,

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Sūktam—20

Rishi of the Sūktam—Gāthī. Devatā. Vishvedevāh. Chhanda—Trishtup of various kinds. Svara—Dhaivata.

How should the enlightened persons behave :

अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥१॥

1. *TRANSLATION* :—O teachers and preachers ! as air takes the fire, dawn, sun and moon and the swift horses in the processes that help burning, in the same manner may the enlightened persons whose light (of wisdom) is splendid, loving and serving one another, equally longing for the non-violent sacrifice and other dealings, listen to our prayer with admirable acts.

PURPORT :—As the air upholds all luminous objects like the sun and thus is beneficient to all, in the same manner, let the enlightened persons do good to the whole world, by propagating the Dharma (doctrine of non-violence) by way of giving up all malice.

NOTES & REMARKS :—(दधिक्राम्) यो धारकान् क्रामति तमश्वम् । दधिक्राः दधत् क्रामतीति वा दधत् क्रन्दतीति वा दधदाकारी भवतीति वा (Nkt. 2.7.28)=The swift horse. (व्युष्टिषु) विशेषेण दहन्ति यासु क्रियासु तासु ।=In burning processes. (वह्निः) वोढा वायुः ।=The air that takes the oblations to distant places. (उक्थैः) प्रशंसनीयैः कर्मभिः । उच्यते परितो भाष्यते यत् तत् उक्थम् । यज्ञियं वै कर्म उक्थ्यं वचः (ऐतरेय ब्राह्मणे 1, 29)=With admirable acts.

The enlightened person's duties are indicated :

अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः ।
तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

2. *TRANSLATION* :—O enlightened persons ! you purify others like the fire. O reputed for truthful conduct ! there are several trios, one of them is knowledge, movement and attainment of foods; then number two is the places of birth etc.; the third one of speeches of three kinds; and then the fourth is the ancient three types of dialogues the concerning the physical soundness. They denote your prideless character. You verily protect us.

There are three kinds of eternal speeches in the form of the Rig, Yajur and Sāma (music) and three earlier Ashram stages of Brahmacharya, Grihastha and Vānaprastha. There are three kinds of bodies belonging to you—they own body, your glory and your State or motherland. They are guided by the highly learned and truthful persons. With these you take protect our speeches and care incessantly, because you are alert and awakened.

PURPORT :—O men ! you should be gratified by doing noble deeds of Brahmacharya, (continence) study and reflection by knowledge and the nature of birth, place and name of all objects. You should protect all by teaching and preaching. Be ever alert and awake and make others likewise.

NOTES & REMARKS :—(वाजिना) ज्ञानगमनप्राप्तिरूपाणि। वाज इति बल नाम (N.G. 2, 9) वाज इति अन्न नाम (N.G. 2, 7) वाज शब्दः। वज-गतौ इति धातोः निष्पद्यते।=Knowledge, movement and achievement. (अप्रयुच्छन्) प्रमादमकुर्वन्।=Alert and awake.

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The nature of the learned is again given :

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥३॥

3. *TRANSLATION* :—O enlightened person ! you shine with knowledge like fire, taking and possessing good food materials like nectar. You are immortal (by the nature of the soul), and have many names (denoting your attributes). O wise man ! who can answer

well the questions posed by others ? Who knows the properties of all objects (literally-pervading in their knowledge) because the ancient subjects link themselves with you. Those who destroy the wickedness of the wicked persons become blessed with true knowledge.

PURPORT :—O men ! you should believe that this whole world is pervaded by God. You should destroy the deceit of the wicked persons. You should know that there are many names of God which denote well. His various powers and attributes and are therefore meaningful. You should know them and try to act in accordance with them.

NOTES & REMARKS : (स्वधावः) प्रशस्तानि स्वधा अमृतरूपाण्यन्नानि विद्यन्ते यस्य तत्सम्बुद्धौ। स्वधा इत्यन्न नाम (N.G. 2, 7)=He who possesest various kinds of nectar—like foods. (विश्वमिन्व) विश्वं सर्वं जगन्मिन्वं व्याप्तं येन तत्सम्बुद्धौ। मिनोति गतिकर्मा (N.G. 2, 14)=Who has pervaded (or known) the whole world. (पृष्टबन्धो) यः पृष्टान् जनानुत्तरेषु बध्नाति तत्सम्बुद्धौ।=He who can answer well the questions put by others.

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The duties of the enlightened persons are detailed :

अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा।
स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम् ॥४॥

4. *TRANSLATION* :—(1) That God should ever be adored by us Who like the sun is the Controller of the divine earth and other worlds, protects all reasons, and is the embodiment and disseminator of truth. He bestows happiness, illuminates like the sun and dissipates the clouds. He is the eternal, knower of all, and takes the devotees who glorify Him and eradicate all evils.

(2) Some of these epithets are also applicable to an enlightened person who is the propagator of the truth and giver of happiness. He should be revered and served well.

PURPORT :—As the Agni (Sun) puts earth etc. in regular order or as God maintains order in the whole universe, in the same manner, God when meditated upon and the enlightened person when served well, take away the men from all sinful activities and take them across the miseries.

NOTES & REMARKS : (भग इव) सूर्य्य इव । भगो भजते: (N.R.T. 1, 3, 7) भज सेवायाम् तेन आरोग्यता प्रकाशार्थं सेवनीयः सूर्यः वृत्र इति मेघनाम (N.G. 1, 10)=Like the Sun. (वृत्रहा) मेघस्य हन्ता सूर्य्य इव ।=Like the sun who dissipates the clouds. (क्षितीनाम्) भूमीनाम् । क्षितिरिति पृथिवीनाम (N.G. 1, 10)=Of the earth and other worlds.

The duty of a learned man :

दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून् रुद्राँ आदित्याँ इह हुवे ॥५॥

5. *TRANSLATION :*—O men ! your fellow being I praise or take Agni (electricity). It surpasses earth and other substances and upholds all desirables and is bright, and upholder of vast worlds, dawn, air and sun. God is the creator of the world, teacher and preacher. Dealings with Prāna and Udāna two vital, physlcal energies leads to prosperity, and so do the Vasus (earth, water, sky, moon etc), Prānas and months. In the same manner, you should also utilise them properly.

PURPORT :—All men should know and utilise all beneficient objects in the world as the enlightened persons do with their help. They should also accomplish all their desirable acts and always adore God.

NOTES & REMARKS :—(बृहस्पतिम्) बृहतां पालकं वायुम् । (बृहस्पतिम्) अयं वै बृहस्पतिर्योऽयं (वायुः) पवते (Stph 14, 2, 2, 10)=Which protects vast substances. (अश्विना) अध्यापकोपदेशकौ । अश्विनौ अध्वर्यू (मैत्रायणी संहितायाम् 1, 9, 1)=Teacher and preacher. (आदित्यान्) संवत्सरस्य मासान् । (रुद्रान्) प्राणान् ।=Months of the year.

Sūktam—21

Rishi of the Sūktam—Kaushika Gāthī. Devatā—Agni. Chhanda Trishtup and Brihati of various types. Svara—Gāndhāra ***and*** *Madhyama.*

A man's duties are described :

इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥१॥

1. TRANSLATION :—O enlightened person ! you are blessed with wisdom. You are giver of greasy substances ghee and other small articles. Place our Yajna (in the form of honour to absolutely truthful and learned men, association with the righteous and donation to good virtuous etc.) among the regular items of life make it immortal or imperishable. Accept and apply these means for the attainment of four cardinal objects of human life—Dharma (righteousness) Artha (wealth) Kama (fulfilment of the noble desire) and Moksha (emancipation). Be seated comfortably here. You are the first and the foremost among the learned persons and partake of this food consisting of ghee and other nutritious substances.

PURPORT :—As the giver of the articles of food and drink etc. becomes popular, in the same manner, the communication of knowledge, wisdom, good education, and Dharma becomes popular among the seekers after truth.

NOTES : (यज्ञम्) विद्वत्सत्कारसत्सङ्गशुभगुणदानाख्यम् ।=Yajna in the form of the honour shown to the enlightened persons, association of the righteous persons and gift of articles etc. to good virtuous. (हव्या) होतुं धर्मार्थकाममोक्षान्साधयितुमर्हाणि साधनानि । The means for the accomplishment of Dharma, Artha, Kama and Moksha. (मेदसः) स्निग्धस्य । Of the greasy.

The way preachers of Dharma protect and what do they like is told :

घृतवन्तः पावक ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

2. *TRANSLATION* :—O purifier like the fire ! from you flow things mixed with greasy ghee and other preparations and articles, big and small. Vouchsafe to us excellent wealth for the attainment of the enlightened persons in the path of the Vedic Dharma.

PURPORT :—*The fire purifies with its action the water and other elements, puts new life in them and enlivens them by raining down water. In the same manner, the preachers of Dharma and Vidya (knowledge) protect all.*

NOTES : (स्वधर्मन्) स्वस्य वैदिके धर्मे ।=In the path of the Vedic Dharma. (वार्य्यम्) वर्तुमर्हं धनम् ।=Most acceptable or excellent wealth.

What should the enlightened persons do is told :

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषि श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥

3. *TRANSLATION* :—O best among the discerners of truth and the falsehood ! the sincere and loving admirers of virtues cloud you with praises. You are the best knower of the mantras of the Vedas, and being very wise shine on account of your wisdom. Be therefore, the protector of the Yajna (all noble unifying dealings).

PURPORT :—*O learned persons ! those who praise you sincerely, make them capable to learn the meaning of the Vedas, so that these may be true protector of each other.*

NOTES & REMARKS : (स्तोकाः) स्तावकाः ।=Admirers of virtues and persons. (सन्त्य) सन्तिषु सत्याऽसत्यविभाजकेषु साधो ।=O, the best among the discerners of truth and falsehood.

In this mantra, the epithets like विप्र:, श्रेष्ठः, ऋषि: have been used for Agni. According to the interpretation of Sayanacharya. Prof. Wilson and Griffith it means : विप्राय-मेधाविने, ऋषि: अतीन्द्रियार्थदर्शी, श्रेष्ठ: सर्वातिशायी (सायणाचार्य:) । "Agni", to thee who art wise, thou the most excellent Rishi (Wilson) "Agni the most Excellent, for thee the Sage (Griffith). Here Rishi Dayananda Sarasvati was therefore justifed in taking the word Agni not for the material fire, but for a wise enlightened person and purifier like the fire ?

What should men do is told :

तुभ्यं श्चोतन्त्यधिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥४॥

4. TRANSLATION :—O learned person ! you are illuminator of truth like the fire, know the meaning of the mantras and are endowed with good intellect. O genius ! the admirers of virtues sprinkle the drops of greasy ghee for you. You are praised by the enlightened persons. Come therefore, with great splendour like the sun and accept these offerings which are worth presenting.

PURPORT :—As men get fruits by waterning the trees, in the same manner, they should achieve the fruits of knowledge by serving good men and having their association.

NOTES & REMARKS : (अधिगो) योऽधीन्मन्त्रान् गच्छति जानाति । अधिगुर्मन्त्रीभवतीति निरुक्ते । गवि (वाचि) अधिकृतत्वात् इति निरुक्ते (5, 2, 10) अत्र मन्त्रज्ञो तत् प्रयोग: । = Knower of the meaning of the Mantras. (शचीव:) शची प्रशस्ता प्रज्ञा विद्यते यस्य तत्सम्बुद्धौ । शचीति प्रज्ञानाम (N.G.) = Endowed with good intellect.

The man's duties are stated :

ओजिष्ठं ते मध्यतो मेद उद्भृतं प्र ते वयं ददामहे ।
श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि ॥५॥

5. *TRANSLATION* :—O learned person ! you make your men to dwell in happiness. We give you what is the best and the most effective element of love. Your admirers give you ghee and other greasy substances for the preservation of your skin and other parts of body. Come to those learned persons to give them noble and elevating teachings.

PURPORT :—One who gives a good thing to someone, should be recipriocated by giving them some kind of thing in return. Those who attain divine virtues by the association of the enlightened persons, are able to make all men mild natured.

NOTES & REMARKS : (मेदः) स्नेहः । मेदो वै मेघः (Stph 3, 8, 5, 6) मेघो वा आज्यम् (T.T.R.Y. 3, 9, 12, 1)=Love. (विहि) प्राप्नुहि । अत्रान्येषामपि दृश्यते इत्याद्यचो ह्रस्वः ।=Come, approach.

Sūktam—22

Rishi of the Sūktam—Gāthi. Devatā Agnis. Chhanda—Trishtup and Pankti of various kinds. Dhaivata and Panchama.

The properties of Agni/electricity are told :

अयं सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयसे जातवेदः ॥१॥

1. *TRANSLATION* :—O highly learned persons ! after knowing the properties of all objects, this is the Agni/electricity in which God has placed a speedy fire like the mightiest wind. Desiring to have

the proper use of that Agni/fire/electricity, you o soul! put in your belly various articles of food. You are admired by all, when you distribute the articles among the needy or deserving persons.

PURPORT :—If men drive or utilise this Agni/electricity, it has the power of a thousand of horses. (Still the power is measured with horse in the scientific parlance. Ed.)

NOTES : (सोमम्) पदार्थसमूहम् ।=The host of articles. (अत्यम्) व्यापकं शीघ्रगामिनं वायुम् ।=Quick going wind. (सप्तिम्) अग्न्याख्यमश्वम् । (सप्तिम्) सप्तिरिति अश्वनाम (N.G. 1, 14)=The horse in the form of fire.

More attributes of Agni are told :

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

2. *TRANSLATION* : O learned person shining like the fire! O unifier! the splendour that is in your light (of knowledge), the splendour that is on the earth i.e., in the herbs or plants, and in the water, it has extended the vast firmament. You should be like the resplendent and refulgent, like the sun and deep like the ocean and be observer of men in their true perspective.

PURPORT :—O men! you should know the splendour in the form of electricity, that is found in the sun, air, earth, waters, herbs, plants and other things in order to promote more happiness.

NOTES : (अर्णवः) समुद्र इव । (अर्णवः) अर्णः इति उदकनाम (N.G, 1, 12) तद्वान् समुद्रः । Like the ocean. (त्वेषः) दीप्तिमान् । Resplendent. (त्वेषः) त्विष-दीप्तौ । To shine. (दिवि) प्रकाशे । In the light.

More properties of Agni are told :

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥३॥

3. *TRANSLATION* :—O learned person shining like the fire ! as the radiant fire/electricity moves the waters with the rays of the sun, in the same manner, you describe its properties. You tell it to them well and to the men blessed with divine virtues. These men know of soft noise, soft endurable waters that are in distant light of the sun, which flow below. You are are able to take proper benefit from them.

PURPORT :—As the sun makes all happy by dispelling darkness, and generating energy during the day and raining down, so the enlightened persons please all. They dispel the darkness of ignorance, generate the light of knowledge and shower happiness.

NOTES : (धिष्ण्याः) धर्षितुं योग्याः ।=Soft, mild. (दिवः) सूर्यप्रकाशात् ।= From the light of the sun.

The knowledge about the Agni is imparted :

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥

4. *TRANSLATION* :—O learned persons ! accept and serve this Yajna in the form of the association with the enlightened persons, giving food and good speech with proper movements like the fires on the earth. You do it by loving one another and free from malice and diseases.

PURPORT :—As the fire and other elements accomplish many works when duly combined together, in the same manner, the enlightened persons should acquire wealth, foodgrains, prosperity and knowledge by becoming friendly to each other, and free from the diseases.

NOTES : (पुरीष्यासः) पुरीषेषु पालकेषु पृथिव्यादिषु व्यापकत्वेन भवाः ।=Pervading the protectors like the earth etc. (महीः) महतीर्वाचः । महीति वाङ्नामधेयम् (N.G. 1/11)=By movements.

The properties of Agni are further explained :

इळा॑मग्ने पुरु॒दंसं॑ स॒निं गोः श॑श्वत्त॒मं हव॑मानाय साध।
स्यान्नः॑ सू॒नुस्तन॑यो वि॒जावाग्ने॒ सा ते॑ सुम॒तिर्भू॑त्व॒स्मे ॥५॥

5. *TRANSLATION* :—O illuminator of the knowledge! you are like the fire. Grant land and pepetual wealth to the admirer of noble virtues. It leads to many noble deeds and discriminates well between truth and falsehood in this world and you also promote well-trained and refined speech. May your good intellect and grace be well ever with us, so that we may be blessed with intelligent and illustrious children on account of their right sense between truth and untruth.

PURPORT :—The enlightened person should impart knowledge to an earnest student and he should accept virtues from all sides.

NOTES : (तनयः) विद्याविस्तारकः ।=Propogator or diffuser of knowledge. (विजावा) सत्याऽसत्ययोर्विभाजकः ।=Distinguisher between truth and falsehood.

Sūktam—23

Rishi of the Sūktam—Devashravā and Deva Vāta. Devatā—Agni. Chhanda—Trishtup of various kinds. Svara—Dhaivata.

The science and technology of Agni (energy) is taught :

निर्म॑थितः सुधि॑त॒ आ स॒धस्थे॒ युवा॑ क॒विर॑ध्व॒रस्य॑ प्रणे॒ता।
जूर्य॑त्स्व॒ग्निर॒जरो॒ वने॒ष्वत्रा॑ दधे अ॒मृतं॑ जा॒तवे॑दाः ॥१॥

1. *TRANSLATION* :—That Agni (fire energy) should be known by all means, which is kindled at the levelled place with the fire-wood sticks, or otherwise duly placed (harnessed) in the machines

etc. It disjoints the things, which are seen even from a distance, is impeller, imperishable and bringer of much wealth (when properly utilised). In its speedy rays uphold various technical dealings, and it plays amidst consuming forests. This fire upholds water (for accomplishing various works).

PURPORT :—O men ! you should know that fire (energy) when it is used in the vehicles with various machines, and in this way it is generated which helps in driving and moving of the vehicles speedily.

NOTES : (अध्वरस्य) अहिंसामयस्य शिल्पव्यवहारस्य। (अध्वरस्य) ध्वराते हिंसाकर्मा तत्प्रतिषेध: (N.R.T. 1, 8)=Of the technical non-violent dealing. (अमृतम्) उदकम्। अमृतमिति उदकनाम। (N.G. 1, 12)=Water. (जातवेदा:) जातानि वेदांसि धनानि यस्मात्स:। (जातवेदा:) वेद इति धननाम। (N.G. 2, 10)=The source of wealth.

The nature and functions of the fire are mentioned :

अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम्।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून्॥२॥

2. TRANSLATION :—O guide of the people like the fire ! as the sustainer and upholder people generate and kindle the mighty fire, in the same manner, let the man who listens to the teachings of the enlightened persons and who is impelled by God generates the fire (knowledge). This knowledge leads to much wealth when properly students utilised sed every day. You are our leader, and look to the partaking of food with great wealth.

PURPORT :—O men ! you should become rich like the students and teachers of technical sciences. They become so by purchase and sale of various articles.

NOTES & REMARKS : (भारता) धारकपोषकौ। (भारता) भारतौ। डुभृञ्-धारणपोषणयो:। (जु०)=Upholder and nourisher. (देववात:) देवो दिव्यो वात: प्रेरको यस्य स:। (वात:) दिव्योवात:। वा-गतिगन्धनयो:। जगत्संचालक:

परमात्मा ।=He whose impeller is God. (देवश्रवाः) देवान् यः शृणोति सः ।=He who listens to the words of the enlightened persons.

More knowledge about the Agni is imparted :

दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम् ।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वशी ॥३॥

3. *TRANSLATION* :—O learned person ! may you listen to the words of the enlightened men, as ten fingers (of both the hands) generate the well known Agni (energy/electricity). That fire is desirable and accomplished by the ancient experienced sages and produced by those who are in contact with the enlightened persons in the rivers (waters), that is hydro-electric engineers. So you should praise them. Praise also the men who are the masters of their senses.

PURPORT :—O men ! as with hands many works can be done, so with the help of the Agni (fire/electricity etc.) you accomplish many works.

NOTES & REMARKS : (क्षिपः) प्रक्षेपिका अङ्गुलयः । क्षिप इत्यंगुलिनाम (N.G. 2, 5)=Fingers. (मातृषु) नदीषु । मातर इति नदीनाम (N.G. 1, 12)= In the river-waters. (दैववातम्) देवैर्विज्ञातानां सम्बन्धिनम् । (देववातम्) विद्वांसो हि देवाः (Stph 3, 7, 10)=Belonging to the one, known to or is in contact with the enlightened persons.

The reference appears to refer the generating of the hydro-electricity from the waters of rivers. Ed.

The uses of this fire are indicated :

नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम् ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥४॥

4. *TRANSLATION* :— O enlightened person ! you are purifier like the fire. I place you in the best and right dealings of the earth on the best right days, and in the command of the speech in its usage. It pervades the Prānas (vital energy) and in it there are many rock-lock powers capable to destroy all ignorance. Such incharge thoughtful persons become the masters of the admirable wealth. Please make me enlightened.

PURPORT :—Men should be friendly to one another and extend the knowledge, Dharma (righteousness), civilisation and happiness of all.

NOTES & REMARKS : (इलाया:) वाच: । इलेति वाङ्नाम । (N.G. 1, 11) = Of the speech. (दृषद्वत्याम्) बह्वो दृषदो विद्यन्ते यस्याम् । दृषन्त: अज्ञानविदारका: । (दृषद्वती) दृषत्-दृणते: षुग्घ्रस्वश्च । (उणादिकोषे 1, 131) इति षुकप्रत्यय: ह्रस्वश्च । दृ-विदारणे (स्वा.) = दृषन्त: अज्ञानविदारका पराक्रमा यस्यां सा । = Many rock-like powers capable to destroy ignorance. (आपयायाम्) प्राणव्यापिकायाम् । = Pervading the Prānas (vital airs).

More knowledge about the fire is imparted :

इळामग्ने पुरुदंसं सनिं गो: शश्वत्तमं हवमानाय साध ।
स्यान्न: सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

5. *TRANSLATION :—* O illuminator of knowledge ! you are like the purifire and good anylizer. Grant us to be the accepter of the virtues of the noble and admirable speech. The gift of the noble virtues like true knowledge leads to the performance of good deeds. You grant it to us so that our son-like pupils may be capable to bestow happiness to all and extend joy. May your good intellect and favour be ever with us.

PURPORT :— Men should always tell one another to accept ***noble*** *virtues and should multiply wisdom, good education and knowledge of their own progeny and of others (in order to assessment).*

NOTES : (सनिम्) विद्यादिशुभगुणदानम् ।=The donation of gift of the knowledge and other good virtues. (शश्वत्तमम्) अनादिभूतं विज्ञानम् ।= External knowledge. (तनयः) सुखविस्तारकः ।=Extenden of joy and happiness. (विजावा) विशेषेण सर्वेषां सुखजनकः ।=Creator of particular happiness to all.

Sūktam—24

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Anushtup and Gāyatri of various kinds. Svara—Gāndhāra and Shadja.

The duties of a ruler are told :

अग्ने सहस्व पृतना अभिमातीरपास्य ।
दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसे ॥१॥

1. *TRANSLATION :*— O burner (smasher) of the wicked like the fire ! repel hostile hosts, and drive away all haughty wicked persons. O insuperable ! surprising all foes, give food to the initiators/performers of this non-violent sacrifice.

PURPORT :—It is the duty of the officers and workers of the State to make their armies strong to keep away their wicked enemy, and enhance wealth and knowledge constantly for their advancement.

NOTES & REMARKS : (अभिमातीः) अभिमानयुक्तान् दुष्टान् विघ्नकारिणः । सपत्नो वा अभिमातिः । (Stph. 3, 9, 4, 9, and 5, 2, 4, 16)=Haughty wicked persons putting obstacles in the performance of noble works. (वर्चः) अन्नम् । वर्च इत्यन्ननाम: (N.G. 2/7)=Food.

How should the enlightened persons help others in their progress :

अग्ने इळा समिध्यसे वीतिहोत्रो अमर्त्यः ।
जुषस्व सू नो अध्वरम् ॥२॥

2. *TRANSLATION :—* O learned person ! shining with the light of knowledge like the fire, you are immortal (by the nature of soul). You have received the knowledge of many sciences which glow with the admirable speech. Be pleased and come to our non-violent sacrifice, guiding us with noble words and speech.

PURPORT :— It is the duty of the enlightened persons to tell others about the means by which they can progress.

NOTES : (वीतिहोत्रः) वीतीनां शुभगुणव्याप्तानां विद्यानां होत्रं स्वीकरणं यस्य सः । = Blessed with the knowledge of various good sciences.

The duties of a ruler are told further :

अग्ने द्युम्नेन जागृवे सहसः सूनवाहुत । एदं बर्हिः सदो मम ॥३॥

3. *TRANSLATION :—* O resplendent ruler ! you shine like the fire. O ever vigilant in the discharge of royal duties ! O son of the mighty person ! invoked by men from all sides, come and sit on this highly elevated and good seat, because you are blessed with the glorious wealth.

PURPORT :— Those rulers or officers of the State who are reputed for good conduct and strength and are ever alert in the discharge of their public duties towards the State, indeed, they are true dispensers of justice and are competent to guard the frontiers of vast kingdom.

NOTES & REMARKS : (द्युम्नेन) यशस्विना धनेन । द्युम्नमिति धननाम । (N.G. 2, 10) द्युम्न द्योतते: यशो वा अन्नं वेति (N.R.T. 51, 5) = With glorious wealth. (बर्हिः) अतीवोत्तमम् । (बर्हिः) बृह वृहिः वृद्धौ । उत्तमं उन्नतं वा आसनम् । बर्हिरिति महन्नाम (N.G. 3, 3) = Very good, elevated.

The duties of a ruler or of a public servant is stated :

अग्ने॒ विश्वे॑भिर॒ग्निभि॑र्दे॒वेभि॑र्महया॒ गिरः॑। य॒ज्ञेषु॒ य उ॑ चा॒यवः॑ ॥४॥

4\. *TRANSLATION* :— O learned person ! honour those all enlightened persons who shine like the fire and who respect good men in the Yajnas (unifying noble deeds). Also pay due honour for their refined and well-set speech.

PURPORT :— Those men of the State who perform noble deeds should be honoured, and on the other hand the doers of wicked deeds should be dealt otherwise.

NOTES : (चायवः) सत्कर्त्तारः ।=Those who revere or honour. (अग्निभिः) अग्निभिरिव वर्त्तमानैः ।=Shining like the fire.

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The attributes of the learned men are further explained :

अग्ने॒ दा दा॒शुषे॑ र॒यिं वी॒रव॑न्तं॒ परी॑णसम्। शि॒शी॒हि नः॑ सूनु॒मतः॑ ॥५॥

5\. *TRANSLATION* :— O enlightened leader ! please grant your favour to the person who bestow, happiness on others, ample wealth and progeny (by imparting education) to them. Make us prosperous and blessed with noble and righteous progeny.

PURPORT :— The wealthy men should pray to those who are the givers of true knowledge. In this way, please make us grow in all ways.

NOTES : (परीणसम्) बहुविधम् । परीणस इति बहुनाम (N.G. 3, 1)=Abundant, ample. (शिशीहि) तीक्ष्णान् सम्पादय । अत्र वाच्छन्दसीति विकरणस्य श्लुरन्येषामपि दृश्यत इति दीर्घश्च ।=Accomplish sharply.

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Sūktam—25

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni and Indrāgnī. Chhanda—Anushtup and Trishtup of various kinds. Svara—Rishabha and Dhaivata.

The enlightened persons are illustrated with sun and fire :

अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥

1. TRANSLATION :— O enlightened person or instructor ! you are like the sun or electricity, and endowed with deep knowledge, you know the objects of the earth and firmament and diffuse that knowledge. So unite the truthful and learned persons of divine virtues agreeably and harmoniously.

PURPORT :— As the sun is the illuminator of all visible objects, in the same manner, the enlightened persons or their admirers illuminate the souls of all with their wisdom and knowledge.

NOTES : (प्रचेताः) प्रकृष्टज्ञानयुक्तो विज्ञापको वा ।=Blessed with deep knowledge, instructor. (दिवः) विद्युतः ।=Of electricity of energy. (ऋधक्) स्वीकारे ।=Acceptably, agreeably or harmoniously.

TRANSLATIOR'S NOTES : Prof. Wilson has translated into English as "Agni, who Omniscient and the discriminator (of acts) and thou art intelligent." Griffith has rendered into English as "Agni, who knowest all things, thou sage." Taking such epithets into consideration, Rishi Dayananda has taken Agni rightly in the sense of an enlightened person blessed with deep knowledge.

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More attributes of and requests from the enlightened persons :

अग्निः संनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।
स नो देवाँ एह वहा पुरुक्षो ॥२॥

2. *TRANSLATION :—* O Possessor of large stocks of food-grains ! the purifying fire gives us strength (when) properly utilised. You are full of wisdom, and give us true knowledge for attainment of extreme joy of emancipation (MOKSHA). It adorns the learned truthful men with noble virtues and bring them to us.

PURPORT :— As the sun beautifies or adorns the embodied objects, in the same manner, the enlightened persons should adorn all men well with true knowledge, good education, culture and civilisation.

NOTES : (पुरुक्षो) पुरूणि क्षुधोऽन्नादीनि यस्य तत्संबुद्धौ । क्षुदित्यन्ननाम (N.G. 2, 7)=Possessor of large stocks of food material. (सनोति) ददाति ।=Gives. (वाजम्) विज्ञानम् ।=Knowledge.

The subject of learned persons further moves :

अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥३॥

3. *TRANSLATION :—* The sun illuminates the earth and heaven which generate all and are endowed with divine nature, and support all with food and sense of immortality, (by the nature of their original eternal matter). Likewise, O enlightened leader ! you are free from ignorance and stupidity and bestow much happiness, and illuminate good men thoroughly with true knowledge and humility.

PURPORT :—Those men should be honoured by all, who are of forgiving nature like the earth. They are distinguisher between truth and falsehood like the sun and give lessons to ignorant persons, and thus make them all righteous.

NOTES & REMARKS : (पुरुश्चन्द्रः) पुरुर्बहुश्चन्द्रः आह्लादो यस्य सः । पुरु इति बहुनाम (N.G. 3, 1) ।=Causing great delight. (नमोभिः) अन्नैः सह सत्कारैर्वा । (नमोभिः) नम इत्यन्ननाम (N.G. 2, 7) ।=With foodgrains or with best wishes. (क्षयन्) निवासयन् ।=While living.

The nature and functions of the learned persons are told :

अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥४॥

4. *TRANSLATION :*— O enlightened person ! the power/energy/electricity leads to heavy prosperity on proper utilisation and the air (endowed with divine properties) makes all articles dry. They reach the homes of wealthy and learned men giving them happiness, (in the form of the honour shown to great scholars) for the acquisition of wealth. So you should come. Let teachers and preachers also come.

PURPORT :— Where there are teachers and preachers who are benevolent like the air and electricity, they destroy ignorance, illuminate knowledge and preach Dharma. All kinds of happiness grow there.

NOTES : (अमर्धन्ता) सर्वान् शोषयन्तौ ।=Making all the articles dry. (सोमपेयाय) ऐश्वर्यप्राप्तये ।=For the acquisition of wealth. (दाशुषः), विद्यासुखस्य दातुः ।=Of the giver of the happiness of knowledge.

The enlightened persons should make the world happy as dictated by God :

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सधस्थानि महयमान ऊती ॥५॥

5. *TRANSLATION* :— O son or pupil or of the mighty learned person ! you destroy ignorance. You shine in the Prānas like the sun in the sky with your protective power, are immortal (by the nature of your soul) and respected by all. You should illuminate the homes and souls of all by true knowledge, Dharma (righteousness) and humility.

PURPORT :— God is Eternal and ever-pure, ever—existent, possesses the consciousness and Bliss. He creates, protects and gladdens the whole world. In the same way, absolutely truthful and enlightened persons should make all the world happy.

NOTES & REMARKS : (अपाम्) प्राणानां मध्ये। आपो वै प्राण: (भेषजम्) (Stph. 3, 8, 2, 4) जैमिनीयोपनिषद् ब्राह्मणे 3, 10, 9)=Of the Prānas (vital airs). (सूनो) अपत्यमिव वर्तमान अविद्याहिंसको वा।=Pupil dear like the son or destroyer of ignorance.

Sūktam—26

Rishi of the Sūktam—Vishvāmitra and Ātmā—Devatā—Ātma, Vaishvānara, Maruts, Agni or Ātma and Vishvāmitra—Upādhyāya. Chhanda—Jagati and Trishtup. Svara—Nishāda and Dhaivata.

The properties and uses of Agni are mentioned :

वैश्वनरं मनंसाग्नि निचाय्यां हविष्मन्तो अनुषत्यं स्वर्विदम् ।
सुदानुं देवं रंथिरं वंसूवयवों गीर्भी रणवं कुंशिकासों हवामहे ॥१॥

1. *TRANSLATION* :— O men ! we preachers of truth possess gift-worthy things and accept (take or utilise) desirable wealth. The Agni (fire) is beneficient to all, bestows happiness, gives good articles, illuminates the means of charming and rattling vehicles when blazing. Having learnt sweetly about its movements and working fully well and giving instructions about it verbally and practically, you should also accept and utilise it.

PURPORT :— As the men accomplish many works after deciding the attributes, functions and nature of the fire, similarly they should accomplish works after knowing thoroughly the properties, functions and nature of the earth and other elements and utilising them properly.

NOTES : (हविष्मन्त:) बहूनि हवींषि दातव्यानि विद्यन्ते येषान्ते ।=Possessing many things worth giving. (कुशिकास:) उपदेशका: ।=Preachers of truth.

The attributes of fire are stated :

तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥२॥

2. *TRANSLATION :—* O men ! you should also acquire the knowledge of that Agni thoroughly (in the form of electricity etc.), which we thoughtful persons accept for our protection. That element is active, responds to our supplications, genius guest, and pervading the firmament. Praiseworthy, protector of the earth and other worlds, the benefactor of mankind and is radiant. We accept and utilise it for the attainment of divine virtues.

PURPORT :— As a guest who is blessed with deep wisdom and knowledge makes his hosts full of knowledge, so the fire bestows many kinds of wealth upon artisans.

NOTES : (अग्निम्) विद्युदादिस्वरूपं वह्निम् ।=Fire in the form of electricity etc. (बृहस्पतिम्) बृहतां पृथिव्यादीनां पालकम् ।=Protector or guardian of the earth and other worlds. (रघुष्यदम्) यो रघु लघु स्यन्दति तम् ।=Quick moving, active.

The subject of fire is further elaborated :

अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥३॥

3. *TRANSLATION* :— O men ! you should properly and methodically use the Agni (fire or eletricity) which is benefactor of man-kind, ever vigilant or radiant. It is kindled in every age by the enlightened persons, uttering noble words, making emotional bursts like the horse with mares. May that Agni when kindled, properly, bestow upon us wealth like the gold and articles of other kind, which give great strength and good horses.

PURPORT :— If men use Agni (fire/energy/electricity) for driving various vehicles and railways etc. what kind of wealth would it not bring ?

NOTES : (कुशिकेभिः) शब्दायमानैः । =By those who utter good words of advice and instruction. (अमृतेषु) हिरण्यादिषु धनेषु । अमृत इति हिरण्यनाम (N.G. 1, 2)=In the wealth like gold etc. (कुशिकेभिः) कुशि-भाषार्थः । =To speak, to utter.

TRANSLATOR'S NOTES : Prof. Wilson, Griffith and some others have taken कुशिकेभिः as the Proper Noun and interpreted it as the descendants of a particular king Kushika, but it is opposed to the fundamental principle of the Vedic terminology, Nighantu, according to which all words are derivatives. They denote particular attributes and are not the proper names.

The theme of fire still goes on :

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्लाः पृषतीरयुक्षत ।
बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वताँ अदाभ्याः ॥४॥

4. *TRANSLATION* :— O heroes ! the swift Agnis (fire/energy/electricity) when combined with vigorous airs (its power) going everywhere and with waters create movements for sprinkling the earth. Being irresistible, they storm the copious sheddling mountain-like lofty clouds. So, you also being friendly to one another, tremble your foes and strengthen your armies.

PURPORT :— As there are earth, fire and the winds combined with waters, similarly those who are friendly to one another in the army, surely get victorious.

NOTES : (शुभे) उदके । शुभमित्युदकनाम ।=(N.G. 1. 12)=In the water. (पृषतीः) सेचननिमित्ता गतीः ।=Movements that lead to sprinkling or raining. (बृहदुक्षः) बृहदुक्षः सेचनं येभ्यस्ते ।=Which produce much sprinkling. (मरुतः) वायवः ।=Winds. (पर्वतान्) शैलानिवोच्छ्रितान् मेघान् । पर्वत इति मेघनाम। (N.G. 1, 10)=Mountain-like the lofty clouds.

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The powerfulness of the winds is told :

अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥५॥

5. *TRANSLATION:*— O men ! the Maruts (heroes), mighty like the winds are friendly to men, are glorious like the fire, and uttering good words to the sons of God. They roar like lions, are purifiers of the rains (through the Yajna). We being liberal donars and blessed with intellect and good speaking power, implore them and seek their fierce radiance and protection.

PURPORT :— The men should become wise with the association of the enlightened persons and request them to give the knowledge of the air, fire and other elements and substances. They should also possess the power like that of the lion.

NOTES : (वर्षनिर्णिजः) वर्षस्य वृष्टेः शोधकाः पोषकाः वा । वर्षनिर्णिजः-णिजिर शौच-पोषणयोः (अदा०)=Purifiers of rains or its upkeepers. (त्वेषम्) प्रकाशम् । =Radiance, light. (रुद्रियाः) रुद्रेऽग्नौ भवाः रुद्रियाः । अग्निर्वै रुद्रः (Stph. 5, 3, 1, 10, 6, 1, 3, 10) रुद्रोऽग्निः ॥ (ताण्ड्य ब्राह्मणे 12, 4, 24)=Born in Agni God or fire i.e. True sons of God and full of splendour like the fire. (त्विष) दीप्तौ ।=To shine.

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More knowledge about the Agni is imparted :

व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।
पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥

6. *TRANSLATION :—* O men ! the enlightened persons are of meditative nature, who with their lands are like the winds with speed and other qualities, that possess sprinkling power, whose wealth never fails. They solicit splendour from the fire, and might from the winds and all the other things else in the assemblies where subjects of knowledge are discussed. They go regularly to the Yajnas or to the noble philanthropists and associations. We also desire and pray for all this.

PURPORT :— Those persons become full of knowledge who accomplish various purposes with fire, air and other elements.

NOTES & REMARKS : (पृषदश्वासः) पृषतः सेचका अश्वा वेगादयो गुणा येषु ते । =Whose speed and other qualities possess sprinkling power. (अनवभ्रराधसः) अनवभ्रमविनाशि राधो येषां ते । राध इति धननाम (N.G. 2, 10)= Whose wealth never fails. (विदथेषु) विज्ञानादिषु । विदथ इति यज्ञनाम (N. G. 3, 17)=In the knowledge and assemblies where points of knowledge are discussed.

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How should the enlightened persons behave is told :

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसोवि मानोऽजस्रो घर्मो हविरस्मि नाम ॥७॥

7. *TRANSLATION :—* God's qualities, in His own words : I am by My very nature an Omniscient Supreme Being, and All-pervading. My means of seeing and showing are very bright. There is immorrtality in my mouth (so to speak) i.e. in My very nature. I am upholder of the world in three forms—creation, sustenance and

dissolution or सत्-चित्-आनन्द (absolute existence, consciousness and Bliss), and like the sun am Creator of the Universe, never decaying the Supreme Light and Giver of everything.

PURPORT :— It is wrong to say that this mantra supports mono-theism. It only shows the Omnipresence, Omniscience and Omnipotence of God. Men should try to bear the attributes of God as for as it lies in their power. They should accomplish well their good works like electrification and should, take food that destroys and keeps away all diseases and could annihilate their enemies.

Who are pure men is told :

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावापृथिवी पर्यपश्यत् ॥८॥

8. *TRANSLATION :—* O men ! you must always serve a noble person who is pure in body, speech and mind and his heart is the refined, It eats well-cooked food. Such a person knows well the light and good intellect, acquires abundant wealth with food and other things. He visualizes well the heaven and firmament i.e. knows their real nature.

PURPORT :— A person who is *pure in body, speech and mind, and takes pure food (no meat eggs etc.), he acquires wealth and learns about the real heaven after death.*

NOTES : (त्रिभिः) शरीरवाङ्मनोभिः ।=With body, speech and mind. (अर्कम्) सुसंस्कृतमन्नम् । अर्क इत्यन्ननाम । (N. G. 2, 7)=Well-cooked food. (स्वधाभिः) अन्नादिभिः । स्वधा इत्यन्ननाम । (N. G. 2, 7)=With food and other things.

The characteristics of pure persons are indicated :

शतधारमुत्समक्षीयमाणं विपश्चितं पितरं वक्तवानाम् ।
मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

9. *TRANSLATION :—* O men ! you should always serve a sage who is the possessor of well-trained speech of varied kinds, who has inexhaustible source of wisdom and knowledge and who is a great scholar. He is like parent to his pupils, speaker of good and appropriate speech, admiring well-trained speech, always speaking truth, and sitting by the side of (literally in the lap of) his parents. The heaven and earth nourish such a sage.

PURPORT :— All should serve like their own-self the persons whose knowledge is unfathomable, whose intellect is deep, who is of forgiving nature like the earth, is pure hearted like the sun and who is like the parents to his pupils and other persons.

NOTES & REMARKS : (उत्सम्) कूपमिव। उत्स इति कूपनाम। (N. G. 3, 23) = Like the well. (मेलिम्) सुशिक्षितां वाचम्। मेलिः इति वाङ्नाम (N. G. 1, 11) = Like the trained speech. (शतधारम्) शतधा धारा सुशिक्षिता वाग् यस्य तम्। धारा इति वाङ्नाम (N. G. 1, 11) = Possessor of the well-trained speech of hundred kinds.

Sūktam—27

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni and Ritus (seasons) Chhanda—Gāyatri of various kinds. Svara—Shadja.

What should the enlightened persons do is told :

प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या ।
देवाञ्जिगाति सुम्नयुः ॥१॥

1. TRANSLATION :—O men ! you should approach the person who is desirous of attaining true happiness, is blessed with knowledge and other qualities shining from all sides. It possess many worth—giving articles for the one, who sits for meditation at night and glorifies God.

PURPORT :—As the things are dry in the day time, they are wet at night. In the same manner, those persons who desire to attain happiness should seriously consider sharing of their own articles with others. Exactly it is vice versa also; but it should be rare and when absolutely necessary to use or share others' articles. They should invarably have the association of the scholars.

NOTES & REMARKS : (वाजा:) विज्ञानादय: पदार्थाः ।=Knowledge and other things. (घृताची) या घृतमुदकमञ्चति प्राप्नोति तया राल्या । घृताची रात्रिनाम (N.G. 1, 7) घृतमित्युदकनाम (N,G. 1, 12) ।=With the dew soaked night. (जिगाति) स्तौति ।=Praises or glorifies.

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What is accomplished with Agni (fire and the enlightened leader) is told :

ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् ।
श्रुष्टीवानं धितावानम् ॥२॥

2. TRANSLATION :—O men ! as I praise with my speech an enlightened person who is like the Agni (fire), he accomplishes the Yajna (non-violent sacrifice), goes or moves quickly and upholds various articles. So, you should also do the same way

PURPORT :—As fire is the foremost among the things required for the accomplishment of various works, likewise an enlightened person or scholar is vital for the attainment of PURUSHĀRTHA CHATUSHTAYA i.e., Dharma (righteousness) Artha (wealth) Kāma fulfilment of noble desires) and Moksha (emancipation).

NOTES : (अग्निम्) पावकमिव वर्त्तमानम् ।=Behaving or shining like the purifying fire. (विपश्चितम्) पण्डितम् । विपश्चित् इति मेधाविनाम (N.G.

3, 15)=An enlightened person, a great scholar, a scholar (श्रुष्टीवानम्) आशुगन्तारं गमयितारं वा ।=Going or moving quickly. अग्निर्वा ब्राह्मण: (Kathaka 6, 6—Shavinsha Brahman 1, 1).

TRANSLATOR'S NOTES : Prof. Wilson has traslated as "I worship with praise the wise Agni" and Griffith has rendered as "Agni laud the Sage inspired". However, this epithet can not be used for the inanimate fire. In this and many other mnatras, Agni (fire, electricity or sun) is taken only for illustration, or as symbolic according to Rishi Dayananda Sarasvati.

Men should have the association and company with great scholars :

अग्ने॑ श॒केम॑ ते व॒यं यमं॑ दे॒वस्य॑ वा॒जिनः॑ । अति॑ द्वेषां॑सि तरेम ।३॥

3. *TRANSLATION* :—O industrious and bright like the fire! enable us to follow capable to your good rules. You are enlightened and overcome all animosities.

PURPORT :—The seekers after truth should request the scholars in this manner. Be so gracious and kind to us that we may observe all your good rules and rise above all vices like animosity or malice etc.

NOTES : (यमम्) सुनियमम् ।=Good rules.

The attributes of fire are mentioned :

स॒मि॒ध्यमा॑नो अध्व॒रे॒३ऽग्निः पा॑व॒क ईड्यः॑ । शो॒चिष्के॑शस्तमी॑महे ॥४॥

4. *TRANSLATION;*—O men! we desire the admirable person. He is purifier like the fire which is kindled in the Yajna (non-violent sacrifice). Its' flames are like its hairs. You should also serve such a wise and learned man.

PURPORT :—The Agni (fire/sun/electricity) is in this world the greatest of all and its knowledge is to be sought after. Likewise, the scholars are the greatest, and they should be requested for the acquisition of this science.

NOTES & REMARKS : (शोचिष्केशः) शोचींषि तेजांसि केशा इव केशाः यस्य सः। शोचिरिति ज्वलतो नाम (N.G. 1, 17)=Whose flames are like its hair. (ईमहे) याचामहे। ईमहे इति याञ्च्याकर्मा (N.G. 3, 19)=Beg, implore.

The enlightened persons accomplish their works like the fire :

पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः। अग्निर्यज्ञस्य हव्यवाट् ॥५॥

5. *TRANSLATION :—* O men ! you should always serve that highly learned person, who is blessed with great strength, immortal (because of the nature of the soul), the conveyor of the articles, and is worth receiving of the Yajnas in the form of the administration of the State. Such persons should be invited respectfully like the fire, that purifies the ghee (clarified butter) and water.

PURPORT :— As the fire accomplishes many works alongwith other means and implements, in the same manner, the enlightened persons when pleased with service, impart knowledge to others and ultimately lead to its completion.

NOTES AND REMARKS : (घृतनिर्णिक्) आज्योदकयोः शोधकः। घृतमिति उदकनाम (N.G, 1, 12)=Purifier of the clarified butter and water. (निजिर-शौचपोषणयोः) (अदा०)=To wash, to purify. (यज्ञस्य) राजपालनादिव्यवहारस्य।=Of the administration of the State. (हव्यवाट्) यो हव्यानि प्राप्तव्यानि वस्तूनि वहति प्रापयति सः।=Conveyor of the articles worth receiving.

What should men do is told :

तं सबाधो यतस्रुच इत्था धिया यज्ञवन्तः। आ चक्रुरग्निमूतये ॥६॥

6. *TRANSLATION :*— O men ! the priests with lifted up ladles and performing the Yajnas and other noble deeds, when troubled by evils and difficulties call for protection with wisdom and act on an enlightened person who is purifier like the fire. So you ould by also serve them.

PURPORT :— O men ! as wise and active persons accomplish various dealings, in the same manner, the seekers after truth should please an enlightened person and receive noble virtues.

NOTES : (सबाध:) दुर्व्यसनानां बाधेन सह ये वर्त्तन्ते ।=Those who are troubled by evils and difficulties. (यतस्रुच:) यता उद्यता: स्रुच: कर्मसाधनानि यैस्ते ।=Those who have lifted up ladles.

What should students do is told :

होता देवो अमर्त्यः पुरस्तादेति मायया । विदथानि प्रचोदयन् ॥७॥

7. *TRANSLATION :*—O seekers after truth ! an enlightened person is immortal (by the nature of his soul and good reputation). He is liberal donor blessed with divine attributes, and his acts and temperament come in front of you. It shows his wisdom and imparting you his knowledge. So you should also approach him.

PURPORT :— O students ! you also should serve that teacher like your ownself who teaches you well without any deception and imparts you knowledge and other noble virtues.

NOTES & REMARKS : (होता) दाता=Donor. (विदथानि) विज्ञानानि ।= Knowledge of various sciences. (मायया) प्रज्ञया ।=With wisdom. मायेतिप्रज्ञानाम (N.G. 3, 15)=Griffith has translated it as with wondrous powers.

What should others do like the enlightened persons :

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥८॥

8. TRANSLATION :— O seekers of truth ! as the priests place impetuous fire for all Yajnas (non-violent sacrifices, full of knowledge) and all noble dealings), so in the same manner, a wise person is chosen as leader for all philanthropic noble works.

PURPORT :—O men ! as the fire is principally resorted to in Agnihotra and other Yajnas of ritual type, so in all dealings of true knowledge, humility and good education in the enlightened persons should be approached to lead the deliberations.

NOTES & REMRKS : (वाजी) वेगवान् वह्निः। वीर्यं वै वाजाः। (Stph 3, 3, 4, 7) वाज इति बलनाम (N.G. 2, 9)=Impetuous fire. (अध्वरेषु) मित्रत्वादिगुणयुक्तव्यवहारेषु विधियज्ञेषु वा। अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः N.R.T. 1, 8)=In all non-violent dealings promoting friendship or in Yajnas of formal type.

What should the enlightened persons do is told :

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे। दक्षस्य पितरं तना ॥९॥

9. TRANSLATION :— O men ! serve that great scholar like your ownself, who being most acceptable establishes his extensive wisdom among the intelligent and wise pupils. In fact, those enlightend persons sow a seed (in the form of establishing knowledge and other virtues) which is protector of all beings like a father and which develops knowledge ever more.

PURPORT :—As a husband inseminates and impregnates his wife and thus produce good children, in the same manner, the enlightened persons should put the seed of wisdom among the intellectual pupils and accomplish thus good dealings.

NOTES & REMARKS : (गर्भम्) विद्यादिसद्गुणस्थापनाख्यम्। गर्भो गृभेर्गृणात्यर्थे गिरत्यनर्थानिति वा। (N.R.T. 10, 2, 23)=The seed embryo in the form of the establishing wisdom and other virtues. (तना) विस्तृतया।=Extensive or vast.

More about the enlightened persons :

नि त्वा॑ दधे॒ वरे॑ण्यं॒ दक्ष॑स्ये॒ळा स॑हस्कृत । अग्ने॑ सु॒दी॒तिमु॒शिज॑म् ॥१०॥

10. TRANSLATION :—O powerful and purifier like the fire ! I honour and uphold you, who are mighty on account of taking well-cooked and nourishing good food. You are most acceptabte (noble) blessed with the light of good knowledge and desirous of the extension of good virtues. You should also make me the lord of the treasure of knowledge and wisdom.

PURPORT :— As the pupils please their teachers by doing good deeds as they desired or according to their desire, in the same manner, teachers also should satisfy their pupils by giving them (the knowledge of) good virtues as desired by their pupils.

NOTES & REMARKS : (इला) प्रशंसितेनोपदेशेन सुसंस्कृतेनाऽन्नादिना वा। इलेति अन्ननाम (N.G. 2, 7)=By admirable teaching or well cooked good food. (सुदीतिम्) सुष्ठुविज्ञानप्रकाशयुक्तम् । दीदयति ज्वलतिकर्मा (N.G. 1, 16)=Blessed with the light of good knowledge. (उशिजम्) सद्गुणप्रचारं कामायमानम्, उशिजम् । वश-कान्तौ (अदा०) वशः कित् (उणादि 2, 72)= Desiring the spread of good virtues.

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The characteristics of the enlightened persons :

अ॒ग्निं य॒न्तुर॑म॒प्तुर॑मृ॒तस्य॒ योगे॑ व॒नुषः॑ । विप्रा॒ वाजैः॒ समि॑न्धते ॥११॥

11. TRANSLATION :— O men ! the wise persons implore wisdom with truth. They actuate lit kindle knowledge and humility etc. An enlightened person is controller of his senses, is impeller of his Prānas or waters and is purifier like the fire. In the same manner, various sciences should be discovered and demonstrated to all.

PURPORT :— When someone comes in association with the enlightened persons, they should be requested to impart true knowledge by removing all doubts. Men should know that there is no greater gain than this.

NOTES : (वनुषः) याचकाः ।=Implorers, beseechers. (अप्तुरम्) योऽपः प्राणान् जलानि वा तारयति प्रेरयति तम् ।=Impeller of the Prānas (vital airs) or waters.

The duties of the enlightened persons is told :

ऊर्जो नपा॑तमध्व॒रे दी॑दि॒वांस॒मुप॒ द्यवि॑ । अ॒ग्निमी॑ळे क॒विक्र॑तुम् ॥१२॥

12. TRANSLATION :— O men ! as fire is kindled and praised in the Yajna-the bright non-violent sacrifice, in the same manner, I praise an enlightened person, who is mighty (literally meaning never allowing his strength to decay). Indeed, such a person is blessed with the wisdom and actions of the seers, and shines on account of his noble virtues in this great Yajna (in the form of the universe). You should also praise him.

PURPORT :— As fire shine in the Yajna, in the same manner, the enlighteed persons shine in the dealings which manifest true knowldge.

NOTES & REMARKS : (दीदिवांसम्) प्रदीप्यमानम् । (दीदिवांसम्) दिवु· क्रीड़ाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा०) अत्र । द्युत्यर्थ-हृणम् । दिवो द्वे दीर्घश्चाभ्यासस्य (Unādikosh 4, 55)=Bright, Shining. (कविक्रतुम्) कवीनां विदुषां क्रतुः प्रज्ञा कर्म वा क्रतुवत् यस्य सः तम् । कविरिति मेधाविनाम (N.G. 3, 15) क्रतुरिति कर्मनाम । (N.G. 2, 1) क्रतुरितिप्रज्ञानाम । (N.G. 3, 9) =Blessed with the wisdom and actions of the seers.

More tips for the enlightened persons :

ई॒ळेन्यो॑ नम॒स्य॑स्ति॒रस्तमां॑सि द॒र्श॒तः । सम॒ग्निरि॑ध्यते॒ वृषा॑ ॥१३॥

13. TRANSLATION :— O men ! you should always serve the enlightened persons who dispel the darkness (of ignorance) like the fire. In fact, such a person showers happiness and peace, is handsome, praise-worthy and worthy of honour with salutaions. He is manifested (kindled) like the purifying fire.

PURPORT :— As the sun dispels darkness of night and creates light, in the same manner, absolutely truthful enlightened persons remove ignorance and manifest knowledge.

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What should men do is told :

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥१४॥

14. TRANSLATION :— The fire which showers many bene-fits and causes rains is conveyor of many divine attributes like the speed. It is kindled speedily and catches speed like the horse. Men with oblations and blessed with acceptable virtues praise such a person.

PURPORT :— O men ! you should know that as mighty speedy horses drive a chariot quickly, so is this fire. You should know its properties as the scientists do.

NOTES : (देववाहनः) यो देवान् दिव्यान् वेगादिगुणान् वाहयति प्रापयति सः ।=He who conveys many divine attributes like the speed and others. (हविष्मन्तः) बहूनि हवींष्यादानानि येषान्ते ।=Those who have articles as oblations and acceptable virtues.

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Something about the studies and teachings is told :

वृषणं त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीद्यतं बृहत् ॥१५॥

15. TRANSLATION :— O mighty illuminator of knowlenge ! you shine like the fire, are mighty as you illumine the great scientific knowledge. In the same manner, we manifest (honour) you and others who shower happiness.

PURPORT :— O teachers and pupils ! you should give up all kinds of antagonism, generate love and make progress in co-operation with one another, so that all men may become mighty and just with the light of knowledge and other noble virtues.

NOTES : (वृषणम्) सुखवर्षयितारम् ।=Showerer of happiness. (दीद्यतम्) प्रकाशकं विज्ञानम् ।=Illuminating knowledge.

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Sūktam—28

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Gāyatri Trishtup, Ushnik and Jagati. Svara—Shadja, Dhaivata and Nishāda.

The attributes of Agni (fire) and enlightened persons are told :

अग्नें जुषस्वं नो हविः पुरोळाशं जातवेदः प्रातःसावे धियावसो ॥१॥

1. TRANSLATION :— O learned wise person ! you make the people to dwell with wisdom and good actions, and shine like the fire. As the fire accepts the oblations of *PURODĀSHA* (a kind of cake with butter, and well-cooked food), so you should also take it with pleasure at the morning session of the Yajna.

PURPORT :— O men ! the fire placed at the altar of Yajna in morning takes ghee (clarified butter) etc. and it extends and expands it to the firmament and thus makes all happy. In the same manner, the Brahmacharis should make all happy by acquiring knowledge and cultivating humility and spreading them far and wide.

NOTES & REMARKS : (जातवेदः) जातप्रज्ञान ।=Highly learned person. (धियावसो) योधियाप्रज्ञया सुकर्मणा वा वासयति तत्सम्बुद्धौ । धीरिति कर्मनाम (N.G. 2,1) ।=Making others to dwell with wisdom and good action.

The subject of Agni is further explained :

पुरोला अग्ने पचतस्तुभ्यं वा घा परिष्कृतः । तं जुषस्व यविष्ठ्य ॥२॥

2. TRANSLATION :— O most energetic young man ! you are full of splendour like the fire. *PURODĀSHA* the cake with butter properly cooked is dressed for you. Accept it please.

PURPORT :— As a man fond of good food becomes happy by taking well cooked food, so the fire gladdens all by taking well prepared oblations.

The subject of Agni further moves :

अग्नें वीहि पुरोलाशमाहुतं तिरोअंह्न्यम् ।
सहंसः सूनुरस्यध्वरे हितः ॥३॥

3\. *TRANSLATION* :— O learned person ! purifier like the fire, you are benevolent to each and everyone in all non-violent and kind dealings like that in the fire. The fire is the son of the air. Threfore, you are worthy of honour. Accept this well-cooked good food prepared in day-time and lovingly offered by us.

PURPORT :— As the fire born out of wind, burns all embodied objects and divides them, in the same manner, a man purified by true knowledge, burns all dealings committed under ignorance and distinguishes between truth and falsehood.

NOTES : (अध्वरे) दयामहे व्यवहारे ।=In the kind non-violent dealing. (वीहि) प्राप्नुहि .=Receive. accept.

Who enjoy happiness is told:

माध्यंन्दिने सवने जातवेदःपु रोलाशमिह कवे जुषस्व ।
अग्नें यह्वस्य तवं भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥४॥

4\. *TRANSLATION :—* O wise and learned person ! you purify like the fire, and accept this *PURODĀSHA* (a kind of cake with butter) in pursuance of the teaching of the Yogis (or thoughful persons). Those Yogis do not transgress the destiny in the dealings

of knowledge or battles, of the who are great. Accept it like the fire in this afternoon session of the Yajna.

PURPORT :— Those persons are fortunate, enjoy great happiness and achieve decided victory, who perform Homa (daily sacrifice) in the morning and afternoon and take PURODĀSHA or PRASĀDA (well-cooked good food) afterwards.

NOTES : (यह्वस्य) महतः । यह्व इति महन्नाम । (N. G. 3, 3)।=The great. (मिनन्ति) प्रहिंसन्ति ।=Kill.

The nature and action of those enjoying happiness is told :

अग्ने तृतीये सवने हि कानिषः पुरोलाशं सहसः सूनवाहुतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥५॥

5. TRANSLATION :— O mighty like electricity ! O son of a powerful desirable (noble) person ! put the Yajna in the hands of enlightened persons or uphold this non-violent dealing with admirable wisdom or actions. They are alert (intensely immersed) in immortal God and other eternal things, and are full of various gems of wisdom and accept this *PURODĀSHA*, which destroys all diseases and is gladly taken by all the wise in this third session of the Yajna.

PURPORT :— Those persons become happy from all considerations who acquire the knowledge of God and other objects with wisdom and observe non-violence in their dealings. They desire to augment their prosperity, being regular in eating and daily routine etc.

NOTES & REMARKS : (कानिषः) कमनीयस्य ।=Of the desirable or noble person. (कानिषः) कनी-दीप्तिकान्तिगतिषु ।=To shine, to desire, to go. (विपन्यया) विशेषेण स्तुतया प्रशंसितया प्रज्ञया क्रियया वा ।=With admired wisdom or action. Here the second meaning of desire has been taken.

How the enlightened persons do is told :

अग्ने वृधान आहुतिं पुरोलाशं जातवेदः । जुषस्व तिरोअह्न्यम् ॥६॥

6. *TRANSLATION :—* O highly person ! you are purifier like the fire, knowing the properties of (literally pervading in) all objects. As the fire when growing (blazing) takes the oblation and the well-cooked good food is prepared in day time, likewise you should also accept it when we offer it to you with love and honour.

PURPORT :— As Agni (in the form of electricity) pervades all embodied articles and grows, in the same manner, highly learned persons proficient in all sciences, grow harmoniousy observing the rules of righteousness and discharging their duties.

NOTES : (तिरोअह्न्यम्) तिरःस्वहस्सु साधुम् ।=Nicely prepared in day-time. (अग्ने) पावक इव वर्त्तमान ।=O learned person purifying like the fire.

Sūktam—29

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni and Ritviks. Chhanda—Anushtup, Pankti, Trishtup and Gagati. Svara—Panchama. Dhaivata and Nishāda.

What do the enlightened persons accomplish with energy/electricity is told :

अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥१॥

1. *TRANSLATION :—* O learned person ! here the upper part of the (apparatus of attrition) fire sticks are ready to generate the

electric fire. Maintain this energy which protects the people. Let us generate this electricity by rubbing as is done by the wise persons since the ancient times.

PURPORT :— The people by rubbing the upper and the lower part of the rubbing sticks or rods etc. generate the electric fire, and attain the energy that protects people. As the ancient technologists and scientists acquired the knowledge of the science of Agni (fire and electricity etc), so all should acquire it by the same method or technique.

NOTES & REMARKS : (विश्वपत्नीम्) प्रजायाः पालिकाम् । विश इति मनुष्य-नाम (N.G. 2, 3) पत्नी पा रक्षणे (अदा०)=The energy that protects the people.

The subject of energy is further developed :

अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥२॥

2. *TRANSLATION* :— The persons become fortunate on being awake from the slumber of ignorance and laziness. They acquired knowledge, and industriousness and on having proper means make researches about the Agni which lies hidden in the two fire sticks etc. like an embryo is deposited in order to make a pregnant woman. It should be researched after by men day by day, i.e. incessantly.

PURPORT :— How can those people suffer from poverty who test well the properties of Agni (fire/energy/electricity) and other objects which are in this world?

NOTES & REMARKS : (ईड्यः) अध्यन्वेषणीयः । ईडिरध्येषणाकर्मेति (N.R.T. 7, 4, 16)=To be searched after. (जागृवद्भिः) अविद्याऽऽलस्यनिद्रां विहाय विद्यापुरुषार्थादिकं प्राप्तैः ।=By those who are awake from the slumber of ignorance and laziness and have acquired knowledge and industriousness. (हविष्मद्भिः) बहूनि हवींष्यादत्तानि साधनानि यैस्तैः ।=By those who have proper means for the accomplishment of their purpose.

TRANSLATOR'S NOTES ; Here the third meaning of taking or having proper means have been taken. This mantra may also be interpreted spiritually taking the word Agni for God, the Supreme Leader. अग्निः कस्माद् अग्रणीर्भवति (N.R.T. 7, 5, 19) अयमग्निः ब्रह्म (Stph 8, 2, 1, 15) In that case जातवेदाः means जोनं जाते विद्यते इति वा जातनि वेद इति वा i.e. Omnipresent and Omniscient.

The same subject of fire is highlighted :

उत्तानायामवं भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥३॥

3. *TRANSLATION* :— O learned person ! you are enlightened and therefore uphold or know that electricity pervades the earth and it also generates the sun (solar energy Ed.). Its power which pierces the suble parts of the body destroys the things and is manifested through the scientific knowledge. Like the son or protector of the speech, this fire should be known thoroughly and extensively.

PURPORT :— The persons uphold or maintain well the knowledge of the science of Agni (fire/electricity/sun), like a mother nourishes or brings up her child. Having thus developed their power, they manifest science. When the fire is put below and water is placed above, works can be accomplished by the combination of the fire and water (by steam Ed.).

NOTES & REMARKS : (वयुने) विज्ञाने । वयुनमिति प्रज्ञानाम । (N.G. 3. 9) । विज्ञानं प्रज्ञामूलकमेव अथवा वयुन वेतेः कान्तिर्वा प्रज्ञावेति (N.K.T. 5, 3, 15) । वाज इति बलनाम (N.G. 2, 9)=In scientific knowledge. (पाजः) बलम् ।= Power. (प्रवीता) प्रकर्षेण व्याप्ता विद्युत् । प्रवीता इत्यत्रापि वीधातुः प्राप्तिपर्याय व्याप्त्यर्थग्रहणम् ।=Electricity pervading the earth.

The theme of fire is continued :

इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥४॥

4. TRANSLATION :— O learned persons ! we place the fire, which is the source of great wealth, is on proper utilisation or above the earth and is in the middle of the firmament, for conducting admirable vehicles. So, you should also emulate it.

PURPORT :—The persons having tested well the properties of Agni (fire and electricity) on and above the earth and in the middle of the firmament, utilise it for driving various vehicles. Indeed, they become the masters of great treasures of wealth.

NOTES : (इडायाः) पृथिव्याः । इडेति पृथिवीनाम (N.G. 1, 1) ।=Of the earth. (पृथिव्याः) अन्तरिक्षस्य । पृथिवीत्यन्तरिक्षनाम (N.G. 1, 3)=Of the firmament.

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The same subject of fire is highlighted :

मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

5. TRANSLATION :— O leading men ! the performers of the Yajnas or priests generate fire, which is the first emblem or flag of the non-violent sacrifice (Yajna) from the times immemorial. It is beautiful and charming and source of the facility, so you should choose to guide them a leader who is far-sighted, blessed with deep and vast knowledge, immortal (by the nature of his soul), and trustworthy, such leader should not be crooked but straightforward and be capable to bestow much happiness.

PURPORT:—Those who generate fire, by attrition and other methods and thereby accomplish many works, become prosperous.

Those who choose a very trustworthy, upright and enlightened person as leader surely make progress.

NOTES : (अद्वयन्तम्) अद्वयमिवाचरन्तम् ।=Not dealing in a crooked manner, but uprightly. सुप्रतीकम्) सुष्ठुप्रतीतिकरम् ।=Trustworthy.

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The subject of enlightened persons is dealt :

यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन् ॥६॥

6. *TRANSLATION :*—When men rub (the sticks etc) with their arms, the radiant fire bursts forth in it rays and shines like the graded beautiful fleet of horse. During the day and at night being very splendid and restrained, it burns the grass and makes sound in the stones.

PURPORT :— When the fire generated by rubbing becomes impetuous, it burns the fuel and grass etc. and like a speedy horse accomplishes wonderful works.

NOTES & REMARKS : (वनेषु) किरणेषु। वनमिति रश्मि नाम (N.G. 1, 5)=In the rays. (अनिवृतः) निरन्तरः ।=Un-restrained. (अरुषः) मर्मसु स्थितः । अरुषम् इति रूपनाम (N.G. 3-7)=Goaded in delicate parts. (अश्विनौ) सूर्य्याचन्द्रमसौ। (अश्विनौ) तत् कावश्विनौ द्यावापृथिव्यावित्येके अहोरात्रावित्येके सूर्याचन्द्रमसावित्येके (N.R.T. 12, 1, 1)=Earth and firmament.

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The subject of fire (learned persons) is said :

जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥७॥

7. *TRANSLATION :*— O men ! the Agni (fire) has been placed in the non-violent sacrifices (Yajna) by the enlightened

persons. It shines like a very wise man, praised by the poets and sages, giving knowledge to all liberal donors and active persons. It (fire) is the bearer of oblations, to be researched into and is the source of much wealth when properly utilised.

PURPORT :—If men knew the science of Agni (electricity and fire), it can accomplish many desirable good works like an absolutely truthful wise and learned man.

NOTES : (चेकितान:) प्रज्ञापक: ।=Giving knowledge or instruction. (विप्र:) मेधावी । विप्र इति मेधाविनाम (N.G. 3, 15)=A very wise man.

Here the epithets used for Agni in the mantra like विप्र:, चेकितान: कविशस्त: mean intelligent, praised by the wise and all-knowing (Wilson), observant and knowing all things (Griffith). These epithets can not be applicable to the fire of the sacrifice placed at the altar. Yet the translators erroneously linked it with the material fire.

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More details about the Agni :

सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ ।
देवावीर्देवान्हविषा यजास्यग्ने बृहद्यजमाने वयो धाः ॥८॥

8. *TRANSLATION :—* O bestower of happiness ! you purify like fire. Take your seat in accordance with your degree of learning and position as a priest. Being blessed with the knowledge, establish Yajna or the righteous dealings at the place or cause of merits. Being the preserver of divine virtues, combine with it presenting of the gifts to the enlightened persons. Also bestow longevity or wealth and good food to the one who institutes the Yajna or links or unites righteous dealings.

PURPORT :— The fire when used in the Agnihotra and other Yajnas and in technological dealings manifests divine powerful qualities. In the same manner, an enlightened person should spread divine happiness in the world by adopting the righteous actions.

NOTES : (हविषा) दानेन ।=With gift or donation. (यज्ञम्) धर्म्यं व्यवहारम् ।=Righteous conduct. (वयः) जीवनं धनादिकं वा ।=Life or wealth and food etc.

The subject of fire is continued :

कृणोतं धूमं वृषणं सखायोऽस्त्रेधन्त इतन वाजमच्छं ।
अयमग्निः पृतनाषाट् सुवीरो येनं देवासो असंहन्त दस्यून् ॥९॥

9. *TRANSLATION :*—O learned persons ! never losing zeal and being friendly to one another, produce steam sprinkled well with water. Also get food speedily and scientific knowledge etc. thereby. You have a good hero who is quick like electric fire and subdues the hordes of enemies. Through his help, brave and learned persons overcome their adversaries.

PURPORT :—O learned persons ! accomplish many works in a friendly manner with the steam produced by the combination of fuel/ fire and water. As righteous and heroic learned persons become rulers by slaying the wicked persons and robbers etc., the same way this fire/energy when utilised scientifically eradicates poverty and enables men to acquire abundant wealth.

NOTES & REMARKS : (अस्त्रेधन्तः) अक्षीणोत्साहाः । (अस्त्रेधन्तः) नञ्-स्रिध—क्षयार्थः ।=Not losing spirits and zeal. (धूमम्) वाष्पाख्यम् ।=Smoks in the form of steam. (वृषणम्) जलेन सुसिक्तम् ।=Sprinkled well with water. (वाजम्) अन्नवेगविज्ञानादिकम् । वाज इति अन्ननाम (N.G. 2, 7) वाज ।=Food, speed and scientific knowledge etc.

There is clear reference to the transports like the steam/electric locomotives. Here Shri Sayanacharya has taken धूमः as धुनोति कम्पयतीति धूमोऽग्निः, while Rishi Dayananda had taken it to mean smoke in the form of steam.

More details about the fire :

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ सीदाथा नो वर्धया गिरः ॥१०॥

10. TRANSLATION :—O learned person ! you purify like the fire, and your house bestows happiness and is the abode of the fire (Yajna) and other articles and their scientific knowledge and rational understanding, which suits all the time. You shine well being endowed with true knowledge. Knowing it, be firm and spread our words of wisdom and good education.

PURPORT :—A man should always perform that action which vitalizes the body soul and wealth.

NOTES & REMARKS : (योनिः) सुखगृहम् । योनिरिति गृहनाम । (N.G. 3, 4)=Pleasant house which provides happiness. (आ) (सीद) स्थिरो भव ।=Be firmly established. (अग्ने) पावक इव । अग्निः कस्मदग्रणीर्भवति (N.R.T. 7, 4, 15) आर्य ज्ञानवत्पुरुष अग्निसदृश । =O learned person ! purifier like the fire.

The adjective जानन् is used for Agni in this mantra. Prof. Wilson translated it "knowing that to be", while Griffith renders as "knowing this" Obviously, it can not be applicable to the fire kindled under the altar. Rishi Dayananda translated fire as learned person, who is this purifier like the fire.

The subject of fire further moves :

तनूनपादुच्यते गर्भ आसुरो नराशंसो भवति यद्विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत्सरीमणि ॥११॥

11. TRANSLATION :— O men ! when fire is in the embryo (invisible in the form of wood, coal etc), it is called *TANŪNAPĀT* (not decaying) when the fire is generated and supported by the wind,

it ts called *NĀRĀSHANSA*. Both these forms are praised by all owing to its attributes. When this is in the sky, it is called by the name of *MĀTARISHVAN*? In its movements, the wind spreads out and becomes hot.

PURPORT :—The persons enjoy much happiness who accomplish many works by the proper utilisation of the fire and wind, and in their combination. A great natural phenomenon is mentioned here, Ed.

NOTES & REMARKS: (तनूनपात्) यस्य तनूर्व्याप्तिर्न पतति ।=Whose extension does not decay (lit. fall down). (आसुरः) असुरे प्रकाशरूपरहिते वायौ भवः। असुषु प्राणेषु रमते इति असुरो वायुः । प्राणो वा असुः (Shtp. 6, 2, 6)=Born in the wind. (मातरि) आकाशे ।=In the sky. Shri Sayanacharya takes आसुरः to mean आसुररस्यायमासुरः अहितकारित्वेन सम्बन्धी। तस्येदमित्यण् (सायणाचार्यः)। (सरीमणि) गमनाख्ये व्यवहारे। (सरीमणि) सृ-गतौ ।=In the dealing or movement.

The attributes and functions of the fire are told :

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान्देवयते यज ॥१२॥

12. TRANSLATION :—O learned person ! you are purifier like the fire. As the fire generated by rubbing well is placed in good machines etc., it accomplishes many works. In the same manner, a prudent sage-poet manifests divine virtues in his all non-violent dealings. He gives them to those who desire to have the company of the enlightened persons or desire to become divine.

PURPORT :—When the fire placed in the machines is made with the help of the scientific knowledge and generated by rubbing and friction, speed and other qualities, it accomplishes many works. In the same manner, the men should have divine enjoyments by perfarming good deeds.

NOTES : (अग्ने) पावक इव विद्वन् ।=O learned person purifier like the fire. (स्वध्वरा) शोभनान्यहिंसादीनि कर्माणि येषु व्यवहारेषु ।=In non-violent dealings. (यज) देहि ।=Give.

The same subject of fire is still running :

अजीजनन्नमृतं मर्त्यासोऽस्रेमाणं तरणिं वीळुजम्भम् ।
दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभि सं रभन्ते ॥१३॥

13. TRANSLATION :— The ten fingers are like sisters to one another, and they move forward together harmoniously. They prompt aprominent person to perform good deeds. In the same manner, the mortals generate the fire of spiritual knowledge, which is immortal. And it never totally dies, though changes its from owing to the indestructibility of matter. The fire has strong jaws in the form of its flames, and is unfailing. It eradicates the darkness and thus shows the path.

PURPORT :— As fingers in unity prompt a person to do works, in the same manner, the enlightened persons harness Agni (fire or electricity) in various ways and in the works.

NOTES : (अस्रेमाणम्) अक्षयम् ।=Unfailing or undecaying. (स्वसारः) भगिन्य इव वर्त्तमाना अङ्गुलयः। स्वसार इत्यङ्गुलिदा। (N. G. 2, 5)=The fingers working harmoniouslylike the sisters. (वीडुजम्भम्) वीडु बलवज्जम्भो मुखमिव ज्वाला यस्य तम्। वीलु इति बलनाम (N.G. 2. 2)=Possessing strong jaws in the form of its flames.

The subject of fire is continued :

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥

14. *TRANSLATION* :— O men ! you should exactly know the nature of that fire which is grasped by seven Prānas or senses, which are born out of the eternal cause (matter). It shines well with its mother (air) at the night, which is the cause of victory in the battle (when it is used in the form of *ĀGNEYĀSTRA* or fire weapon etc). When it does not sprinkle i.e. is dry, it is born from the inner layer of the formless air.

PURPORT :— Men should manifest many kinds of dealings (works) by knowing well the nature and properties of the fire. It makes articles dry and is born from the eternal cause i.e. the matter.

NOTES & REMARKS : (सप्तहोता) सप्त प्राणा होतार आदातारो यस्य ।= Which has seven Prānas or senses as its takers or graspers. (मातुः) वायोः ।=From the air which is like its mother. (असुरस्य) रूपरहितस्य वायोः । असुरस्य प्राणशक्तिप्रदस्य बलवतः वायोः ।= Of the formless air. (मिषति) सिञ्चति । (मिषति) मिषु-सेचने (भ्वा.) ।= Sprinkless of the mighty wind. (ऊधनि) रात्रौ । अत्र वर्णव्यत्ययेन सस्य नः । ऊध इति रात्रि नाम (N.G. 1, 7) =The night.

TRANSLATOR'S NOTES : The Air is called the mother of the fire. In the Taittareya Upanishad the sume thing is expressed by saying वायोरग्निः अग्नेरापः । The strong wind blazes the fire. By seven senses, it may be taken 2 eyes, 2 ears, 1 nose and two hands. It may also mean in Yajna seven priests who jointly conduct the magificient Yajnas.

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The same subject of fire is continued :

अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।
द्युम्नवद्ब्रह्म कुशिकास एरिर एकएको दमे अग्नि समीधिरे ॥१५॥

15. *TRANSLATION* :— O men ! those persons only can acquire much wealth coupled with good reputation, who like brave persons are the owners of if and use the arms over their foes.

Those who kindle fire in every home and who rightly know God's Universe, they are active and quickly moving, born from the eternal cause—the *MATTER*, and are exalted on account of their virtues.

PURPORT :— As the winds blaze fire, overcoming all and is pervading, they gladden all by putting a sort of new life in (enlivening) them. In the same manner, those who are blessed with the knowledge of the fire and other elements gladden all.

NOTES : (द्युम्नवत्) प्रशस्तकीर्त्तियुक्तम् । द्युम्नम् इति धननाम । (N. G. 2, 10)= Blessed or coupled with good reputation. (कुशिकासः) उत्कर्षं प्राप्ताः । (कुशिकासः) कुशिकः क्रोशतेः शब्दकर्मणः ।= Exalted on account of their virtues. (ब्रह्म) बृहद्धनम । ब्रह्म इति धननाम (N.G. 2, 10)= Abundant wealth.

Who can attain abiding prosperity is told :

यदद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम् ॥१६॥

16. TRANSLATION :— O learned accepter of the means and auxiliaries of the Yajnas (all good deeds) ! indeed we choose you in this Yajna (unifying dealing) to be accomplished with labour and to firmly perform this and be tranquil blessed with good knowledge, and attain prosperity.

PURPORT :— Those who know in this world the properties of all substance, can make proper use of them. They certainly attain prosperity.

NOTES : (यज्ञे) सङ्गन्तव्ये व्यवहारे ।= Unifying dealing or act. (होतः) साधनोपसाधनानामादातः ।= Accepter or receiver of all means and auxiliaries. (सोमम्) ऐश्वर्य्यम् ।=Prosperity.

Sūktam—30

Rishi of the Sūktam—Vishvāmitra. Devatā or subject—Indra. Chhanda—Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The duty of a learned person is told :

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥१॥

1. *TRANSLATION* :— O Indra ! you are giver of the great wealth of wisdom. Those who being of peaceful disposition and friendly to one another, desire you, acquire great wealth of knowledge etc. They uphold (accumulate) desirable good articles. They bear patiently the calumny and other kinds of violence resorted to by the people. As there is none wiser than you are, protcet them always unfailingly.

PURPORT :— Those who being friendly to one another, desire to obtain wealth industriously, should earn the Bliss of all by bearing patiently the calumny, happiness and misery and by associating themselves with the enlightened persons.

NOTES & REMARKS : (प्रयांसि) कमनीयानि वस्तूनि ।=Desirable good articles. (अभिशस्तिम्) अभितो हिंसाम् ।=Gross violence. (सोमम्) परमैश्वर्य्यम् ।=Great wealth of wisdom, knowledge etc.

प्रयांसि is from प्रीञ् तर्पणे कान्तौ च (क्र्या)=To please and desire. Here the second meaning of desiring has been taken. So it means desirable good articles or objects. सोमम् is from षु-प्रसवैश्वर्ययोः (अदा.) Here the second meaning of wealth has been taken.

The subject of learned persons is dealt :

न ते दूरे परमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम् ।
स्थिराय वृष्णो सवना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥२॥

2. *TRANSLATION :—* O master of the vehicles ! you possess indeed good horses (horse power. Ed.). Come with you indeed fast horses. By so doing even the remotest regions will not be at distance for you. If you performed these good acts for increasing your strength and prosperity, there will gather clouds of richness (or raining pure water), when the fire (knowledge) is kindled.

PURPORT :— If men desire to travel with speedy quick-going horses, every place appears to be close. Men should also know that if they kindle the fire and put oblations in it in proper manner, it will be easier to get rains in time.

NOTES : (रजांसि) लोकस्थानानि । लोका रजांस्युच्यन्ते (N. R. T. 4, 3, 19) =Places in the world. (ग्रावाण:) मेघा: । ग्रावाण इति मेघनाम (N.G. 1, 10) =The clouds.

The duties of the learned persons are elaborated :

इन्द्रः सुशिप्रो मघवा तरुत्रो महाव्रातस्तुविकूर्मिर्ऋघावान् ।
यदुग्रो धा बाधितो मर्त्येषु क्व१ त्या ते वृषभ वीर्याणि ॥३॥

3. *TRANSLATION :—* O mightiest person ! where are those your heroic powers of alleviating sufferings and performing wonderful deeds ? Under them you are literally blessed with beautiful jaws and nose etc., possess admirable wealth, take human beings across the miseries and are leader of the band of righteous fellow travellers. You achieve many great tasks and are perfect in the destruction of your enemies by becoming fierce to the wicked when confronted.

PURPORT :— When a man faces many obstacles, he should devise ways and means for overcoming them. In this way, a man is capable to increase his wealth and strength and remove all obstacles because of his industriousness.

NOTES : (तरुत्रः) दुःखेभ्यस्तारकः ।=Taking across misery. (सुशिप्रः) शोभनहनुनासिकः ।=Having beautiful jaws and nose etc. (ऋघावान्) यः ऋहन् शत्रून घ्नन्ति ते वा बहवः शूरा विद्यन्ते यस्य । अत्र हन धातोर्वर्णव्यत्ययेन हस्य घो नलोपश्च ।=He who has under him many destroyers of their enemies.

The learned person's ideals are stated :

त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्नमानः ।
तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः ॥४॥

4. *TRANSLATION :—* O kind person ! you alone move felling down (defeating) the unshakable (strong) armies of our enemies. As before the sun, the heaven and earth and mountain-like giant clouds and their limbs all stand inferior and obedient, in the same manner, for the observance of your vows of truthfulness, the learned persons slay your foes, and you are surely to achieve victory.

PURPORT :— As the sun dispels darkness and protects with great regularity, whatever is it to be safeguarded, in the same manner, a king should destroy his enemies and protect his subjects well.

NOTES & REMARKS (पर्वतासः) पर्वताकारा मेघाः । पर्वत इति मेघनाम । (N. G. 1, 18)=Mountain-like giant clouds. (वृत्रा) मेघावयवरूपाणि घनानि । वृत्र इति मेघनाम, । (N. G. 1, 10)=Small clouds.

The learned person's functions are stated :

उताभये पुरुहूत श्रवोभिरेको दृळ्हमवदो वृत्रहा सन् ।
इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन्काशिरित्ते ॥५॥

5. *TRANSLATION* :— O Indra (Ruler) ! shining like the sun you dissipate the clouds and blessed with opulence, you speak firmly with glory in a fearless dealing, (asking men not to fear). As the sun controls these boundless heaven and earth (under his command), so you should also gather the luster of justice, humility and other fine virtues.

PURPORT :— It is the duty of the officers and workers of the State to create fearlessness and confidence among their subjects through various means, and they should illuminate the science of justice like the sun.

NOTES : (काशि:) न्यायविनयादिशुभगुणप्रदीप्तिः ।=The luster of justice, humility and other virtues. (इन्द्र) सूर्य्यं वद्वर्त्तमान । इन्द्र इति ह्येतमाचक्षते य एष (सूर्यः) तपति । (Stph 4, 6, 7, 11)=Shining like the sun. (रोदसी) द्यावापृथिवी । रोदसीति द्यावापृथिवी नाम । (N. G. 3, 30)=The heaven and earth.

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The duties of the ruling persons are mentioned :

प्र सू त इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु ॥६॥

6. *TRANSLATION* :— O king ! shining like the sun, come in your chariot drawn by the well trained horses on the straight smooth and new path. Let your destroying the thunderbolt-like rays of the sun (weapons) fall upon the enemies. In this way, you would win. Slay those wicked and deceitful foes that assail on the front or rear positions or are camping far away. Make the whole world, the abode of truth and let that truth pervade the world.

PURPORT :— Those persons enjoy bliss with delight who overcome the wicked men and prompt them to do good deeds.

NOTES : (अनूचः) कपटेनानुकूलान् ।=Deceitful persons, cheats. (पराचः) पराग्भूतान् दूरस्थान् ।=Standing far away.

The statecraft is continued :

यस्मै धायुरदधा मर्त्यायाभक्तं चिज्जते गेह्यं१ सः ।
भद्रा त इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रातिः ॥७॥

*7. TRANSLATION :—*O the giver of happiness ! the man to whom you give, provide or sustain it, and much invoke you, they enjoy undivided plenty at their homes. Your wisdom or auspicious favour gives thousand kinds of delight and is blissful, like the happiness bestowed in the night. Your gift to all is un-bounded.

PURPORT :— Those persons enjoy happiness who partake of the undivided ancestral property and give up the defects, shortcomings and faults of one another, and accept only their virtues and qualities.

NOTES & REMARKS : (धायुः) यो दधाति सः । (धायुः) डुधाञ्-धारण-पोषणयोः (जुहो०)=Provider or sustainer, upholder. (रातिः) दानक्रिया । रा दाने (अदा०)=Gift, donation. (घृताची) सुखप्रदारात्रीव । घृताचीति रात्रिनाम (N.G. 1, 7)=Night.

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The subject of government officials and their duties are continued :

सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक्कुणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥८॥

8. TRANSLATION :— O Indra ! you destroy the wicked. Invoked and admired by many, you are shining like the Sun. The sun crashes the cloud into pieces dwelling in firmament with its gift of water. It thunders and waxes in vigour, making it deprived of its hand and **food** (so to speak), i.e. annihilating it completely. **In** the same manner, grind to dust your wicked enemies with own might.

PURPORT :—As the sun, protects the whole world by dissipating the cloud and raining down water, in the same manner the officers

of the State should safeguard their all snbjects by slaying the wicked and upholding (sustaining the righteous persons).

NOTES & REMARKS : (कृणारुम्) शब्दायमानम् ।=The cloud making loud noise. (सहदानुम्) दानेन सह वर्त्तमानम् ।=The cloud dwelling with the gift of water.

In word सहदानु. the word Danu is derived from दा-दाने (जुहो.) दा याभ्यां नुः (उणादि: 3, 32) इति नु प्रत्ययः । Sayanacharya has explained दानवी वृत्र माता तया सह वर्त्तमानम् यद्वा सहदानुम्- दानुभिर्दानवैः सह वर्तते इति सहदानुः । but Prof. Wilson, Griffith and others interpreted as सहदानु dwelling with the mother of the Dānavas (Wilson), a friend who dwelt with Danu (Griffith). But in the context of the principle of the eternity of the Vedas, Sayan in his commentary of the Rigveda, has himself given the correct interpretation. It corresponds to Rishi Dayananda Sarasvati as यद्वा सहदानुम् उदकदानोपेतम् i.e. Dwelling with the donation of water.

The same subject of learned persons/state officials is continued :

नि सा॒मना॒मि॑षि॒रामि॑न्द्र॒ भूमिं॑ म॒हीम॑पा॒रां सद॑ने ससत्थ ।
अस्त॑भ्ना॒द् द्यां वृ॑ष॒भो अ॒न्तरि॑क्ष॒मर्ष॒न्त्वाप॒स्त्वये॒ह प्रसू॑ताः ॥९॥

9. TRANSLATION :—O Indra (the king shining like the sun)! as the sun upholds the heaven, in the same manner, having obtained the vast, un-bounded lands, which produce various articles and where the mantras of the Sāma Veda are chanted, you be seated on the throne firmly. Let the waters engendered you (through the performance of the Yajnas) go up to the firmament.

PURPORT :—As the sun upholds light and the earth regularly, in the same manner, a king should uphold or preserve his State with justice. He should also increase the power of the people.

NOTES : (सामनाम्) प्रशस्तानि सामानि विद्यन्ते यस्यां ताम् ।=On which (land) the hymns of the sāma Veda are chanted. (इषिराम्) बहुपदार्थप्रापिकाम् ।=Conferer of various articles.

The duties of the State officials are told :

अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।
सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥१०॥

10. TRANSLATION :— O conferer of much wealth ! you will annihilate your foes and are mighty to move everywhere (to discharge your duties). You frighten them, and they are apprehensive (that something untoward may happen). You make good paths for the people to travel and travel by them yourself. Slay him who tries to attack and destory (spoil) the land. Obtain that well trained speech which takes you and others on the right path. In return, those people admire and protect you from many evils in order to make progress.

PURPORT :—Men should always be engaged in doing good deeds fearing the evil consequences of bad actions. They should follow the path of righteousness by giving up all vices.

NOTES : (अलातृणः) योऽलं तृणाति सः ।=He who annihilates his foes. (निरजे) नितरां गमनाय ।=For going forward or making progress.

The same subject of State official's duites is treated :

एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान् ॥११॥

11. TRANSLATION :—O hero ! you destroy your enemies. The electricity, which has been used in a good vehicle fills the earth, and firmament, and they are mutually combined and abounding with wealth. Those companions who come near us and fulfil our noble desires and provide us with foodgrains are to be respected. Elcctricity should be properly utilised in order to accomplish many similar works.

PURPORT :— Those persons who uphold of the people and give great wealth like electricity can preserve and safeguard the State.

NOTES & REMARKS : (इन्द्रः) विद्युत् । स्तनयित्नुरेवेन्द्रः । (Stph 11, 6, 3, 9) = Electricity. (पृथिवीम्) अन्तरिक्षं भूमिं वा । पृथिवीत्यन्तरिक्षनाम । (N.G. 1, 3) = The earth or firmament.

The functions and duties of the State officials are described :

दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः ।
सं यदानळध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य ॥१२॥

12. *TRANSLATION* :—The man who is full of splendour like the sun, does not go against the directions created by the sun whose rays are his horses and punishes only the unjust and the wicked. Such a man transgresses the paths by his horses, which he lets loose when his journey is over and acts properly. It is his ornament (to discharge his duties).

PURPORT :—It is the duty of men to remove ignorance, bad impressions and miseries and to set aside all injustice, like the sun dispels all darkness and thus spreads the good reputation of honest State officials in all directions.

NOTES : (हर्यश्वप्रसूताः) हरयो हरणशीलाः अश्वाः किरणा यस्य तेन प्रसूताः जनिताः । असौ वा आदित्योऽश्वः (Stph. 7, 3, 2, 10) (T.T.R. 3, 9, 23, 2) = Created or generated by the sun whose rays are like his horses.

When the sun is called अश्वः it is clear that the rays of the sun are called अश्वाः । (मिनाति) मिन्-हिंसायाम् (क्या०) ।

The functions and duties of the public servants are called :

दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि ॥१३॥

13. TRANSLATION :—All men in the course of night gladly look on the broad bright front of the refulgent dawn. They would like to see the wonderful army of the State and know the manifold and glorious works of the electricity. He who comes in contact with such enlightened persons enjoys happiness.

PURPORT :—Those wise men who get up early in the morning and accomplish all works with labour are revered everywhere on account of their knowledge and get strength.

NOTES : (यामन्) यामनि मार्गे ।=In the course or on the way. (इन्द्रस्य) विद्युतः ।=Of electricity. (अक्तोः) रात्रेः । अक्तुरिति रात्रि नाम (N.G. 1, 7) =Of the night. (अनीकम्) सैन्यम् ।=Army.

The duties and functions of the government servants and people are told :

मह्हि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
विश्वं स्वाद्म सम्भृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥१४॥

14. TRANSLATION :—The moving electricity pervades the flowing rivers bearing finished and raw articles. It is great light on earth. On this earth much sweetness has been provided by God. This electricity upholds all for their protection and foods. All should know this truth.

PURPORT :—All men should know the science of that electricity which pervades the earth, waters, air, firmament and their products and upholds them.

NOTES & REMARKS : (वक्षणासु) वहमानासु नदीषु । वक्षणा इति नदीनाम । (N.G. 1, 13)=In the flowing rivers. (उस्रियायाम्) पृथिव्याम् ।= On the earth. (भोजनाय) पालनायाऽभ्यवहरणाय वा । (भोजनाय) भुज-पालनेभ्य-वहरणयोः (रुधा)=To protect, to eat, to enjoy.

The subject of duties of public servants goes on :

इन्द्र दृह्य यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
दुर्मायवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वासः ॥१५॥

15. TRANSLATION :— O Indra ! you give great wealth of knowledge and grow more and more. You impart knowledge to those friends who have travelled far and wide or know various paths (literally—who are mastuers of the small or high ways). They praise you in order to get the knowledge of good company and links. Malignant mortal enemies bearing arrows and armed with dangerous weapons come with evil intent, and they must be destroyed by you.

PURPORT :—Men should always grow and advance by protecting the persons and imparting good education and wisdom to others and by destroying the wicked men.

NOTES : (दृह्य) वर्द्धस्व । अत्र विकरणव्यत्ययेन श्यन् । (दृह्य) दृह-वृद्धौ (भ्वा०)= Grow, expand. (दुर्मायवः) दुष्टो मायुः प्रक्षेपो येषान्ते ।=Those who deal badly.

The functions and duties of the State officials :

सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम् ।
वृश्चेमधस्ताद्वि रुजा सहस्व जहि रक्षो मघवन् रन्धयस्व ॥१६॥

16. TRANSLATION :— O wealthy Commander of the army ! I hear the cries of the mean enemies. Slay them. Send against them your fiercest inflaming weapon. Cut down them from the root. Crush and subdue them. Put up with all troubles calmly, Kill the wicked and punish the sinners duly.

PURPORT :—O heroes ! what sound is made by the foes, hear it and hurl weapons at of them and grind them to dust. Thus by conquering them be prosperous.

NOTES : (ईम्) सततम् ।=Constantly. (रक्षः) दुष्टस्वभावं प्राणिनम् ।= To wicked person. (रन्धयस्व) ताडयस्व ।=Punish, beat.

The same subject of functions of the rulers is continued :

उद्वृ॑ह रक्षः॑ स॒हमू॑लमिन्द्र वृ॒श्चा मध्यं॒ प्रत्यग्रं॑ शृणीहि ।
आ कीव॑तः सल॒लूकं॑ चकर्थ ब्रह्म॒द्विषे॒ तपु॑षिं हे॒तिम॑स्य ॥१७॥

17. TRANSLATION :—O Indra ! you are destroyer of the wicked, root up the wicked persons, cut asunder and crush them in the middle and send them away. Cast upon those who hate God and the Vedas (knowledge)—the powerful weapon. Punish severely and exceedingly the greedy wicked persons, whatever may be their number.

PURPORT :—Men should never hurl weapons upon the righteous persons nor should they leave the wicked without hurling arms at them. By so doing, happiness would grow on all sides.

NOTES & REMARKS : (शृणीहि) हिन्धि । (शृणीहि) शृ-हिंसायाम् (क्र्यादि.) = Slay. (हेतिम्) वज्रम् । (हेतिम्) हेतिरिति वज्रनाम । (N.G. 2, 20)=Thunder-bolt or powerful weapon. (सललूकम्) सम्यक् लुब्धम् ।=Exceedingly greedy.

The subject of administrators and rulers is continued :

स्व॒स्तये॑ वा॒जिभि॑श्च प्रणेतः॒ सं यन्म॒हीरिष॑ आ॒सत्सि॑ पू॒र्वीः ।
रा॒यो व॒न्तारो॑ बृह॒तः स्या॑मा॒स्मे अ॑स्तु॒ भग॑ इन्द्र प्र॒जावा॑न् ॥१८॥

18. TRANSLATION :—O discriminator between truth and falsehood ! O leader blessed with much wealth (of wisdom etc) ! you fulfil your great noble desires with the help of the speedy and powerful horse (conveyors) like fire, electricity and other things.

Let it may be for our welfare. May we become mighty and may there be to us wealth accompanied by good progeny. May we be distributors of great wealth and always happy.

PURPORT :—Those who gather many means for happiness, acquire wealth and get delight.

NOTES & REMARKS : (वाजिभिः) तुरङ्गैरिव वेगवद्भिरग्न्यादिभिः । (वाजिभिः) वाजी इत्यश्वनाम (N.G. 1, 14) वज-गतौ (भ्वा०) वाज इति बलनाम (N.G. 2, 9)=With the aid of the speedy and powerful fire, electricity etc. which are like quick going horses. (वन्तारः) विभाजकाः ।=Distributers.

The subject of administrators is further dealt :

आ नो भर भगमिन्द्र द्युमन्तं नि ते देष्णस्य धीमहि प्ररेके ।
ऊर्व इव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥१९॥

19. TRANLATIONS :—O Indra ! you give happiness, bestow upon us wealth coupled with light of knowledge. Let us enjoy your overflow of bounty as you are a liberal donor. Let us have no doubt about it. O lord of the infinite wealth ! our desire has spread out like the blazing fire. May you fulfil it !

PURPORT :—An absolutely truthful noble person is he, who spends his all for the good of others. There is not the least shadow of doubt about it.

NOTES : (देष्णस्य) दातुः ।=Of the liberal doner. (ऊर्व इव) प्राप्तेन्धनोऽग्निरिव ।=Like the blazing fire. (प्ररेके) प्रकृष्टा रेका शङ्का यस्मिँस्तस्मिन् व्यवहारे ।=In the dealing where there is some doubt.

The tips for the rulers/state officials are imparted :

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन ॥२०॥

20. TRANSLATION :—O learned king ! fulfil this our longing for the cows, for horses, for shining treasures like gold and make us renowned. The wise devotees of God who glorify Him, bestow happiness upon others alongwith other thoughtful persons and they have expressed to you this desire to attain abiding happiness.

PURPORT :—O men ! you should also gladden those men who make you happy, by fulfilling your desirers.

NOTES & REMARKS : (मन्दय) हर्षय । अत्र संहितायामिति दीर्घः । (मन्दय) मदी-हर्षग्लेपनयोः (भ्वा०) = Satisfy, gladden. (वाहः) ये वहन्ति (सुखं) ते । = Those who bestow happiness. (वाहः) It is from वह-प्रापणे (भ्वा०) conveying or bestowing happiness upon others or glorifying God. (कुशिकासः) शब्दायमानाः । कुशिकः क्रोशतेः शब्दकर्मणः क्रंशतेर्वा स्यात् प्रकाशयतिकर्मणः साधु विक्रोशयितार्थो वा मिति वा । (N.R.T. 2, 7, 25). The word कुशिकासः as the Proper Noun for the descendants of the King Kushika is wrong, as Prof. Wilson, Griffith and others have overlooked the fundamental principle contained in the Vedic terminology—Nighantu.

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The subject of rulers still goes on :

आ नो गोत्रा दर्दृहि गोपते गाः सम॒स्मभ्यं॑ स॒नयो॑ यन्तु॒ वाजाः॑ ।
दि॒वक्षा॑ असि वृषभ स॒त्यशु॑ष्मो॒ऽस्मभ्यं॑ सु म॑घवन्बोधि गो॒दाः ॥२१॥

21. TRANSLATION :—O the mightiest king ! you are blessed with very admirable wealth, because you are giver of good speech and powerful because of truth and you impart good knowledge to us. O Lord of the land ! multiply our family and kine. Let the dealings related to the knowledge and food which pervade the light of wisdom reach us, by the proper division of the labour.

PURPORT :—If the learned persons of good character and temperament are the preachers of truth among men, they are sure to get all sorts of happiness.

NOTES & REMARKS : (गोत्रा) गोत्राणि कुलानि ।=Families. (दिवक्षा) ये दिवं विज्ञानप्रकाशादिकमश्नन्ति व्याप्नुवन्ति । (दिवक्षाः) दिवु-क्रीडाविजिगीषाव्यवहार-द्युतिगतिषु । अत्र द्युत्यर्थः ।=Those which pervade the light of wisdom and knowledge. (दर्द्दृहि) अत्यन्तं वर्धय । (दर्द्दृहि) दृह-वृद्धौ (भ्वा०)= Multiply, enable to grow.

The subject of duties of rulers is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

22. *TRANSLATION:*— O men ! indeed we praise the armymen for our protection in this battle, where much wealth is gained and distributed. The king or the Commander of the army who possesses advanced knowledge, is wealthy, liberal donor and is the best among the leading men. He is also full of splendour and fierce for the wicked, destroyer of the foes like clouds in the battles and conqueror of riches acceding to our requests. So you should also do.

PURPORT :—O men ! you should elect such a man who is fully blessed with physical and spiritual powers, giver of infinite wealth, and the best among all men. Indeed, he is the conqueror of the foes, very good or kind to the roghteous but terrible for the wicked persons. He is your protector and enjoys happiness.

NOTES : (शुनम्) ज्ञानवृद्धम् ।=Advanced in knowledge. (वृत्राणि) आवरका घना इव शत्रुसैन्यानि ।=The armies of the enemies which are like clouds. (वाजसातौ) वाजान्धनाद्यान् पदार्थान् सनन्ति विभजन्ति यस्मिंस्तस्मिन् सङ्ग्रामे । वाजसाताविति सङ्ग्रामनाम (N.G. 2, 17)=In the battle.

Sūktam—31

Rishi of the Sūktam—Vishwāmitra or Kushika. Devatā—Indra. Chhanda—Pankti and Trishtup of various kinds.

The subject of fire is stated :

शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन्।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥१॥

1. *TRANSLATION* :— The souless father, who is the upholder of the family, refers to his grandson (the son) of his daughter, and relying on the efficiency of the Yajna, honours (his son-in-law) with various gifts. The father, trusting to the inpregnation of the daughter, supports himself with a peaceful and happy mind.

PURPORT :— O man ! as a daughter is born of a father, so the dawn is born from the sun. As a husband impregnates his wife, so the sun puts his semen in the form of his rays in the dawn. It is like his daughter from which is born a son in the form of the morning-down.

NOTES : (दीधितिम्) धर्तारम् ।=Upholder. (वह्निः) वोढा ।=Impeller to do good deeds. (शग्म्येन) शग्मेषु सुखेषु भवेन । शग्ममिति सुखनाम (N. G, 3, 6)=Full of happiness or peaceful.

The same subject of fire is continued :

न जामये तान्वो रिक्थमारैक्चकार गर्भं सनितुर्निधानम्।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥२॥

2. *TRANSLATION :—* O men ! one mother who does not give wealth to her son-in-law, she upholds the distribution and then provides the impregnation (through marriage) to her daughter. As the

fire accomplishes other things, the same way a mother bears noble performers of good deeds.

PURPORT :— As the mother gives birth to the children and brings them up, so the fire should be generated and kindled well. In the same way, every wife should give birth to good children and feed them properly

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The same subject of fire is continued :

अ॒ग्निर्ज॑ज्ञे जु॒ह्वा३॒॑ रेज॑मानो म॒हस्पु॒त्राँ अ॑रु॒षस्य॑ प्र॒यक्षे॑ ।
म॒हान्गर्भो॑ म॒ह्या जा॒तमे॑षां म॒ही प्र॒वृद्धर्य॑श्वस्य य॒ज्ञैः ॥३॥

3. *TRANSLATION* :— O men ! as the fire is born through the fuel and by the ladle and other processes and means of Yajna, same way to a man who is non-violent and great, a great admirable son is born who later on shakes the wicked. He is born to unify the sons of the mother earth. When he is active, by the unifying force of the powerful rider of the horse, great and effective speech comes out. You must know the great deeds of all these persons.

PURPORT :— Indeed, the fire accomplishes many great works when born through the fuel. In the same manner, good children always perform noble deeds. Therefore, the best Sanskāras (impulsions) should be ingrained on the minds of the children by the proper observance of Brahmacharya, etc.

NOTES & REMARKS : (गर्भः) स्तोतुमर्हः । गर्भो गृभेर्गृणात्यर्थे गिरत्यनर्थानिति वा । यदा हि स्त्री गुणान् गृह्णाति गुणाश्चास्या गृह्यन्तेऽथ गर्भो भवति (N.R.T. 10, 21, 33) =Admirable (embryo etc.) (प्रयक्षे) प्रकर्षेण यष्टुं सङ्गन्तुम् ।=To unify well. (मही) महती वाक् । मही इति वाङ्नाम । (N.G. 1, 17) ।=The great or effective speech.

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The form and functions of the Agni/Sun is told :

अभि जैत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरजानन् ।
तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥४॥

4. TRANSLATION :— The victorious persons go together harmoniously. They know the great light of sun which contends with darkness and dispels it. Like the dawns to the sun, the learned ladies go to the enlightened persons (to seek wedlock with them) who shine like the sun. The sun is the sole sovereign of the rays and the dawns go to him. In the same manner, all men and women of the State approach the lord of the land for their protection who is like the sun in lustre.

PURPORT :— Surely, the light dispels darkness being separate from it, in the same manner, knowledge destroys ignorance. As the sun is the preserver of all the rays equally, in the same manner, a ruler should protect and preserve all his subjects justly and equally.

NOTES : (जैत्रीः) जयशीलाः । =Victorious. (गवाम्) किरणानाम् । गाव इति रश्मिनाम् । (N.G. 1, 5) । =Of the rays.

The outcome of the association with the enlightened persons is told :

वीळौ सतीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सप्त विप्राः ।
विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥५॥

5. TRANSLATION :— O men ! as the intelligent and perserv-ering wise men develop seven products of the Matter (5 Prānas) (vital airs) intellect and mind with previous inner sense, they discard the truth and gain all good activity because of the strength of truth. So you should enter them with humility.

PURPORT :— The Prānas and Antahk karanas (inner senses consisting of Mana (mind), Chitta (individual consciousness) Buddhi

(intellect) and Ahankara (egoism) when utilised properly lead to the mitigation of misery and achievement of happiness. In the same manner, the acts like the association with the enlightened persons drive away all misery and bring about happiness.

What kind of woman is the giver of happinesses is told :

विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्र्यक्कः ।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥६॥

6. *TRANSLATION :—* O learned lady ! if you are of good legs and thighs and other organs and are the proper user of smooth articles, obtain the great food and water from the clouds manifested together, and thereby make a sick person healthy and come earliest knowing correctly the pronunciation of the words. Thus you would surely enjoy happiness.

PURPORT :— That lady gives happiness like the rains, who is pervaded in knowledge like electricity (highly learned), is expert in cooking and puts articles at the proper places and possesses noble speech, good character and temperament.

NOTES & REMARKS : (सरमा) या सरान् गतिमतः पदार्थान् मिनोति सा । =Puts in proper places all moving articles. Besides this, there are another meanings of the word given by Rishi Dayananda pointed out समानं रमा रमणम् अस्याः सा । (यजु० 33, 59) भाष्ये । It gives the idea of loving, literal meaniging sporting together with her husband. या सरान् बोधान् मिमीते सा (ऋ० 1, 72, 8 भाष्ये) । (पाथः) अन्नमुदकं वा । (पाथः) उदकमपि पाथ उच्यते पानात् (N.R.T. 6, 2, 6)=Water or food.

The qualities of man, the giver of happiness is told :

अगच्छदु विप्रतमः सखीयन्नसूदयत्सुकृते गर्भमद्रिः ।
ससान मर्यो युवभिर्मखस्यन्नथाभवदङ्गिराः सद्यो अर्चन् ॥७॥

7. *TRANSLATION* :— The wisest man enjoying the company of the youthful persons, desirous of friendship and performing the Yajna (non-violent sacrifice) are dear like the sap in the organs in the body. He shows due respect to the approaches to a learned and virtuous lady (when united with her in wedlock). He shares with her in all good works like the water in the cloud, which is like an embryo. He distinguishes between truth and falsehood and drives away all evils.

PURPORT :— A young man having acquired wisdom and good education by the observance of Brahmacharya, marries a girl matching him and treats her with love as a friend and duly respects her. He enjoys all happiness as the world gets delight from the clouds.

NOTES & REMARKS : (गर्भम्) गर्भमिव वर्त्तमानं जलसमुदायम् ।=The store of water in the clouds lying like an embryo. (ससान) सनति विभजति ।=Divides or shares. (अङ्गिराः) अङ्गेषु रसवद्वर्त्तमानः । (अंगिरा) प्राणो वा अंगिरा (Stph 6, 1, 2, 28, 5, 2, 3, 4)=Being dear like the sap in the organs of the body. (मखस्यन्) आत्मनो मखं यज्ञम् इच्छन् ।=Desirous of performing Yajnas.

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Who are happy is told further :

सतः सतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम् ।
प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्निरवद्यात् ॥८॥

8. *TRANSLATION :—* O men ! the person who warns all before hand (about the evil consequences of an ignoble act), he knows the means for manufacturing an article and all things that have been produced. He removes all miseries causing grief. Desiring to have better and proper use of his speech, let him come into limelight or attain good reputation. Respecting his friends properly, let him keep them away from all reproachable evils and thus let him enjoy un-paralleled happiness.

PURPORT :— Those persons only enjoy happiness, who know nature of the cause and effect in the world, and are friendly to all. They urge upon all to do noble deeds and to keep themselves away from all evil acts. They are true friends of the men.

NOTES : (शुष्णम्) शोककरं दुःखम् ।=Miserg causiny grief. (अवद्यात्) निन्द्यादधर्म्याचरणात् ।=From all reproachable evil conduct.

The men should desire of attaining the emancipation :

नि गव्यता मनसा सेदुरर्कैः कृण्वानासो अमृतत्वाय गातुम् ।
इदं चिन्नु सदनं भूर्येषां येन मासाँ असिषासन्नृतेन ॥९॥

9\. *TRANSLATION :—* The active men discharge their duties and associate themselves with the venerable enlightened persons, in order to attain emancipation. With upright mind like a cow, they dwell upon the admirable land and live in the suitable vast houses. They divide their timetable month-wise, and season-wise and act truthfully. They verily enjoy happiness and peace.

PURPORT :—If men desire to attain emancipation, they should associate themselves with the enlightened persons, should practise righteousness, give up all un-righteousness and purify their souls.

NOTES : (अर्कैः) अर्चनीयैर्विद्वद्भिः सह ।=With the venerable enlightened persons. (गातुम्) प्रशसितां भूमिम् । गातुरिति पृथिवीनाम (N.G. 1-1)= Land, earth.

What should the enlightened persons do is told :

संपश्यमाना अमदन्नभि स्वं पयः प्रत्नस्य रेतसो दुघानाः ।
वि रोदसी अतपद्घोष एषां जाते निःष्ठामदधुर्गोषु वीरान् ॥१०॥

10\. *TRANSLATION :—*Those persons who see (visualize) their own soul and preserve their mature semen (like milk) are well

delighted. The speech of these resolute men shakes or makes repentant even the wicked persons like the sun heats the earth and the sky. In this illustrious world, they uphold the virtuous brave persons on earth.

PURPORT :—The thoughtful righteous persons develop the eternal spiritual power and uphold righteousness by setting aside all evils and preach the nature of truth and falsehood. They are to be considered as real heroes.

NOTES & REMARKS : (घोषः) वाणी। घोष इति वाङ्नाम। (N.G. 1, 11) =Voice, speech. (गोषु) पृथिव्यादिषु। गौरिति पृथिवी नाम। (N.G, 1, 1)= On earth and other worlds.

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The attributes of enlightened persons is told :

स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्रिया असृजदिन्द्रो अर्कैः।
उरूच्यस्मै घृतवद्भरन्ती मधु स्वाद्म दुदुहे जेन्या गौः॥११॥

11. TRANSLATION :—Indra (the sun) destroys the clouds and generates the rays. In the same manner, an enlightened person blessed with great wealth and accompanied by venerable persons with acceptable articles produces or manufactures many things and enjoys happiness. The earth which is symbol of honour is to be won back if lost, and one should uphold sweetness containing much water and delicious ghee (clarified butter) procured for him. He should also know the real nature and attributes of the earth.

PURPORT :—As the sun illuminates all objects of the world with his l'ght, in the same manner, an enlightened man should know the real nature of all objects and should tell others about it.

NOTES : (वृत्रहा) मेघस्य हन्ता सूर्य्य इव। वृत्र इति मेघनाम। (N.G. 1, 10) = Like the sun-destroyer of the clouds. (उस्रियाः) गावः किरणाः। उस्रिया इति गोनाम (N.G. 2, 11) उस्रा इति रश्मिनाम। (N.G. 1, 5)=The rays.

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The functions of enlightened persons are stated :

पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन् ।
विष्कभ्नन्त स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन् ॥१२॥

12. TRANSLATION :—Those learned persons fulfil the object of their lives who perform noble deeds upholding all, seated firmly like the Matter—the originator of the Mahat Tatva etc. like the mother. By their upholding power, they throw their strength upwards (utilise it for the uplift of the people) and illuminate knowledge. They make spacious and splendid abodes for their fathers and family members and make them perfectly happy.

PURPORT :—God creates the world from the Matter through the Mahat Tatva (great principle) etc. and sustains it. In the same manner, the enlightened persons bring about the welfare of all beings like fathers, and teach them the science having understood and mastered over it perfectly.

NOTES : (स्कम्भनेन) धारणेन । अत्र संहितायामिति दीर्घः = By holding. (जनित्री) मातृवत्सर्वेषां महत्तत्वादीनामुत्पादिका ।= The Matter-generator of Maha Tatwa (great principle) etc. like the mother.

The qualities and acts of the enlightened person are told :

मही यदि धिषणा शिश्नथे धात्सद्योवृधं विभ्वं रोदस्योः ।
गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः ॥१३॥

13. TRANSLATION :—O lenrned persons ! if you have a venerable and spirited speech which glorifies God who increases strength quickly and earth, then this can dispel all ignorance. Such a speech you must cultivate. You should always have that dealing in which your faultless, correct, equally truthful, appropriate and effective all speehes arc directed towards God.

PURPORT :— The enlightened persons blessed with words, full of the knowledge of various sciences, achieve great and true prosperity. They desire to know Omnipresent God.

NOTES & REMARKS : (धिषणा) प्रगल्भा वाक् । धिषणेति वाङ्नाम । (N.G. 1, 11) वाग् वै धिषणा (मैत्रायणी सं० 3, 1, 8)=Spirited speech. (समीचीः) याः समानं सत्यमञ्चन्ति ताः ।=Equally going towards truth, absolutely truthful. (अनुताः) आनुकूल्येन धृताः=Appropriate held agreeably.

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The duties and functions of the learned persons is continued :

मह्या ते सख्यं वंश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
महि स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥१४॥

14. TRANSLATION :—O enlightened person !, you are blessed with abundant and admirable wealth. I wish for your great friendship. We achieve venerable and admirable protection from you—a great scholar, who acts like the sun who dissolves the clouds and in whom are gathered all ancient powers, because you are fortunately amidst us. Instruct us well, being our protector.

PURPORT :— Men should have friendship with the highly learned persons, multiply their strength and protect all, with justice. They should spread knowledge in the world like the light of the sun.

NOTES : (वृत्रघ्ने) यः सूर्यो मेघं वृत्रं हन्ति तद्वद्वर्त्तमानाय । वृत्र इति मेघनाम । (N.G. 1, 10)=For a great scholar who is like the sun dissipator of the clouds. (सूरेः) परमविदुषः सुरिरिति स्तोतृनाम।=Of a great devout (N.G. 3, 6) scholar.

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The same subject of functions and attributes of the learned persons is continued :

महि क्षेत्रं पुरुश्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत् ।
इन्द्रो नृभिरजनद्दीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥१५॥

15. TRANSLATION :—The learned persons shining on account of his virtues like electricity, gives happiness and destroys misery. He also prompts well his friends to get much gold, land for spacious abode, knowledge and movement. He manifests the knowledge of the sun, dawn, fire, earth and speech alongwith other leading men. You should always honour such a great scientist.

PURPORT :— As power/energy, sun, earth and fire when used properly with scientific knowledge, lead to prosperity and make all friends happy, same way the enlightened persons should bestow happiness on men and other beings.

NOTES & REMARKS : (चन्द्रम्) सुवर्णम् । अत्र ह्रस्वाच्चन्द्रोत्तरपदे मन्त्र इति सुडागमः । चन्द्रमिति हिरण्यनाम । (N.G. 1, 2)=Gold. (चरथम्) गमनं विज्ञानं वा ।=Movement or knowledge. (इन्द्रः) विद्युदिव सुखप्रदो दुःखविनाशकः । (इन्द्रः) स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9)=Giver of happiness and destroyer of misery like electricity. (गातुम्) वाणीं भूमिं वा ।= Speech or earth. गातुरिति पृथ्वीनाम (N.G. 1, 1) गातुरिति पदनाम । (N.G. 4-1) पद गतौ ।

The same subject of virtues is continued :

अपाश्चिद्रेष विभ्वो३ दमूनाः प्र सध्रीचीरसृजद्विश्वश्चन्द्राः ।
मध्वः पुनानाः कविभिः पवित्रैर्द्युभिर्हिन्वन्त्यक्तुभिर्धनुत्रीः ॥१६॥

16. TRANSLATION :—O men ! those who progress the people with wealth and foodgrains and are associated with the sages passing ideal and pure life and purify men of sweet temperament, they should be associated with in such ideal tasks. You should also contemplate upon that Omnipresent God, because He generates waters like those people who are self—controlled, go together and worshipping Him, and are blessed with gold and other useful articles.

PURPORT :—Those persons are very fortunate who lead to much prosperity and who lead pure life multiply happiness and wealth day and night. They use it for the accomplishment of noble works and the articles.

NOTES & REMARKS : (अपः) जलानीव व्याप्तविद्याः ।=Learned persons who are pure and peaceful like waters (literally pervading all sciences). (धनुत्रीः) धनधान्यादियुक्ताः । (धनुत्रीः) धन-धान्ये (जुहो०)= Blessed with wealth and foodgrains. (अक्तुभिः) रात्रिभिः । अक्तुरिति रात्रिनाम (N.G. 1, 7)=By nights.

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The duties of the enlightened persons/rulers are told :

अनु॑ कृष्णे वसु॑धिती जिहाते उ॒भे सूर्य॑स्य मं॒हना॒ यज॑त्रे ।
परि॒ यत्ते॑ महि॒मानं॑ वृ॒जध्यै॒ सखा॑य इन्द्र॒ काम्या॑ ऋजि॒प्याः ॥१७॥

17. TRANSLATION :—O King ! endowed with much wealth, your friends are desirable and they increase the upright dealings. They multiply your glory, as the upholders of all things, heaven and earth attracted and upheld by the mighty sun and united they duly move and increase the sun's glory. They should be respected by you in order to abandon all evils.

PURPORT :—As the sun upholds by his greatness and attracts earth and heaven, and as the heaven and earth uphold all, in the same manner, good men should honour their friends by upholding their glory and giving up all vices.

NOTES : (वसुधिती) वसूनां पदार्थानां धर्त्र्यौ द्यावापृथिव्यौ ।=The heaven and earth-the upholders of all things. (जिहाते) गच्छतः ।=The two go. (ऋजिप्याः) ऋजीन्सरलान्व्यवहारान् व्यायन्ते वर्धयन्ति ते ।=Those who increase the upright delings.

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The same subject of functions and duties of the enlightened rulers is stated :

पति॑र्भव वृत्रहन्त्सू॒नृता॑नां गि॒रां वि॒श्वायु॑र्वृष॒भो व॑यो॒धाः ।
आ नो॑ गहि स॒ख्येभिः॑ शि॒वेभि॑र्म॒हान्म॒हीभि॑रू॒तिभिः॑ सर॒ण्यन् ॥१८॥

18. TRANSLATION :— O King ! like the sun you dissolve the clouds, and being great you shower happiness, long lived and upholder of our lives (by making proper sanitary and other arrangements). Come to us with your (yet) doubtful friendship and mighty protection, for we desire your proper movement and knowledge. Be the Lord (Master) of true and sweet speech.

PURPORT :—Those highly learned persons become great who are sincerely friendly to all and therefore they are devoid of enemies. They protect all like themselves, illuminate true knowledge, Dharma (righteousness) and humility and are the true masters of their senses.

NOTES : (वृषभः) सुखवर्षकः ।=Showerer of happiness. (सरण्यन्) आत्मनः सरणं गमनं विज्ञानं वेच्छन् ।=Desiring one's movement or knowledge.

The duties of the rulers and their subjects are told :

तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम् ।
द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः ॥१९॥

19. TRANSLATION :— O King (ruler) ! blessed with abundant admirable wealth and having many highly learned persons as your councillors or advisors, I honour you with respectful obeisance and am offering food, as you are old (experienced) but still looking young and evernew. I serve you for proper and just distribution of wealth. Keep away impious and malignant illiterate women and bestow happiness upon us so that we may share it with others.

PURPORT :— *It is the duty of the people to honour the king and other officers of the State who are blessed with justice, humility and other good virtues. The king and officers of the State should protect and, safeguard the people as their own sons (near and dear ones). Women should be made highly learned. In this way, quantum of the happiness should be enhanced.*

NOTES & REMARKS : (अङ्गिरस्वत्) अङ्गिरसो विद्वांसो विद्यन्ते यस्य तत्सम्बुद्धौ । भद्रा भृगवोऽङ्गिरसः सुदानवः (काठक संकलने 62) प्राणो वा अंगिरा = King, who has many highly learned persons as his councillors or advisors. (सातये) संविभागाय । = For proper or just distribution.

The same subject of duties of the administrators and their subjects is further highlighted :

मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम् ।
इन्द्र त्वं रथिरः पाहि नो रिषो मक्षूमक्षू कृणुहि गोजितो नः ॥२०॥

20. *TRANSLATION :—* O King ! you shine like the sun, protect us from the malevolent or violent persons and make us quickly the conquerors of the land. Take us across the armies of the enemies. Fill us with happiness and welfare, with the help of those persons who shower joy, purify others and are broad-minded.

PURPORT :— The people and the soldiers should thus request their rulers and commanders of the armies. Having conquered over the enemies, make us happy. As lightning and other objects make us happy through rains, by keeping us away from hunger (by producing foodgrains), in the same manner, you should keep us away from all violent persons and creatures and always keep us happy through protection.

NOTES & REMARKS : (मिहः) सेचकाः । = Showerers (of joy). (रिषः) हिंसकात् । = From a violent or malovolent persons. (मक्षूमक्षू) शीघ्रम् शीघ्रम् । अत्र निपातस्य चेति दीर्घः । मक्षिवति क्षिप्रनाम (N.G. 2, 15) = Quickly.

Who are capable preceptors is told :

अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात् ।
प्र सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः ॥२१॥

21. TRANSLATION :— O learned person the sun is the slayer of the clouds and protects the world from his rays, as a cowherd protects the kine and a King with his red-hued horses and protects his subjects and drives away all wicked persons. Having darkness (of evil tendencies) in them, the enemies open all gates of (remove) knowledge and happiness. In the same manner, preach well uttering true and sweet words.

PURPORT :— Those persons only can become true preceptors who protect all like the sun, like cowherd and like the fathers.

NOTES : (अदेदिष्ट) मृशमुपदिशत ।=Preach. (वृत्रहा) मेघहा सूर्य्य इव वृत्र इति मेघनाम । (N.G. 1, 10) ।=Like the sun-slayer of the clouds. (अरुषैः) रक्तगुणविशिष्टैरश्वः । अरुष इत्यश्वनाम (N.G. 1, 4)=Red-hued horses.

The keynote to victory is told :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

22. TRANSLATION :— O brave persons ! we invole a commander of the army for protection in this battle where food-grains and other articles are distributed. That commander inspires, and exhorts the heroes and is blessed with admirable wealth. He is the destroyer of the foes, conqueror of riches, and is the best among comman men. He slays his enemies, but pays attention to the requests/complaints of his subordinates. Such a commander is fierce for the wicked and is, full the of splendour. So, you should also emulate it.

PURPORT :— Those persons surely achieve victory who have strong rich and the best leaders. They listen attentively to the requests and complaints of the people and slay the foes in the battle like the sun does to the clouds.

NOTES & REMARKS : (शुनम्) कर्धकम् ।=Ençourager. Exhorter. (इन्द्रम्) शत्रूणां विदारयितारम् । (इन्द्रः) इन्द्रः-इन्दन् शत्रूणां दारयिता वा द्रावयिता वेति (N.R.T. 10, 1, 8)=Destroyer of the foes. (वृत्राणि) मेघावयवानिव ।= Like the cloud destroyed by the sun.

Sūktam—32

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda —Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The importance of the daily duty is told :

इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व ॥१॥

1. TRANSLATION :— O producer and protector of wealth ! you are blessed with admirable riches. Drink this juice of Soma and other nourishing plants and take good lunch at mid-day after performing the Yajna of the morning session. O purifier ! discharge your duties like the parts of the mouth, both mundane and spiritual, and give up all evils merrily by applying your powers of upholding and attraction.

PURPORT :— Men should take their lunch at or about the mid-day, after performing the Agnihotra (daily Yajna). At the time of taking meals, they should perform Balivaishva Deva Yajna (feeding the cows, crows, dogs etc,) driving out all foul air. They should enjoy happiness.

NOTES : (सवनम) भोजनं होमादिकं वा । = Meals or Havan etc. **(सोमम्)** ऐश्वर्यकारकं सोमाद्योषधिमयम् । = Protector of prosperity. **(ऋजीषिन्)** शोधक । = Purifier. (हरी) अश्वाविव धारणाऽकर्षणे । हरी इन्द्रस्य आदिष्टोपयोजनानि । (N.G. 1, 15) =The powers of upholding and attracting which are like the horses.

The royal path to get wealth is told :

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं ररिमा ते मदाय ।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥२॥

2. *TRANSLATION* :— O Indra (destroyer of all miseries) ! drink that pure and delicious, and is well churned Soma (juice of the nourishing plants which is purified with the rays of the sun). We offer it to you for your exhilaration or joy. Be mighty like a bull, associated with the abundance of gold and other things, thus making a man rich and living in the loving company of the enlightened persons of the middle class, who are to be satisfied like the Prānas (vital airs).

PURPORT :— Those persons only become truly rich who treat others like themselves, share their happiness and pleasures with others. They multiply the wealth of gold and other metals and become satisfied and mighty.

NOTES & REMARKS : (ब्रह्मकृता) ब्रह्म धनमन्नं वा करोति यस्तेन । ब्रह्मेति धननाम (N.G. 2, 10) ब्रह्मेति अन्ननाम (N G. 2,7)=Which earns wealth and foodgrains. (मारुतेन) हिरण्यादिसम्बन्धेन । अत्र संहितायामिति दीर्घः मरुदिति हिरण्यनाम (N.G. 1, 2)=Belonging to or connected with gold and other metals. (रुद्रैः) प्राणैरिव मध्यमैर्विद्वद्भिः । कतमे रुद्रा इति दशेमे पुरुषे प्राणाः आत्मैकादशस्ते यदस्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति । यद् रोदयन्ति यस्माद् रुद्रा इति (Stph 11, 6, 3, 7)=With learned persons of the middle class, who are like the Prānas (vital airs).

Rudras are those highly learned persons who observe Brahmacharya upto the age 44 years. Among the three categories of Brahmacharies (Vasus), Rudras, Adityas वसु रुद्र, आदित्य observing Brahmacharya or celibacy upto the age of 24, 36 and 48, they fall under the second category.

The duties of a ruler are told :

ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः ।
माध्यंदिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥३॥

3. *TRANSLATION* :— O ruler ! your chin is handsome. You manufactured the thunderbolt like powerful weapons, destroy the

groups of wicked people, and drink this Soma juice of the nourishing herbs alongwith those brave persons. They are mighty like the winds who respect you and augment your physical power and the strength of powerful army and your valour. Drink this Soma alongwith the mighty heroes who make their foes weep with their group of companions like the sun at the middle day session of the Yajna.

PURPORT :— O King ! constantly honour your ministers and councillors who add to the strength of army, help in achieving victory, and acquiring of wealth, and kingdom. They spread good education and Dharma (righteousness) in your State. Enjoy and share the happiness of kingdom alongwith them.

NOTES : (मरुतः) वायव इव वीराः ।=Heroes mighty like the winds. (रुद्रेभिः) दुष्टान् रोदयभ्दिः वीरैः ।= With the heroes making their enemies weep on account of defeat. (शुष्मम्) बलम् । शुष्ममिति बलनाम (N.G. 2, 9) =Strength.

The nature and functions of the enlightened persons is told :

त इन्न्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन्।
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्म ॥४॥

4. *TRANSLATION* :— The Maruts (heroes impetuous like the wind) promote the strength of wealthy and mighty commander of the arms, and thus fill their mouths with honey and other sweet nourishing things. Animated by those brave warriors, he (Indra) pierced the vital wing of the cloud-like enemy who considered himself to be invulnerable.

PURPORT :— Those persons only should be regarded as righteous and learned who increase the happiness of all with the means of their wealth and root out miseries and gladden all.

NOTES & REMARKS : (मरुतः) वायव इव वेगबलयुक्ताः ।=Impetuous like the winds. (मर्म) यस्मिन्प्रहृते म्रियते तत् ।=Vital delicate part which when attacked may causes even the death of a person.

(शर्धः) बलम् । शर्ध इति बलनाम (N.G. 2, 9) मरुतः मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा । (N.R.T. 11, 2, 14)=Strength.

What should the learned men do is told :

मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय।
स आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि ॥५॥

5. *TRANSLATION :—* You are the lord of the tawny speedy steads or knower of the fire electricity etc. which take to distant places like the horses. O giver of great wealth ! undoubtedly you send waters to the firmament (cause them to rain down) through the expansion of the Yajnas (including the honour shown to the enlightened persons, industrial work, donation in the form of spread of education) and bestow happiness. Therefore, enjoying prosperity and performing the Yajnas, drink the Soma juice for the sake of perpetual heroic strength. Enjoying prosperity like a thoughtful person, drink the Soma (juice of nourishing herbs and drugs which augments the power of body, soul and knowledge). Behave like a great hero from all sides.

PURPORT :—Those persons make progress from all sides and in all ways, who expand their eternal and abiding Divine Power in the soul through the observance of Brahmacharya (continence), wisdom, good education, proper and regular diet and exercise etc , association with the noble persons and Dharma (righteousness). As the sun draws up the water towards the firmament with the air, in the same manner, the enlightened persons lead all towards advancement.

NOTES & REMARKS : (मनुष्वत्) मननशीलेन विदुषा तुल्यम् । (मनुष्यवत्) ये विद्वांसस्ते मनवः (Stph 8, 6, 3, 18) मन ज्ञाने (दिवा०)=Like a thoughtful person. (यज्ञैः) विद्वत्सत्कारशिल्पक्रियाविद्यादि दानाख्यैर्व्यवहारैः । यज्ञं वहति (Stph 1, 4, 1, 30)=By the dealings including the honour shown to the enlightened persons, industrial work, donation in the form of the spread of education and other ways. (अर्णाः) अर्णांसि जलानि । अत्र सुपां सुलुगिति विभक्तेराकारादेशः छान्दसो वर्णलोप इति सलोपः। अर्णाः इत्युदकनाम (N.G. 1, 12)=Waters. (हर्यश्व) हरणशीला हरिता वा

अश्वा व्यापनस्वभावा: यस्य तत्सम्बुद्धौ । अश्वा इव अग्न्यादयो विदिता येन तत्सम्बुद्धौ वा । अश्वो वा एव: (अग्नि:) भूत्वा देवेभ्यो यज्ञं वहति । (Stph. 1, 4, 1, 30) ।=The lord of the tawny speedy steads or the knower of fire, electricity etc. which are like horses taking men to distant places when properly utilised.

Sayanacharya and Wilson have taken Manu, as the Proper Noun name of a particular king. Griffith has given the translation in the text as "like a man" which was right. But in his foot-note, he gives the alternative erroneous interpretation as "like a man or as thou wast pleased with the libration of Manu". (Hymns of the Rigveda translated by Griffith Vol. 1, P. 351).

What should the officers of the State do etc. is told :

त्वमपो यद्धं वृत्रं जंघन्वाँ अत्याँ इव प्रासृजः सर्तवाजौ ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम् ॥६॥

6. *TRANSLATION* :—O Indra ! you destroy enemies. The sun destroys with his divine rays the slumbering and dankling water. It invests cloud and lets forth the bright waters like horses rushing into battle. So you slay unrighteous or wicked persons in the battle with your powerful weapons. Therefore, you are worthy of respect from all of us.

PURPORT :—Those brave kings and other persons become powerful and influential who conquer their enemies in the battles with the help of weapons and missiles, like the sun who destroys the clouds.

NOTES : (आजौ) युद्धे । आजाविति सङ्ग्रामनाम । (N.G. 2, 17)= In the battle. (इन्द्र) शत्रुविदारक ।= Destroyer of the foes.

The nature of God, to be worshipped by all, is told :

यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम् ।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥७॥

7. *TRANSLATION :*—O men ! we worship with reverence that God who is great, mighty, adorable, undecaying and creator and dissolver of the world. His greatness and glory, the unbounded heaven and earth cannot fathom Him, nor can the desirable happiness of this and the other world can ever measure His limit.

PURPORT :—We always worship or have communion with that one God, who is un-paralleled, the Supreme Teacher, Omnipresent, Imperishable (Eternal) and Adorable.

NOTES : (ऋष्वम्) महान्तम् । ऋष्व इति महन्नाम । (N.G. 3.3) = Great. (यवानम्) सर्वस्य जगत: संयोजकं विभाजकं च । = Creator and Dissolver of the world. (प्रिये) कमनीये प्रीतिकारके । = Desirable or loving happiness of this and the next world.

The same subject of attributes of enlightened persons is continued :

इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे ।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥८॥

8. *TRANSLATION :*—O men ! we and you should all worship that one God. He is the Doer of good and great deeds and creates and generates this earth, heaven, sun, and dawn and upholds them all. Glorious and holy are the works of This Almighty God. All enlightened persons never transgress His Laws and vows of truth and His actions which are wonderful.

PURPORT :—Because God is absolutely pure and almighty, therefore none can violate the power and acts of this God who is the generator and upholder of all.

NOTES & REMARKS : (मिनन्ति) हिंसन्ति । = Violate or transgress. (सुदंसा:) शोभनानि धर्म्याणि दंसांसि कर्माणि यस्य स: । = Whose acts are all very good and righteous.

Griffith has translated विश्वे देवा: here differently as "All the Gods" to indicate polytheism in the Vedas. In fact, देवा here means the (विद्वांसो हि देवा:) enlightened persons, and not the gods.

The attributes of enlightened persons are told :

अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो ह सोमम् ।
न द्याव इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त ॥९॥

9. *TRANSLATION* :—O Guileless God ! you are free from all malice and give great wealth. The sun as soon as it was generated by You began to drink the Soma (sap of this world). We all worship and serve You constantly whose true greatness is never transgressed by the Sun. Neither the heaven, nor days, months, and years can transgress Your power. You are almighty and irresistible.

PURPORT :—O men ! you should also be free from all malice as God is. Our adorable God is He, in Whose world there are vast and mighty substances like the Sun, and none can ever find His end or limit because of His Glory and Power.

NOTES & REMARKS : (अद्रोघ) द्रोहरहित ।=Free from all malice. (सोमम्) सर्वस्माज्जगतो रसम् । रसः सोमः । (Stph 7, 3, 1, 3)=The sap of the world. (तवसः) बलस्य । तव इति बलनाम । (N.G. 2, 9)=Of force or power.

The key to success in human life is told :

त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारुधायाः ॥१०॥

10. *TRANSLATION* :— O Indra (soul) ! you are the master of the senses and keep them wrapped up in the meditation to God. You drink the juice of Soma (knowledge coupled with devotion), which increases the power and intellect and the juice of the invigorating plants and herbs like the Soma (Moon plant). Taught and trained by the experienced teachers of advanced age, you become the upholder of the artists and technicians.

PURPORT :—O men ! you should acquire good knowledge early by the observance of Brahmacharya (continence) taking proper and nourishing diet and leading regular lives. Being seated in Him

(absorbed in the meditation to God) acquire the correct knowledge of the Physics and other sciences, so that your life may be successful.

NOTES & REMARKS : (इन्द्र) इन्द्रियाऽधिष्ठातर्जीव । इन्द्रियमिन्द्रलिंगमिन्द्र दृष्टमिन्द्रजुष्टमिन्द्रदत्तमिति वा । (अष्टाध्याय्याम् 5, 2, 93) इन्द्र आत्मा इति काशिकायाम् ।=O soul! the lord or master of the senses. (कारुधायाः) यः कारून् शिल्पिनो दधाति सः । करोतीति कारुः कर्त्ता शिल्पीवेति (दयानन्द सरस्वती भाष्ये) =Upholder or sustainer of the artists and artisans.

TRANSLATOR'S NOTES : That by Indra is also meant soul. Besides God is quite evident from the well-known fact that the senses are called Indriyas as they manifest the power of the Soul, as stated in the aphorism of Panini's Ashtādhyāyī quoted above.

The duties of the officers of the State is told further :

अहन्नहिं परिशयानमर्णं ओजायमानं तुविजात तव्यान् ।
न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षामवस्थाः ॥११॥

11. TRANSLATION :—O renowned King ! the sun slays the cloud, enveloping the slumbering water and showing its strength. It brings down the rains, so that the glory of the Sun is realised by all. Similarly the cloud covers the earth in another manner, residing in the firmament. You should overcome all your enemies, so that they may not be able to diminish your power.

PURPORT :—O Officers of the State ! the sun slays the cloud showing its strength in the firmament, makes it fall down on earth and by its water sustains all beings. In the same way, you should kill unrighteous enemies and by their wealth maintain your state.

NOTES & REMARKS : (अहिम्) मेघम् । अहिरिति मेघनाम । (N.G. 1, 10) =Cloud. (क्षाम्) पृथिवीम् । क्षा इति पृथिवी नाम । (N.G. 1, 1)=Earth.

The duties of the men are told:

यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥१२॥

*12. TRANSLATION :—*O Indra ! you are Conveyor of prosperity, because of the Yajna (act of unification), which augments the act of killing the cloud or bringing in the rains. The Yajna which leads you to prosperity and drives away misery and in which Soma is effused, is dear to you. Therefore being expert in the performance of Yajnas, protect the Yajna (unifying act) with harmonious tendencies and let this Yajna protect your thunderbolt-like powerful weapon.

PURPORT :—O men ! if you augment the effect of a good action with the performance of other good actions, you will be safe and will be able to save and protect others also.

NOTES & REMARKS : (यज्ञ:) सङ्गन्तव्यो व्यवहार: ।=Act of unification. (यज्ञेन) सङ्गतेन कर्मणा ।=With properly coordinated act. (मियेध:) येन मिनोति दु:खं प्रक्षिपति स: । अत्र बाहुलकादौणादिक: एध प्रत्यय: । (मियेध:) मीञ—हिंसायाम् (क्र्या.) ।=Which drives away all misery. (अहिहत्थे) अहेर्मेघस्य हत्या हननं पातनं येन तस्मिन् । निमित्तार्थेऽत्र सप्तमी । अहिरिति मेघनाम (N.G. 1, 10)=In the act of killing the cloud or making it rain down the water.

What sorts of men attain happiness is told :

य॒ज्ञेनेन्द्र॒मव॒सा च॑क्रे अ॒र्वागैनं॑ सु॒म्नाय॒ नव्य॑से ववृत्याम् ।
यः स्तोमे॑भिर्वावृ॒धे पू॒र्व्येभि॒र्यो म॑ध्य॒मेभि॑रु॒त नूत॑नेभिः । १३॥

*13. TRANSLATION :—*O men ! I approach and deal with a man who grows (is great) because of the actions of his ancestors or experienced aged persons. They are of the middle class people of recent times. Preach them who earn great wealth by proper dealings and preserve it well for bringing about a new kind of happiness. You should also do such noble deeds.

PURPORT :—Those persons who take proper account of those actions which have been performed earlier and preserve them and grow more and more by their latest efforts, are able to attain new and ever new kind of happiness, and not the indolent stupid fellows.

NOTES : (इन्द्रम्) परमैश्वर्य्यम् ।=Great wealth or prosperity. (स्तोमेभि:) प्रशंसितै: कर्मभि: ।=By admirable works.

The same subject of duties of human beings is continued :

विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः ।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥१४॥

14. *TRANSLATION* :—Let me praise the speech that flows from my mouth and gives birth to so many (nice) words. It may lead me towards the attainment of prosperity in day-time and take me far away from all the sins. May all invoke us early for protection and advice, like the passengers call for help to fellow passengers in a boat, while men outcry on both banks of the river.

PURPORT :—Men should always acquire and preserve that intellect and speech which keep them away from all evil actions and take them across all miseries like a boat.

NOTES : (धिषणा) वाणी । धिषणा इति वाङ्नाम । (N.G. 1, 11)=Speech. (इन्द्रम) ऐश्वर्य्यम् । (इन्द्रम्) इदि-परमैश्वर्ये (भ्वा०)=Great wealth, prosperity.

The duties for the common men are told :

आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै ।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम् ॥१५॥

15. *TRANSLATION* :—Those who encircle the sun from all sides in order to achieve prosperous and desirable happiness, they irrigate (fill with water) the ideal clouds for seeking happiness in the world. Like a well-filled pitcher, they make the human beings completely happy.

PURPORT :— Having achieved wealth and other things, those who give them away deliberately to others who deserve them, they also make others fully happy like a man fills a pitcher with water.

NOTES : (कोशम्) मेघम् । कोश इति मेघनाम । (N.G. 1, 10)=Cloud. (सोमासः) ऐश्वर्य्ययुक्ताः ।=Endowed with wealth.

The duties of the human beings is continued :

न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि षन्तो वरन्त ।
इत्था सखिभ्य इषितो यदिन्द्रा दृळ्हं चिदरुजो गव्यमूर्वम् ॥१६॥

16. TRANSLATION :—O Indra (wealthy king) ! invoked by many, the deep ocean does not arrest, nor do the accompanying mountains or clouds prevent you from accomplishing your desirables. Therefore, summoned or urged by the friends, you break stall of kine where the cows are kept in the enclosures by the wicked enemies.

PURPORT :—O learned persons ! as oceans and mountains can not restrain the sun, in the same manner, those who have many good friends to help them, cannot be overcome by the enemies.

NOTES & REMARKS : (अद्रय:) मेघा: पर्वता वा । अद्रिरिति मेघनाम । (N.G. 1, 10)=Clouds or mountains. (इषित:) प्रेरित: । इष गतौ (दिवा०)= Urged, promted.

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The same subject of duties of men is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् । १७॥

17. TRANSLATION :—O (ideal) men ! we invoke you for our protection in this battle, where foodgrains and other articles are distributed (from the supply depots). A king or a commander of the army is capable to destroy his enemies, and is blessed with admirable wealth. He is fierce for the wicked, conqueror of riches and gold etc, and is the best among men. He listens to the requests or complaints of his subordinates and attains happiness by his association. So, you should also attain happiness by admiring him.

PURPORT :—If the King and other officers of the State, honour persons who are well-versed in politics, brave warriors, judges, advocates and public servants and unify them, then they may ever achieve victory, good reputation and prosperity.

NOTES : (शुनम्) सुखम् । शुनमिति सुखनाम । (N.G. 3, 6)=The happiness. (वृत्राणि) सुवर्णादीनि धनानि । वृत्रमिति धननाम । (N.G. 2, 10)= The wealth, like gold etc.

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